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Baptist



THE

BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOLUME XXI.

BOSTON:
PRESS OF JOHN PUTNAM.
1841.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. JANUARY, 1841. NO. 1.

American Baptist Board of Foreign Missions.

THE WORK OF A MISSIONARY.

EXTRACTS FROM AN ADDRESS BY REV. JOHN TAYLOR JONES, OF THE SIAM MISSION, *delivered before the Society of Inquiry, in Newton Theological Institution, at their late Anniversary.*

We are indebted to the kindness of Mr. Jones for a copy of the above address, with liberty to make such selections from it as are suited to the columns of our Magazine. We give below such extracts as we are able to make for our present number.

The sentiments contained in this address are important, and, of themselves, worthy of consideration; but they possess an additional interest from the fact, that the author has been, for a number of years, an actual laborer in the missionary field. It embodies, on the subjects presented, the results of experience, of personal observation, and of mature reflection. It expresses the views and feelings of one who is able to say, "I have tried the missionary work, and found it such as I have described it. I have felt the need of such qualifications as I have specified. I feel the urgency of it, and stand ready to resume it as soon as God, in his providence, shall open the way."

The address is divided into three general heads.

1st. *The nature and extent of the work.*

2d. *The qualifications necessary for its successful prosecution.*

3d. *The demand for missionary labor.*

I. THE NATURE AND EXTENT OF THE WORK. This is taught us by the commission of our divine Redeemer. When he had finished the work which was given him, had expired on the cross, submitted to the temporary dominion of the grave and risen from it in triumph, he laid this solemn injunction upon his disciples,—"Go ye into all the world and preach the gospel to every creature"—"baptizing them in the name of the Father and of the Son and of the Holy Ghost"—"teaching them to observe all things whatsoever I have commanded you." The execution of this commission involves many particulars.

It involves, *first, a knowledge of whatever the Savior taught.* This may seem a truism too simple to be dwelt on here; but it is not so. It lies at the foundation of all right conception of the missionary's work. That work requires that he should teach, and consequently, should understand—not what *men* have taught, but what Christ taught. We would not confine this to what Christ taught orally to his disciples, but would regard it as including also what he taught by his Spirit, who, he promised, should "guide them into all truth;" but it does not include all the explanations of it, which men have since given, or all the creeds, which men have built upon it. He that hath a dream, or a speculation, let him tell his dream or his speculation, but let him not put either of these into the place of the gospel of Christ. In so doing, he puts in jeopardy his own usefulness, and the souls of men, as well as the general interests of Christianity.

The prosecution of the missionary work involves, *secondly, a thorough knowledge of the language* in which truth is to be conveyed to the pagan nations. Some knowledge of such language is generally presupposed; but I add, it must be *thorough—fundamental.* Much important truth may be conveyed where this knowledge is only partial; but it will, in such cases, be so commingled with error and misrepresentation, as almost to neutralize its effect, or lose its character of truth altogether. One impor-

tant part of communicating truth, consists in so stating it, that it shall not be misunderstood.

God has mercifully employed human language as a medium for conveying truth to the human mind. That language missionaries must employ. To use any weapon adroitly and successfully, requires great familiarity. Such a familiarity with a heathen language as will render a missionary sure, when he uses it, that he utters truth in it, or at any rate, his impressions of truth,—cannot be acquired without protracted and painful effort, nor without the lapse of years. The idea must never be indulged, that a missionary can soon acquire a sufficient knowledge of the language, to convey his ideas to a teacher, so that that teacher may safely be left to convey the missionary's meaning to others. If he does know enough of the language to convey his meaning to his teacher with *certainty*, then he can also convey it to others, and needs not the intervention of a teacher. The missionary must, in short, be a perfect master of the language himself; then, and then only, can he successfully communicate the truth by it. No confidence whatever can be placed in books written after a year's study, or in accounts of preaching after one or two years' study. Some truth may be indeed conveyed by them; but so much error or imperfection will be mingled with it, that little or no good can be anticipated in the result. Truth, like nitric acid and many other chemical agents, is powerful when uncombined and free, but may be so diluted and commingled, that all its native activity shall be lost. These remarks are almost equally applicable, whether truth is to be conveyed orally, or by written books; but as books are permanent, and are likely to make an impression on more minds, it is especially necessary that they be prepared only by those who are thorough adepts in the language in which they are written.

The prosecution of the missionary work involves, *thirdly, a due regard to adaptation in the mode of communicating religious truth.* The great object of the primitive apostles was to persuade all men to be reconciled to God through our Lord Jesus Christ. Such should be the object of all propagators of the Christian faith. The methods *they* took to accomplish this were various, and doubtless would have been more varied, had they been brought into contact with all the different shapes and phases which human society now assumes; or had they been placed in the circumstances in which modern missionaries often are. Some classes of people are naturally, or by habit, thoughtful and speculative; others ardent and imaginative. In some instances the language of the heathen has never been written—in others, there is an extensive literature already formed. These circumstances will render different methods necessary for conveying instruction to the mind. I know it may be urged that Christian truth is always the same. True; but it does not hence follow that the mode of communicating it should be always the same. Peter preached the truth to the Jews and strangers on the day of Pentecost, and Paul preached the same, to the Athenians, in the court of Areopagus; but their manner of doing it was very different in the two cases. This was doubtless a part of the qualification which rendered them successful in "winning souls." So must the missionary be wise in adapting himself, and the truth he utters, to the condition and circumstances of those whom he would instruct.

A successful prosecution of missionary labor requires, *fourthly*, greater regard than is usually had, *to division of labor.* Should a man, about to build a house, cut his own timber, saw his own boards, make his own nails, be his own mason, painter and glazier, would he be deemed wise, or would his work be likely to be well done? When he could procure tools already made, would it be judicious for him to delay his work till he could make some that suited him better? Now, I fear that this is the way in which most living missionaries have been compelled to labor in building the Lord's spiritual house. They have generally been obliged to build, or superintend the building of their own houses, chapels, school houses, printing offices,—often to be type cutters, type founders, superintendents of printing offices, proof readers,—school teachers or superintendents, translators, tract writers, explorers,—journal writers for home periodicals,—preachers and pastors—and in addition to all this, to maintain their correspondence with the Board which sustains them, and with their relatives and a numerous circle of friends. In addition to these duties, some are also called to practise medicine, [illegible]

tain strangers, to preach to Europeans, assist them, *now* in sickness, or aid in their funeral services. All these things frequently come upon a single individual, though not, it is true, at the same time. Now the average time of a missionary's life is less than ten years,—perhaps less than eight,—and four or five of these must ordinarily be required for learning the language. Under such disadvantages, how much can any single missionary be expected to effect towards the erection of the Lord's house? His strength must be spent and his energies nearly exhausted in collecting the materials. Considering the fact that most missionaries to the heathen must acquire a new and difficult language before they can do any thing directly in their great work, is it not evident that they must have some one definite department in which to labor, in order that they may be successful? Is it not desirable, then—nay, necessary, that this work should be divided, and each man have his particular share assigned him. But how can this be done? A difficult question, truly, while missionaries are so deplorably few, and those few are still encompassed with imperfection?

II. Qualifications for this work. And

1st, I mention *simplicity* of mind. I use this term not as indicating *weakness*, but rather as referring to *ingenuousness* in the adoption and statement of truth. It is only such a mind that will receive the truth,—Christian truth, "in the love of it;" and such alone will feel a proper interest in communicating it to others. A *simple* mind will rest satisfied with the truth as God has revealed it, and with the institutions which the gospel enjoins, and will not entangle itself with human systems and feel bound to make them its standards. This is mischievous enough any where, but in missionary labor it is one of the direst calamities that can happen. Let, then, all who aspire to teach the gospel of Christ to the nations, diligently cultivate simplicity of heart.

2d. *Energy* of character. As an illustration of this characteristic, I would mention Paul. Though distinguished by the most touching *simplicity* of mind, he was sustained in his arduous enterprize by a dauntless courage, an earnestness of purpose which would suffer no obstacle to impede him in his career. He moved right onward. He knew his cause was good, because it was the cause of God—it would triumph, because His promise was unquestionable. Difficulties, instead of being a discouragement, were a stimulus to augmented effort. And success marked his path.

When the work which a missionary has to perform is duly weighed, the necessity for the most untiring energy will be readily perceived. Where this quality does not exist, the multiplied labors, the exhausting studies, the debilitating climate, the perverseness of heathen character, will discourage all enterprize. But this characteristic is wholly diverse from mere recklessness in "going ahead." It must be a sober and cultivated quality. It consists mainly in a firm adherence to well formed purpose, and will enable its possessor to urge his way onward, surmounting obstacles, and overcoming difficulties, until his efforts are crowned with complete success. It does not disregard divine aid, but humbly relying upon it,—because God has promised it,—it courageously bids mountains sink and valleys rise—bids light to shine and darkness flee away—and its bidding is accomplished. It implies *action*, but *well directed* action; not, simply,—to use a borrowed figure,—the ability to "*strike hard*, but the acquired skill, to know *where* to strike and *how* to hit." It is this, which will carry a man *through* his enterprize.

3d. *A thorough acquaintance with human character.* A man may be ever so pious, ever so liberal, ever so learned, and yet fail to be a good missionary. Unless he possess that *tact* which enables him to distinguish differences of character in men, he will never adapt his measures to their circumstances, and his efforts, being ill directed, will be fruitless. Many men of great energy have labored diligently, have made stupendous efforts, and yet their labors were all lost, from want of being well directed. "Every man should have his portion in due season."

4th. *An aptness for acquiring language.* Language, for missionary purposes, must be acquired in a different and in a more thorough manner than for any other purpose. I do not deny that a man who has no uncommon *tact*, if he have iron diligence, and great energy of resolve, may acquire a good knowledge of a foreign and pagan tongue; but it will require more time, and be an exceedingly discouraging enterprize. It is, at best, a laborious undertaking, and all who have made the experiment have learned that they

ure prone to estimate their progress as greater, after two years' study, than after five; and yet I hesitate not to aver, that very little good has been done by a knowledge acquired in less than five years, unless in cases where there was special *tact* for it. The eastern languages are constructed on principles so diverse from those of the western, that it is no slight task to make them as familiar as one's native tongue; and yet this must be done before religious truth can be successfully conveyed to the native mind. *Words* in any language may be easily learned by one who has a good memory, but *idiom* and *tone* are not readily mastered. A man who is negligent in regard to the use of his own language—who pronounces badly, uses vulgarisms, or forced and strained constructions, will never succeed well in the use of a foreign tongue. Let him not attempt it. He will blunder, be misunderstood, and greatly embarrass himself and his associates by representations which they will be obliged to correct.

5th. A spirit of *humility and of prayer.* I mention these together, not because they are not worthy of separate consideration, but for the sake of brevity. Humility is needed that the missionary may be willing to be *any* thing, that he may, "by all means, save some." The humble man will perceive that there are many things to be done before truth can triumph in our world, and will be willing to do *any* of them. He shrinks from nothing but guilt,—is ashamed of nothing but sin. Where this spirit prevails, none will decline *any* post in which he can be useful; nor will he think he can be useful only in some of the, so called, higher departments of labor. He will not say, if I cannot be the *head*, I will renounce all connection with the body, but will rather say, I will occupy the place assigned me and will magnify my office, whatever it may be.

Further, he must be *prayerful.* Does any one need wisdom, to direct his plans,—strength, to execute them,—success, to crown them;—"let him ask of God who giveth to all liberally." Prayer takes hold of the omnipotence of God, and in some sense subjects it to the control of mortals, and thus becomes the most powerful of all weapons for the destruction of Satan's empire. And when missionaries are as *humble* and *prayerful* as they ought to be, and as the exigency demands, their trials will be greatly alleviated, and their happiness, yea, and their usefulness too, will be greatly increased.

III. THE URGENCY of the work, or the immediate necessity of its being done. Here I might go to first principles, and say that the Savior gave his disciples a work to do; that work is not done—the command is unfulfilled—His authority is acknowledged—His word is definite and intelligible—it cannot be misunderstood. He has himself said, "Ye are my disciples if ye do whatsoever I command you"—and yet, this great command is not fulfilled. In what aspect do these truths present the great mass of the professors of Christianity? All who receive the Christian faith regard it as invaluable, even if viewed only in its civil and social benefits,—unspeakably precious, as proffering eternal salvation! They know its benefits may be as great to others as to themselves. Philanthropy and benevolence, then, should prompt them to diffuse it abroad. The means of this are at their command. The wealth wasted in extravagant and useless expenditure, or hoarded by avarice, would suffice for this object. How, then, can they account for it to the great Head of the church, whom they profess to love and serve, that his command is not fulfilled? Account for it they must, and will it not be a fearful reckoning? But I derive an argument for the urgency of the work, from the fact that *it is already begun.* Many hundreds of the dearest and most devoted members of the family of Christ, have gone forth to the enterprise. They have given themselves to the work, amidst many privations; they have labored long, have struggled hard, have accomplished much preparatory labor. They have a claim on the sympathy and encouragement of all the family. The most effective sympathy, the most substantial encouragement which they desire is coöperation. In some instances, they have acquired a new and distinct language, and prepared facilities by which others may acquire it, and proclaim salvation in it. They know that they shall soon die. They ask that their brethren would come, and avail themselves of those facilities, that all their efforts may not be lost. They have labored for Christ—and they cannot bear the thought that that labor should be wholly unavailing. Some have gone further. Having acquired the language, they have translated portions of the Scriptures. They are conscious that

these, like all first attempts, are yet imperfect. They know the frailty of human life. They feel deeply anxious that their labors should be perfected and rendered available to the conversion of sinners, and the Redeemer's praise—that the best efforts of their lives—their holiest endeavors, should not be thwarted, and hence they beg that the enterprise should be prosecuted. Shall their plea be disregarded? Shall those whose souls are touched with a Savior's love, say to their brethren, laboring under such circumstances, "Brethren, your work is a good one—we admire your enterprise—but we cannot help you. 'Tis true the Savior requires all to be devoted to *Him*—but our friends claim us too—literary distinctions await us here—we feel an interest in your cause, but we cannot join you?"

But some have gone further still. Having mastered the language, and being provided with Christian books, they have labored directly for the conversion of the heathen. They have established schools—have taught many the principles of our holy faith—they have sown much seed—it is beginning to spring up. They see death hastening on them through the influence of multiplied cares and a debilitating climate; and they call for some of their brethren to come and water the seed they have sown, and gather the harvest they have been maturing, and shall their prayer be unheeded? God has blest the instrumentality of some—souls have been converted,—gathered into a church. They are true disciples, but weak in faith and weak in knowledge. The missionary is hastening to the grave. He would descend to it in peace, if, as he goes down the dark valley, he could see some devoted brother standing by, ready to guard and guide the little flock he has gathered. He has long prayed that God would send forth more laborers into his vineyard. Those laborers have been raised up, but they will go into other vineyards without asking God where He would have them work. The missionary dies—he has no successor. Years elapse—the little flock, feeble in number and in influence, follow him to heaven. His works follow him, but there are none to follow his works. Is such a process honorable to the professed followers of the Lamb? Does it comport with their professed attachment to his cause, or their professed willingness to obey Him? That the enterprize is begun, requires that it should be prosecuted, and prosecuted with vigor,—or the shame of having begun to build and not being able to finish, must come on the Christian churches.

I derive another argument for its *urgency*, from the state of the heathen nations. There is commotion among them—changes, great changes are taking place. Mind which has slumbered for ages is waking up. The intercourse of Christian nations with them is becoming common. Facilities for intercommunication for purposes of trade, and by means of steam navigation, will increase. That intercourse will enlighten them to see the folly of their superstitions. Those superstitions are losing their influence more or less every year. Multitudes, who ten years ago had strong faith in Mohammed, or Brahma, or Budh, have grown skeptics, or renounced their creeds altogether. Shall no substitute be given them? They are still in darkness—gross darkness covers the people. And,

> "Shall we whose minds are lighted,
> With wisdom from on high,—
> Shall we, to souls benighted,
> The lamp of life deny?"

Neither Mohammedism, nor Brahmanism, nor Budhism, nor any of all the forms of paganism, proffers forgiveness to any of its votaries. All men know that they are sinners—all long for salvation!

These nations are hastening to the grave,—thousands die daily,—millions every year. Whatever is done for *them* must be done quickly. While we deliberate,—while we speak, multitudes are sinking in the agonies of death, having never heard the Savior's name. Though we go with our utmost speed, before we can reach them multitudes will be past our aid. Is not the work then *urgent*?

But it is not a *hopeless* enterprize. It is one in which success is sure. It may not be so near at hand as many would hope, or as all would anxiously desire—but it is beyond the possibility of a doubt. The promise and the oath of God ensure it—"As truly as I live, all the earth shall be filled with the glory of the Lord." "Every knee shall bow; every tongue shall confess that Jesus is Lord to the glory of God the Father." Urged then by the divine command, and by the appeals of our brethren, and by the unuttered though

dying groans of paganism—and cheered on by the surest prospect of success—what wait we for? Christian brethren, I stand before you as one of yourselves. I have *tried the missionary work*, and found it such as I have described it, and have felt the need of, though I have not attained to such *qualifications* as I have specified. I feel the *urgency* of it, and stand ready to resume it as soon as God in his providence shall open the way. I ask, is there none here, who will join his efforts with mine, and go with me?

China.

EXTRACTS FROM A LETTER OF MRS. SHUCK, DATED MACAO, JUNE 23, 1840.

Our latest previous accounts from this Mission, were to the latter part of February,—see p. 265 of our December number.

Mrs. Shuck, after expressing her grateful sense of the goodness of God, in raising her from a state of extreme illness, to that of comparative health, thus speaks of the

Prospects of labor, and state of the mission.

I am able to accomplish more missionary work than at any previous time, occupying the whole of the forenoon in study and teaching. Truly I am much indebted to my heavenly father, in thus raising me, as it were, from the borders of the grave. May my *unprofitable* life which He has seen fit to prolong, be, in future, devoted more unreservedly to *His* service. At one time we very much feared that we should be compelled to revisit America, as the last resort for the restoration of my health. The physicians gave it as their decided opinion that it was impossible for me to live unless I went to a colder climate. We felt determined to try *every* expedient, and consequentiy I underwent much bodily suffering from a rigorous course of medical treatment, which, however, in the hands of God, seemed to prove successful. The operation, of course, was painful, but not so painful as the idea of leaving *China*—the land where I wish to spend the remainder of my life. If it can be consistent with the wishes of the Board, and more especially of Him, to whom the Board look for direction, I trust we shall be permitted to remain in China. It is altogether probable that the English will take some place, or places in this vicinity, where of course it will be still colder, and we shall hope to repair thither. I feel a happiness which no language can express, in committing our ways to Jehovah, knowing that He is "too wise to err, and too good to be unkind." My daily prayer is that my will may be swallowed up in His. I wish to have *no will* of my own, but in all my ways to acknowledge Him, knowing that He will direct our paths.

I have only two girls in my school at present. As *warlike* times appeared, the children mostly left me, and I have not endeavored to supply their places. The two I have, with two boys under Mr. Shuck's more particular instruction, are improving very rapidly, which greatly encourages my heart. I shall devote all my time to them until something is settled with regard to our future location, and shall endeavor to prepare them to be assistant teachers. I do hope much from them. While we are doing all that we can for their minds, may the gracious Lord sanctify instruction, and prepare them by genuine conversion to teach their deluded countrymen the way to happiness and heaven! They already know much concerning their eternal interests, and if they perish, it will not be because they have not received instruction and admonition.

Mr. S. preaches to a congregation assembled at our house twice a week, and goes among them (the Chinese) very frequently. I love to visit their degraded hovels and talk to them. They always receive us kindly, offering us (as is their custom) tea to drink. I am almost impatient to have the time come, when, *unmolested*, we can teach them of Jesus whose *blood alone* can cleanse them from their impurity and fit them for the skies.

In evangelizing this great empire, I confidently believe that educating the rising generation will be found one among the most efficient agencies, and, that I am permitted to bring the *humblest* share of this instrumentality to bear upon even the *minutest* portion of this immense population, affords me my highest earthly happiness. For this purpose I have forsaken the endearments of my native land, the comforts and pleasures of the paternal roof, and all the sweets of Christian society. In this blest employment may the last energies of my frame be spent; and though unworthy and worthless, I look to heaven for success.

Confirmation of Miss Macomber's death.

[See last No. p. 299.]

You will perhaps, ere this is received, have heard of the death of our friend and ship companion, Miss Macomber. Her end was peaceful and happy. Though only permitted to labor a few years in the heathen world, her time was not misspent, and she had the happiness of feeling in her last moments that she had discharged her duty. One by one, our band are dropping away. How important that we also endeavor to "*watch*," having our lamps trimmed and burning, for we know not at what hour our summons may come.

Mrs. S. acknowledges the receipt of the following sums in aid of her school, viz:

From Rev. Mr. Taylor, chaplain U. S. frigate Columbia,	20,00
" an English missionary,	12,00
" three ladies,	8,00
	$40,00

Greece.

On page 204 of last volume will be found the notice of a communication from Mr. Love, dated May 15th, giving an account of his distressing illness, and that of his family; and of his removal, for that reason, from Patras to the island of Corfu. The gloomy aspect thrown over the state and prospects of the mission by that intelligence, is somewhat relieved by the following letter of Mr. Love, dated Corfu, June 13, 1840.

Interesting state of things at Patras—Sickness of Mr. L.—Regret at leaving.

In ours of the 15th ult. I noticed an intention of giving you a more full account of our welfare, as soon as my strength would admit. Though painful, there is yet comfort in reviewing the trials we have passed, because ordered by that Hand which cannot err.

We had long indulged the hope of success in our labors at Patras. Our poor instrumentality had been peculiarly blessed. We had always met with opposition, it is true; but in no case had a single important effort ultimately failed. The field was widening on every side, and God had given us so much favor with the people, that the trials, ordinarily falling to the lot of the missionaries, in their incipient efforts, were by us scarcely realized.

Early in the month of September last, some of our Greek friends began attending our worship, both on the Sabbath and the evenings of the other days of the week. In these religious exercises we enjoyed seasons of interest, and frequently witnessed demonstrations, that the Greek has a heart to feel, and a conscience to apprehend the force of truth. These efforts, though made in weakness, God was pleased to bless. One young man was brought to a knowledge of the truth. He continues to maintain a life of godliness. An English woman, married to a Greek, and for thirty years a member of the church, was also at the same time deeply impressed with a sense of her sins, and we have sometimes, more recently, indulged the hope that she has become a child of God.

I had also for some time enjoyed the privilege daily of reading the scriptures and praying in an interesting family circle—nor was the word there unattended with the influences of the Holy Ghost. After I was confined to my room with sickness, one of this family, a young woman, came and besought Mrs. L. to pray for her.

My health began to fail in October; but we continued these labors until after the first of November, from which time I was laid aside from all labor until the middle of February.

On returning from Corfu the 15th of February, we immediately recommenced our daily and Sabbath services. They continued one month under circumstances more than ordinarily interesting. After I was again confined to my bed, they were conducted for two weeks with great acceptance by Apostolos, the converted Greek mentioned above. Three young men of promise attended daily these means of grace, and four others solicited the same privilege after I was no longer able to conduct the services. These latter were men to whom age had given judgment and respect in society. They had been reading the scriptures for a number of months. After we were all confined to our beds, some of these friends came almost every day and inquired,—"Will you be able to have worship this evening?" It was not easy to leave a people under circumstances so interesting.

When we first became fully apprehensive of the true condition of my health, and the consequent necessity of removal from Patras, we could only conclude to lay the subject before the

Board, desiring that we might remain until some other person should arrive to fill the place. So clear were the indications of mercy to the people that we could not feel that God designed they should be left destitute. This iden of remaining we entertained until, to human foresight, it appeared clear that my instrumentality at Patras was done. From that time we could no longer make it appear right to remain any length of time, should God enable us so far to recover as to be able to remove. By change of place there was still some ground of encouragement, which we feared would not exist by a few weeks' or days' longer delay. I had become so feeble in the last attacks, that for a time, I could not be raised in the bed without fainting.

The unhealthiness of Patras, Mr Love snpposes may be owing to sudden changes, and to the miasma arising from the annual decay of a most exuberant vegetation on the uncultivated grounds in the neighborhood of the town.

Mount Bodias, eight thousand feet above the level of the sea and covered about eight months of the year with snow, is just in the rear of the town. This contributes much to the sudden changes. The *sensible* cold from the mountain is much greater than that indicated by the thermometer. When the wind is from that quarter at a temperature of 50° Fahrenheit, one would suppose from his sensations, that the thermometer was at 25° or 30°. To these causes chiefly I attribute my frequent illness, the last year and a half; during which time my constitution has been gradually undermining.

Since his removal to Corfu, he says :

My general health continues improving. I have had no attack for five weeks, and we are the more encouraged from the fact, that a strong premonition of the disease has just passed away with nothing more serious.

I do not expect ever to be able again to labor at Patras. Of the last fifteen months of our residence there, I was sick nine. Must Patras then be abandoned! We can not think that it should be given up without another trial. A person of strong constitution might not suffer there. Of the foreigners residing in Patras, perhaps more than one half enjoy excellent health. I do not think Mrs. L. and some others of the family suffered in our recent afflictions so much from the climate as from excessive fatigue and solicitude. Mrs. L. previously had enjoyed good health. It will, we are confident, be a subject of the prayerful attention of the Board; and we have great comfort in leaving it all to the gracious disposal of our Heavenly Father. If it is our duty again to return, most cheerfully will we go.

Labors and prospects at Corfu.

We have been in Corfu about two months. We find there is work enough to do, and sometimes feel that perhaps the Lord has ordained to use our instrumentality here, for the promotion of his kingdom in these dark places of the earth. My health allows of doing but little at present, and yet we have thought that little should not be left undone.

In the citadel we have, through a pious officer and a few soldiers, commenced distributing English tracts among about fifteen hundred English troops. One of the distributers reports that none are unwilling to read.

We have opened a bookseller's shop on one of the main streets. This is attended by Apostolos, the converted Greek, where he stands a fearless and faithful champion for the truth. A few Greeks are beginning to listen to the word of God; the more however still continue to scoff. One attends our Greek worship on the Sabbath, and two others, within a day or two, have proposed attending. Great effort is being made at present on the part of the priests. All Greek books in the hands of missionaries, containing the name "Jesus Christ," are anathematized. The moral horizon, it would seem, has for three or four years been growing darker and darker, until at length night has set in with "a darkness that can be felt."

The priesthood of Corfu may anathematize the scriptures and array themselves against the light; yet if our work be of God, it must prevail,—the light must shine. As I find myself able, I have been for nearly a month holding English worship at our house twice a week. I have tried to illustrate, with great plainness of speech, some of the fundamental principles of Christianity. Last Sunday evening, about seventy were present, twice the number that first attended. I believe that the Spirit of the Lord is amongst us. There has been solemnity in our little congregations. One person, the daugh-

ter* of a most respectable English citizen of Corfu, has already, we trust, "passed from death unto life."

Apostolos has some time since asked baptism. And having for a length of time had clear evidence of his conversion, I have concluded to grant his request, and expect to baptize him in the course of a few weeks.

The English citizens of Corfu number about three or four hundred souls; those who attend our English worship are chiefly of this class. They intermarry with natives, and are regarded as on terms of equality.

Corfu is greatly in advance of Greece in point of civilization. But oh! what a picture of morals—grog-shops and brothels numerous—drunkenness, Sabbath breaking, and profanity, every where rife; and prostitution stalks abroad by day and by night, shameless and unmolested.

Truly a great work is to be done for Greece, in every department of Christian effort.

Germany.

EXTRACT FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, SEPT. 23, 1840.

Increase of the churches at Hamburg and Jever—Langeland church constituted—Church at Copenhagen enlarged—Encouraging prospects.

We have continued, since my last letter, to meet regularly for the worship of God and the observance of Christ's ordinances, on the Lord's day. We have been compelled to assemble in small companies, except at my house, where I have generally had sixty or seventy hearers. Our members remain all faithful, and we have had since my release from prison, in all, sixteen additions, and several hopeful persons now stand proposed to the church. Our hearts and hands are thus still strengthened in the good work, and we are amply compensated for the little unpleasantnesses through which we have lately had to pass. My dear fellow laborers and the brethren generally continue to be actively engaged in the spread of the truth. Our important tract labors extend, and I doubt not thousands will have occasion to bless God in the day of judgment, for this part of our work. Several of our brethren have been out on itinerating tours into various parts of the country, and have been generally well received. Br. Müller is at present in Mecklenburg, where he has again visited more than eighty villages, and where he meets with much encouragement.

I have been to Jever and Eastfriesland. The little church at the former place has received a valuable addition of ten new members, whom I baptized, among them the young school-master alluded to in my last letter. The opposition against the gospel is so great in this place, that I could remain only a day and two nights, which were fully employed in various religious exercises. Since I left Jever, our brethren have been summoned before the authorities, and all religious meetings have been strictly prohibited on peril of a fine of ten dollars.

In Eastfriesland I formed several valuable connections, which may lead to great results. I met with Christians in these parts who had been much exercised on the subject of baptism. I hope, that if I should be permitted to visit them another year, these friends will then be ready to follow the Lord in all his commands. To the friends I visited on this tour, I have sent upwards of 400 copies of the scriptures, and 10,000 tracts.

Soon after my return to this, I went in company with br. Köbner to Langeland, in the Great Belt. Though our journey to this place was attended with much fatigue—(I had for three nights no sleep)—and with some danger of being arrested, the Lord graciously brought us through it all, and we were enabled to accomplish our work there in one night. I baptized nine converts, constituted the church, and united with them in commemorating the Lord's death. We were engaged in this service from midnight till seven in the morning. May the great Head of his church bless this infant cause, and make it a blessing to the whole of the island. I have no doubt but that many will be added to the little flock.

* This young woman was a member of Mrs. Dickson's bible class the last year. And it is an interesting circumstance, that another also of the same class was converted while we were here last winter. In our boarding house we had an hour daily for reading and illustrating the word of God and for prayer. This young woman, a member of the family in the boarding house, was accustomed to be present, and she now refers to these religious exercises as the means of deepening her conviction, and at last giving her peace in the blessed Savior.

The church at Copenhagen has had an increase of six members, and br. Mœnster is going to Alborg to baptize several converts there. The authorities take at present no notice of their meetings.

I leave to-morrow for Brunswick, Marburg, and Baireuth, and hope that at each of these places a Christian church will be formed. The Lord is thus constantly encouraging us, and every thing bids us to continue steadfast and unmoveable in the work of the Lord. Let us rejoice together at the fruit already gathered, and let it stimulate us to greater devotedness in the best of causes. I must again call your attention to our tract operations; something should be done immediately for our assistance, if the present favorable opportunities are to be improved. There is, indeed, a great and glorious work before us in Germany, and we need all the help our American brethren can give us. May the good spirit of our God influence us to work whilst it is called to-day.

Miscellany.

SKETCHES OF HINDUISM.

The following article, containing a brief statement of some of the leading points in Hindu mythology, is taken from the Foreign Missionary Chronicle. It is compiled, as the author states, from the writings of Duff, Marshman, Heber, Pegg, and others; and gives, we think, a more than usually definite and interesting view of the points presented.

THE GREAT SHASTRAS.—The sacred writings of the Hindus are in the Sanskrit. Western scholars, who have made themselves acquainted with this language, speak of it as rich, harmonious, and expressive. The natives of India regard it with a veneration that is almost unbounded. Its very name implies perfection; and even to the form of the letters they attribute a divine origin, calling them the *Deva Nagari*, or writings of the gods. The Sanskrit is not now a living language; although a portion of its life and substance and form has been transfused into almost all the vernacular dialects of India. We have been at some pains to prepare the following account of some of the sacred writings in this language.

The first and highest class of their sacred books consists of *the four Vedas*. These are not only the most ancient, but the most sacred compositions in the Sanskrit. They are believed to be from eternity, not revealed through the instrumentality of any being, but proceeding direct and entire out of the mouth of the creator himself.

The second class consists of *the four upa-Vedas*. These were delivered to mankind by Brahma and other deities, and inspired sages. They treat of medicine, music, archery, architecture, and sixty-four mechanic arts.

The third class consists of the *six Ved-angas*, revealed by divine persons, or written by inspired saints. They treat of astronomy, grammar, prosody, religious rites and ceremonies, charms and incantations.

The fourth class consists of the four *Up-angas*. This is by far the most copious division. The first *Up-anga* contains the *Puranas* or sacred poems. These treat of cosmogony, geography, astronomy, genealogies and exploits of the gods, virtue, good works, the nature of the soul, and the means of final emancipation. The second and third *Up-angas* treat of logic, metaphysics, and the essence and modifications of spirit. The fourth *Up-anga* consists of the body of laws, by Manu, the son of Brahma, and other sacred personages,—detailing all manner of duties connected with the worship of the gods, and all the possible relations that can subsist between man and man.

The writings now enumerated are usually denominated the GREAT SHASTRAS, or *books of sacred ordinances*, to distinguish them from a great many other works highly reverenced, but not esteemed divine.

These works are in great part composed in a kind of blank verse or measured phrase. Their number and bulk is not easily described. The four Vedas form eleven large folio volumes. The Puranas and two other poems contain two millions and a half of lines; whilst an octavo bible in large print contains less than one hundred thousand lines. These are but a small part of the whole. The longest life would not suffice for a single perusal of the books claiming to be a divine revelation, to direct man in the worship of his creator and his duties to his fellow man.

How different are these writings from the scriptures of the Old and New Testament! The God of all truth is the author

of the one; the other is from the father of lies, who was a murderer from the beginning. The one is filled with contradictions, with narratives of folly, obscenity and wickedness; its pages teach falsehood, and sanction the violation of every moral precept. The law of the other is "holy, and the commandment holy and just, and good." "Every word of God is pure; all his commandments are truth."

How important it is that the Holy Bible should be faithfully translated into all languages, printed, and put into the hands of those who are thus ignorant of the true God and the way of salvation through the cross of Christ; that all may read in their own tongues, wherein they were born, the wonderful works of God. To effect this object the church has now committed to her the mighty agency of the press, by which bibles and religious tracts may be multiplied to meet the increasing wants of our benighted fellow men. Let professing Christians, when they pray "Thy kingdom come," take heed that they neglect not the means which God has appointed, for the fulfilment of the glorious results for which they pray.

HINDU MYTHOLOGY.—This is a fruitful theme, containing the glimmering of some fundamental truths,—much of fable, extravagance, wickedness, and contradiction. Our limits will only permit a brief and condensed statement of the leading points of this mass of confusion and absurdity.

The Hindus are a nation of polytheists and idolaters. It is true, nevertheless, that the foundation of their system is laid in the belief and assertion of the existence of *one great, universal, self-existing Spirit*, the origin of all other beings, animate or inanimate, material or immaterial. In regard to the Eternal Spirit, their belief is, in many aspects of it, pure Pantheism. His appellation is BRAHM; not to be confounded with *Brahma*, who is also one of their principal gods.

It is important that this point be noticed, and fully explained. Missionaries have been charged with ignorance and a wish to deceive, when they have described the degrading and abominable practices of Hindu idolatry. But the truth is, the Hindu Shastras, while they speak of one God, to whom all worship ought to be paid, also describe a multitude of other gods, relate their actions, good and bad, and direct the mode and forms of their worship.

About twenty years ago, RAM MOHUN ROY, a learned Brahman, in Calcutta, denounced the idolatry of his countrymen, and attempted to prove from the Vedas, that the worship of one God only, was taught in their sacred Scriptures. He showed very clearly that the impure records of the lives of their gods were destructive of every thing like morality, and the peace and happiness of mankind. But these things are all recorded in their so-called holy books, and in them also is their worship defined and enjoined; and these books are received as of divine authority. Ram Mohun Roy, indeed, only admitted the four Vedas as of divine authority. He contended that his early forefathers worshipped the true and eternal God, and that he had forsaken the idolatry of Hinduism, as unworthy of a rational being; but he insisted in language as strong as that used by the missionaries, that his countrymen were wholly given to this idolatry. "The truth is," he observes, "the Hindus of the present day firmly believe in the real existence of innumerable gods and goddesses, who possess full and independent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed." "The generality of the Hindu community are devoted to idol worship; the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse, suicides, female murder, and human sacrifices." It is a melancholy reflection, that this learned and enlightened heathen, with the Bible within his reach, esteemed the preaching of the gospel to be foolishness, and whilst he contended against the idolatry of his countrymen, rejected the offers of mercy through the cross of Christ.

Although the Vedas contain many truths in relation to the true God, yet when we bring together their descriptions of the one eternal spirit, we shall find them to be made up of contradictions, metaphysical jargon and absurdity. All natural divine attributes are ascribed to Brahm. Without beginning or end, that which is, and must remain, unchangeable; without dimensions; infinite; immaterial, invisible, all powerful, all knowing, every where present; and enjoying ineffable felicity. Again he is described as without qualities and attributes. This description is in direct contradiction with the former; but then these different states or modifications of being are not contemporaneous but successive. How then, it may be asked, is he unchangeable? No moral attributes are ascribed to him in any state of his existence. Holiness, justice, mercy, goodness, and truth, form no part of his character.

The proper state of Brahm's being is described to be that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external uni-

verse. He is then emphatically the ONE; the single and sole entity of the universe; the only possible entity, whether created or uncreated. His unity is so pure, so essentially simple, as totally to exclude qualities or attributes of any kind. It is quite evident that this is a description of perfect non-existence—of cold and cheerless atheism. According to this description, in any sense within the reach of the human understanding, Brahm is nothing. The mind of man can form no conception of matter or spirit, apart from its properties or attributes; yet in this state of entire and total negation, he is described as positively existing, and in the enjoyment of ineffable bliss.

From this state of repose, after the lapse of unnumbered ages Brahm suddenly awakes, and breaks the universal silence by uttering the words "I am." Dissatisfied with his own solitariness, he imagines the form of the universe; this is succeeded by an act of volition. The process of production is described in the Shastras, and in the writings of their Brahmans, with a great many contradictions and unintelligible explanations; in which are to be found many of the principles of the German transcendental philosophy.

Brahm, it is said, contains all things within himself; and there is always the same quantity of existence whether the universe be in a created or uncreated state. When it is in the latter, Brahm is all; when it is in the former, the Deity is just partially unfolded by various degrees of emanation, which constitute the several forms and order of manifested nature. Still all things are God. When the energy ceases to operate, all orders of being return, and are re-united to the fountain whence they sprung. Then God alone is all again. Thus the creator is confounded with the creature, or rather there is no creature, all is God.

Another theory is, that all things are illusions, like the images in a camera obscura, or the appearance in a mirror, or the likeness of the sun reflected from the water. Our limits will not permit us to follow the metaphysical illustrations of this account of creation, and to most of our readers the subject would have but little interest.

The most popular account is, that from his own impersonal essence, Brahm drew forth, in some ineffable manner, three distinct beings, which speedily became invested with corporeal forms. This is the celebrated Hindu Triad—Brahma, Vishnu, and Siva. Respecting these, their sacred books declare "that they were originally united in one essence, and from one essence were derived; that the great one became distinctly known as three gods, being one person and three gods."

Brahma is represented as the creator of gods and men, and as sharing even the essence of the supreme mind, yet at the present day, he is the least esteemed of all the Hindu deities. He has neither temples erected, nor sacrifices offered to him, nor festivals celebrated to his honor. He is usually represented as a red or golden colored figure, with four heads and four arms.

Vishnu is the preserver. He is represented of a black or blue color, with four arms. No sacrifices are offered to him; he is described as a household god; and is extensively worshipped.

Siva is the destroyer, and is represented of a silver color, under various forms,—sometimes with one head and sometimes with five. Although the destroyer be his proper appellation, it seems more applicable to Durga his wife, whose aspect and deeds do indeed combine whatever is most terrible. The worship of both is the most obscene and debasing that can be imagined, and hence they are the most popular of any of the Hindu deities.

Durga is represented as black, with four arms, wearing two dead bodies as ear-rings, a necklace of skulls, and a girdle of hands around her waist. See Missionary Chronicle, vol. vii. p. 235. Her altars flow with the blood of goats and other animals; and the ancient books contain directions for human sacrifices to this cruel goddess. She has various names. As Kalee she is the patroness and protectress of robbers and prostitutes, and the bands of murderers called Thugs, are her devoted worshippers.

Volumes have been written in description of the gods of India. The details, if all collected, would be of little use. Their forms and the different agencies assigned to them are as various as the mind of sinful man could conceive. Great rivers, especially the Ganges, are objects of worship. The cow, the monkey, and the king of birds are their gods. The history of most of their gods is a tissue of vice and villany. Theft, licentiousness, lying, and murder, are described at large in their sacred books, as the employment and the pastime of these gods. Wantonness has the sanction of divine authority; licentiousness is consecrated as religious worship, and the human heart, deceitful above all things and desperately wicked, finds in their gods a counterpart suited to its own depravity.

Such are the sacred books, and such are the objects of worship of one hundred and thirty millions in India. Truly is this a land of darkness, as darkness itself; gross darkness upon the people, and the shadow

of death; without any order; and where the light is as darkness. The apostle has described their condition with the pen of inspiration, in the first chapter of Romans.

From the abominations of Hindu idolatry, how must the heart of the Christian rejoice, when he meditates on the God of the Bible, as revealed in the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

How mournful is the condition of the benighted heathen. Whatever the poor degraded Hindu may have heard of Brahma, of Vishnu, or Siva, they have never heard of the true God, and a Savior's love. And "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "As it is written, How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Then shall the church arise and shine, her light being come, and the glory of the Lord risen upon her.

GREECE.

In a letter from Rev. Mr. Benjamin, dated Athens, Dec. 2, 1839, are some observations upon

The political and moral aspect of Greece.

The opposers of the liberal party have lately succeeded in a measure, which shows that they feel strong in their positions, and are disposed to improve this circumstance. Pharmakides, whom I have before mentioned to you as a distinguished writer in favor of liberal principles, has been turned out of the office he has long held of secretary of the synod. This is considered by every body a very strong measure on the part of the king. Other things have occurred which show that all the political tendencies of the times in Greece are of the same character.

In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief. There has recently occurred a developement of a case of scepticism which has interested and excited this people not a little. Cairis had founded about four years since, an orphan school on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self-denying life, faring at the same board with his two hundred orphan boys, and superintending in person every department of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the revolution, and a republican. Recently it has been discovered that he is a deist, and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labors in the cause of education. The Greek synod has taken up the matter. Cairis was brought to Athens in a vessel of war, and conducted by armed soldiers to the meeting of the synod for examination. In five minutes the place was surrounded by a great concourse of people, and for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said that if he had been kept a half day in the city there would have been a revolution. He was, without exception, the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the synod he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" etc. The enthusiasm of the people was immense, and their rage against the synod without bounds. The final step in the matter has been to send Cairis to confinement in a monastery on the island of Scyathos.

Dr. King, writing from Athens, under date of January 28, mentions the discovery of a secret society, called the Philorthodox Society, which was believed to have no good designs towards those who were engaged in the intellectual and religious improvement of Greece. The discovery was made about the beginning of the year, near the time when their plans were to have been carried into effect. The principal persons concerned in it, were arrested. [*Miss. Herald.*

Other Societies.

American Board of Commissioners for Foreign Missions.

SINGAPORE.

From a General Letter of the Missionaries at this station, dated Nov. 16th, 1839, we make the extracts which follow.

British India and Eastern Asia compared—Chinese spoken language.

A line of distinction, if we mistake not, is to be drawn between Hindoostan, as a missionary field, and Eastern Asia. The former is open; the latter is for the most part closed. Singapore, Malacca, Pinang, Batavia, a small district in Borneo, Bangkok, Macao, and Canton, are the only places known to be open to us; and some of these are only partially open. Our efforts to establish other stations have hitherto failed of success. It is to be hoped that our bounds are to be enlarged; and yet it would not be strange if ten years hence our limits should remain the same. Inferences drawn from the progress of things in Europe and America would mislead, rather than aid us, in judging of the progress of events here. Every thing is in motion there; every thing here is stationary. Such an event as an English governor-general in Peking, within a few years, is barely possible, but not probable, and, therefore, needs not be prepared for.

Hindoostan is a tried field. It has been partially tried for a century or more, and more fairly for a generation or two, and it has borne fruit. Eastern Asia is an untried field, and this is the best we can say of it. For if we say it has been tried, then must we not admit that the experiment has rather worked against us, since little that deserves to be called fruit has yet been produced?

Hindoostan has a government which affords to missionaries not only protection, but indirect, yet powerful encouragement, since it is wielding efficiently those many influences for the elevation of a people, which an enlightened government has at command. Eastern Asia, with the exception of a few ports, has governments which are hostile to us, both directly and indirectly. Even where we are allowed a residence, the whole influence of government stands in the way of our plans, keeping down the people whom we wish to raise.

In addition to the points already noticed, we have, so far as China is concerned, another obstacle in the difficulty and poverty of the Chinese language. Whatever may be said of the written language of China, (and it is not without its merits, though they have been often over-rated,) it cannot be denied that the colloquial languages of China are exceedingly difficult of acquisition, and very poor when acquired. We have had the pleasure of hearing Mr. Dyer preach in Chinese, and he certainly deserves to be called a preacher. Mr. Medhurst is said to be equally good in the spoken language. But we know of no others who can be called with propriety *preachers* in Chinese. Mr. Gutzlaff reads and writes the language with ease and rapidity. Mr. Dyer says that he has studied the Chinese fourteen years, with great industry, and with excellent health, and that he considered himself still a learner, especially in the spoken language. John R. Morrison, Esq., a person of superior abilities, whose accuracy in translating from and into Chinese has probably not been surpassed, except by some of the Catholic missionaries, and who has, besides, the advantage of having been born in China, and of having enjoyed the best facilities for acquiring the Canton and Mandarin dialects, which he speaks better, it is generally admitted, than any foreigner in Canton or Macao, still is not master of these dialects, and is obliged sometimes to resort to the wretched jargon, called Canton English, to make himself understood. Persons who have studied the Chinese a number of years, and who have given only a month or two to the Malay (a language about as difficult to learn for conversational purposes as the French, except that the pronunciation of the French is more difficult) can understand and speak the Malay nearly as well as the Chinese. This is true even of those who are successful in acquiring the tones. Those who get on poorly with the tones will learn to make themselves understood in Malay better by three or four months' study, than by several years of hard labor devoted to the Chinese. With one year, or at most eighteen months study of the Malay or the French, a person would be better qualified to preach in either of those languages, than he would be in Chinese after ten or fifteen years of diligent and successful study.

These statements will appear less extravagant when it is added that the Chinese spoken language is a less perfect medium of communication, than other languages, so

that mistakes in Chinese are more fatal to the sense, than they are in the languages of Europe. Chinese words, and especially the tones which in effect constitute different words, are so similar that none but nice and well trained ears can distinguish them. Hence the Chinese themselves do not understand each other with the ease with which Europeans do. In Malay, or French, or English, if one gets his words nearly right, he may blunder a good deal in the idiom, and yet be understood. And as to the key or tone, it matters not in the least whether it be high or low, sharp or grave, waving or even. But in Chinese he must have the precise tone; he must be right in the nasals, which are very numerous; he must be right in the aspirates, which are so delicate that persons sometimes discover, after many months of study, words of every day use to be aspirated, which they had supposed to be unaspirated; he must be right in the idiom; he must be right in the word. In all these respects he must be right, in order to be well understood. The range of sound which the Chinese allow themselves is so limited, that in talking the language one is cramped in on all sides, something as a man would be who should attempt to walk all day in a bushel measure. Persons who have praised the Chinese language have referred to the written language.

If the Chinese spoken language is thus difficult, (and it is with this chiefly that most missionaries have to do,) may not this be a good reason for not sending a large number of persons to study the Chinese in the Indian Archipelago? Should we not rather wait till we can enter China itself, where we can study the very dialect we wish to use, and where the climate will be all in our favor. The average of missionary life in the Archipelago is probably not over ten or eleven years. Most persons will need ten years for acquiring the language, and some can never learn it sufficiently well to make themselves useful in conversation or preaching, however long they may study it. It will be understood of course that we mean by acquiring a language something quite beyond an ability to give directions to servants, and to convey our meaning to a limited extent in common business. We mean such a knowledge of the language as will enable one readily to converse with the people on moral and religious subjects, getting at their state of mind, understanding their objections and removing them.

Respecting the ease or difficulty with which a knowledge of the Chinese language can be acquired, the intelligent reader will observe that the missionaries differ from some late writers. They remark that they cannot view the subject as it is represented by Mr. Medhurst, in his recent work on the state and prospects of China, pp. 259 and 426 of the American edition. It seems to them that the reader must obtain from those paragraphs a far too favorable impression relative to the facility with which a missionary may become able to preach to the Chinese.—[*Miss. Herald.*

Baptist (Eng.) Missionary Society.

CALCUTTA.—From the Calcutta Missionary Herald for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, where impressions originated in reading the scriptures, without the aid of any living instructer. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance toward God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ must precede this public profession of allegiance to him; he therefore determined to obey the divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martiniere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been

strongly impressed with the striking contrast presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Savior were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. These visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives were very anxious to remove and separate her from him.

But having failed in this, after a series of most violent outrages, they suffered them to remain in peace.

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart, so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our christian friends.

MONGHYR. [In N. Western Hindustan.]

Mr. G. B. Parsons, in a letter dated June 30, 1840, after speaking of the severe illness, and subsequent recovery of a much esteemed native laborer, Naynsook, subjoins an account of

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honored Mr. Chamberlain; another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the thick smoke of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honor him whose name shall be honored by every tribe, and kindred, and nation, and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Savior's authority was recognized, and his institution honored, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labor for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; the other, who was under the care of Mr. Chamberlain, and was when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school. May the Lord preserve and bless them both, and increase them a hundred fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present.

We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Awfully depraved character of the Natives.

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhagalpor, a neighboring town. The judge, who had sentenced him to death for the murder of his wife, is a truly pious, excellent man. It grieved

him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen lawgivers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

The depravity of the heart a greater obstacle to the spread of the Gospel than caste.

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hindrance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that, could that be broken, caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

Brahminical theory of eclipses.

According to Hindoo wisdom, or rather brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: It is given out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then, washes off his sins, so that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us, than all those who are against us. All the massive chains of sin, caste, and brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel, that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned, first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

Children under instruction.

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the Merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which

they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies.

Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavor to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

Immensity of the work to be done in India.

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence.—Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every laborer in the field, and send out quickly additional hosts!

Our endeavor is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labor together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the riches of Christ and gospel grace, when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar attempts, which sprang from small beginnings—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

Excellence of Mr. Yates's translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostanee with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostanee translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity, which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

WESTERN AFRICA.

This Society having resolved to establish a mission in some portion of Western Africa, the Rev. John Clark, late of the W. I. mission, offered himself for that service. He with a companion, Dr. Prince, also late of Jamaica, embarked at London, on the 16th of October last, for a destination, probably somewhere on the river Niger, as far up, it is said, as Idda, Egga, or Rabbah. A note from Mr. Clark, to the secretary, while lying at anchor, before sailing, indicates a very happy state of feeling, in prospect of the labors and perils before them.

I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Afric's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Afric's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavors to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

Sailing of Missionaries.

[*American Board of Com. for For. Missions.*]

The Rev. Messrs. Dole and Bond and their wives, destined for the Sandwich Islands mission, and the Rev. Mr. Paris and wife, and Mr. and Mrs. Rice, destined to the Oregon mission, who recently received their public instructions in Park street church,—embarked in the ship Gloucester, Capt. Easterbrook, on Saturday, 14th inst. The customary religious services were held on the occasion, the Rev. Dr. Jenks leading in prayer. The day was pleasant, but the wind being light, the ship came to anchor among the islands, where she lay till Monday morning, and thus providentially escaped the storm which arose during the night of Saturday and continued nearly through the following day. The missionaries for Oregon go by way of the Sandwich islands.

On Tuesday, 17th inst. the Rev. Stephen Johnson and wife, Rev. William Theodore Van Doren and wife, and Rev. Isaac P. Stryker, sailed in the barque United States, Capt. Webb, bound to Batavia, on the island of Java. Mr. Johnson is returning to his mission in Siam, after an absence of two years or more. Messrs. Van Doren and Stryker are members of the Reformed Dutch Church. They are destined to the mission in Borneo, but, according to the rules of the colonial government of Netherlands India, must spend a year at Batavia. The prayer at the embarkation of the company in the "United States," was made by the Rev. Mr. Blagden, of this city.—[*Boston Rec. of Dec.* 20.

American Baptist Board of Foreign Missions.

RECENT INTELLIGENCE.

Several communications have just come to hand from the Arracan, A'sa'm, and Teloogoo missions, but their late reception (Dec. 16th,) precludes their immediate insertion, except what will be found on the subsequent pages. Some of the narratives are of thrilling interest, and will appear in our next number.

Messrs. Barker and Van Husen, who, it will be recollected, sailed in the Dalmatia for Calcutta with their wives and Miss Bronson, in Oct. 1839, had arrived at their respective destinations, as will be seen, after an unusually short passage.

Teloogoos.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED MADRAS, MARCH 16, 1840.

We are at length, through the mercy of our Heavenly Father, permitted to reach our destined field of labor. We would praise the Lord for His goodness in preserving and sustaining us during the whole of this voyage. How excellent is his name in all the earth!

In a previous communication* you will have learned that while ascending the Hoogly, opposite Kedgeree, we embarked in another vessel for Madras. On the 8th inst. we anchored in the roads, and on the 9th Mr. Van Someren gave us a hearty welcome to India, and to his own hospitable home. We were not a little disappointed on being informed that br. Day and family had removed from hence to Nellore, a few days previous to our arrival. Br. Day has fixed upon Nellore as a permanent location. I am informed also that it is intended by some of the London missionaries, to make it one of their stations. With the exception of a few English residents, the population which is said to be dense, is Teloogoo. From the best information I can obtain, I believe there is not a more favorable position in all the Teloogoo country.

Yesterday Mrs. V. and myself had the delightful privilege of uniting with our Baptist brethren and sisters in this city, in worshipping, as we trust, the King of Zion. May our gracious Lord bless this little band, and cause them to live and flourish in his sight. They rejoiced much at our coming, but when informed that our work would be chiefly among the Teloogoo people, their spirits seemed much depressed. "O, sir," said a brother to me, "we are a little, feeble and despised band, without an under-shepherd to break to us the bread of life, since br. Day has left us. He did what he could while here, and gave us encouragement that another would be sent to take his place. Will not the Board send us a man soon?" An humble, self-denying, faithful man would, I doubt not, with the blessing of God, accomplish much good here, should he devote himself exclusively to this little interest.

This is truly a dry and parched land, spiritually and literally. I cannot express to you the emotions of my heart, as I see, daily, vast multitudes of infatuated men, women, and children, in the broad road to death. My spirit almost sinks within me, at the thought, that several years must be spent in acquiring the language of these poor creatures before I can preach the word of life to them; and then what can I do in a few short years, for the millions of Teloogoos? Would that all the disciples of Christ in America fully realized the condition of the heathen, and felt the claims of their Lord resting upon them; then would the gospel be published, *soon—yes very soon*, among all the nations of the earth, and the glory of the Lord be revealed to all flesh.

* See Mr. V.'s letter, page 231, last vol.

Arracan.

EXTRACTS FROM A LETTER OF MR. ABBOTT DATED SANDOWAY, APRIL 1, 1840.

The extracts given below from a letter just received, form a continuous narrative with those on page 216 of last vol. These, together with the published letters of Mr. Kincaid, present a full and connected account of the labors in behalf of Burmah Proper, during the past year.

State of things at Rangoon—Impossibility of missionary labors there.

My last communication was dated at Maulmain in Dec. last, at which time, as therein stated, it was my intention to return to Rangoon with my family, with the hope of doing something among the Karens there in a quiet way, without bringing down upon them the vengeance of a jealous government. But very soon after, the British Resident having in the mean time retired from the country altogether,—I became more fully convinced than ever of the impossibility of doing any thing directly for the Karens, under the present government, without involving them in suffering more serious than they have ever yet experienced. Missionaries, however, and all other foreigners can *remain* there with perfect safety to their persons and property; and indeed always could, except in case of war, and then all foreigners are imprisoned and maltreated alike, without reference to character or profession. Very soon after the removal of the Resident, I received a letter from a British merchant still there, stating, that all intercourse between foreigners and the inhabitants of the country was strictly prohibited, under all possible circumstances. Such being the case, a missionary might as well be in Boston,—as not an individual would dare to call at his house; for, should any one have the boldness to do so, the consequences can hardly be conjectured.

Condition of affairs altered for the worse—Two plans proposed for future labor—The choice.

Since the present king ascended the throne, I have visited Rangoon several

times, have travelled among the Karen villages and baptized a large number of converts. At Pantanau and Bassein large congregations assembled at different times to hear the gospel, and no notice was taken of it by the Burmese authorities. But at that time, the present government was not firmly established, there were no indications of a rebellious spirit, and in fact the officers of government did not know what I was doing. But such a course could not be pursued now with impunity. Notwithstanding, I hesitated for some time, between two courses which presented themselves. The one was to go into the country, itinerate and preach, and labor among the people, and leave the consequences. If oppression, or persecution, and death followed in my train,—be it so,—submit all to the Lord. I did not forget, however, at the same time, that there is but one step between a "zeal according to knowledge," and the most palpable presumption. The other course was to endeavor to effect the same object in another way; by sending native assistants with letters of encouragement and love, men who could travel among their countrymen, and preach the gospel, without being suspected of being foreign political emissaries; men who, understanding the rudiments of Christianity, and whose hearts being set on the work, should be capable of instructing and guiding, and building up the converts in the faith of the gospel. I have chosen this latter course, as affording the greater promise of usefulness, with the least of unnecessary hazard and difficulty.

Departure for Arracan, and arrival at Kyouk Phyoo—Ramree—Sandoway.

Having adopted this plan, it only remained for me to select a location the most eligible for its accomplishment. To think of reaching the Karens in the Burman empire from the Tenasserim provinces, is out of the question. Arracan from its extensive frontiers adjoining Burmah, seemed to be the only place where I could hope to enjoy the facilities I desired. I therefore left Maulmain on the 11th Feb., in the steamer "Ganges," in company with br. Kincaid, and arrived at Kyouk Phyoo on the 17th.

This part of the narrative coincides with that contained in another letter. For the sake of brevity it is omitted here. After having visited Ramree together, they separated at that place; Mr. Kincaid proceeded to Akyab, and Mr. Abbott to Sandoway, where he arrived with his family, on the 17th of March.

Description of Sandoway, its facilities for labor among the Karens—Unhealthiness of Arracan.

Sandoway is a small Burman town fifty miles south of Ramree, situated inland, up a small river, about fourteen miles from the sea shore, as the river runs, and five in a direct course.

The climate is reputed healthy, and from its locality, I should judge, would sustain its reputation. There are in the town and immediate vicinity, about 4000 inhabitants.

From all I can gather on the spot, the facilities for laboring among the Karens in the British provinces, are about the same here as in Tavoy—there being as many or more Karens in these provinces, than in Tavoy and Mergui. There is this weighty consideration to be taken into the account however; that dreadful "Arracan fever," which renders it hazardous to travel in the jungles at all. I have been admonished by several gentlemen acquainted with the climate, that I must not think of travelling in the Arracan jungle, with the impunity that one might do it in Tenasserim.

Karen village.

There is a Karen village five or six miles from this town, where Ko Thah Byoo has been preaching since my first arrival here; but the people are surprisingly stupid and indifferent.

Two youths sent as a Deputation to Burmah Proper.

I have also sent two young men to Bassein with letters to the disciples, there and at Rangoon. They will go from this place to Goa, a small town on the sea shore, five days to the south of this. Three days from the sea, and one day across the mountains which divide the English and Burman territories, will bring them into the Burman empire, in the vicinity of Christian villages. And if I am not mistaken, they will somewhere in those wilds find a small Christian village on this side the boundary. They are to endeavor to persuade several of the young men who formerly commenced studying with me in Rangoon, and were scattered at the persecution there, to come over and study with me during the rains in these provinces. Although the passes are strictly guarded by Burman officers, to prevent emigra-

tion into these provinces, still I hope a few, at least, of those young men will be enabled to escape their vigilance, and make their way into this land of civil and religious liberty, where they may enjoy the benefits of Christian instruction, without the fear of having to pay for their advantages with the price of imprisonment and chains. If, however, the two young men whom I have sent over, should be suspected themselves, and even apprehended and imprisoned, it would be nothing new to them, as they were two of the four who were sent to the pagoda as slaves, more than a year ago at Rangoon. I shall feel a good deal of anxiety about them till their return, which I do not expect for a month to come.

There are only two English gentlemen residing in Sandoway, T. Morton, Esq., "Senior Assistant Commissioner" of the Arracan provinces, in charge of the Sandoway "district," and a military officer commanding a company of native troops. Mr. Morton has rendered me essential aid, and seems desirous to do all in his power to assist us.

Mr. A. here expresses his sense of obligation, and that of the other missionaries in Arracan, to the government officers (Eng.) at their respective stations. These gentlemen have not only shown much personal kindness to the missionaries, and in many ways rendered them essential service—but have manifested every disposition to further their object of doing good to the people of this benighted region.

Brief Notices.

RETURN OF MRS. REED.—The ship Globe, Capt. Christopher, which arrived at N. York from Canton on the 28th of Nov., brought as passenger Mrs. Reed, widow of the Rev. Alanson Reed, late of the Siam Mission. Mrs. R.'s return to this country was occasioned by the severe and protracted illness of her only child. More than a year since, she removed from Bangkok to Singapore, in the hope that a change of climate would benefit her son's health; but finding no improvement, she decided on returning to America, and went to Macao, for the purpose of more readily obtaining a passage. She embarked in the Globe, about the last of May, and, we are pained to say, in the early part of the voyage, her child died. It is gratifying to know, however, that during her child's distressing illness, and afterwards, Mrs. R. received from Capt. Christopher and his officers, every attention, which kind, and even fraternal feeling could suggest, and that her situation was rendered as comfortable as it could be, under her heavy affliction.

During her stay at Macao, Mrs. R. was subjected to peculiar trial,—while her baggage was passing through the Custom House, and she was confined with nursing her sick child, day and night, her money, amounting to about $70, was stolen,—and the officers could not, or would not give her any account of it. When her situation became known to the English and American residents;—with a truly generous liberality, for which they deserve great credit, they not only made up her loss, but provided means for defraying the whole expenses of her voyage home.

A'SA'M.—Mr. Barker, in a letter dated May 25, gives an account of his voyage from Calcutta to Jaipur. The former place he left on the 2d of March, and arrived safely at the place of his destination, on the 14th of May. The journey was long, and not wholly free from peril, but they were mercifully preserved, and arrived at Jaipur in good health. Mr. B. is expected to labor among the Nagas, in the neighborhood of Jaipur, but will have a temporary residence with the family of Mr. Brown at the latter place. Miss Bronson, who was with Mr. Barker's family, accompanied her brother to the Naga hills.

WEST AFRICA.—*Death of Mrs. Crocker.*—Since the above was in type, the painful intelligence has reached us of the death of Mrs. Crocker, at Made Bli, Liberia, on the 28th of last August. Her health had been seriously affected by a severe cold taken on her passage from this country the preceding year. The other missionaries were in their usual health at the last dates, Oct. 16 and 17. Further particulars will be given in our next number.

STATE OF THE FOREIGN MISSION TREASURY.

The attention of our friends and contributors is earnestly solicited to the wants of the Foreign Mission Treasury. At an earlier period in the current financial year, it was hoped that the necessity would not recur of resorting to this mode of appeal. All who have been wont to contribute to the support of our missions, had been distinctly apprized of their necessities, and having liberally extended their aid in the late painful emergency, it was supposed that reliance might be placed on their continued generous coöperation without further intervention of the Board except by its ordinary agencies.

Within a few months, however, this cherished

expectation has been frustrated by an alarming decrease of contributions. Instead of $8000 per month—the average amount required for the vigorous prosecution of our work—the last month's receipts were less than $1600, and the ratio of the current receipts is still decreasing. The total receipts since the 19th of April, the beginning of the financial year, are less than $37,000, or nearly the same as in the corresponding portion of the previous year, and exhibit a proportionate deficiency. The missions are again sinking into the embarrassments which compelled the reduction of our operations a year ago; the demands on the churches for immediate relief are equally pressing; and unless that relief be given with equal promptitude, the disastrous results which were painfully foreboded then, will now be realized. A burdensome debt will be incurred of several thousand dollars, or the process of reduction and dismemberment must have been resumed.

In view of these considerations, and to avoid an alternative so much to be deplored, the Board renew their urgent appeal for aid. Their operations, it should be noted, are even now conducted on an injuriously lessened scale. At home and abroad, in the appointment of missionaries, and in making provision for their labors when located, the least is attempted compatible with the maintenance of the stations. The inroads made upon the reign of pagan darkness are few and feeble; and our beloved missionary brethren, pioneers of the way, have deep cause to grieve, and in several instances have expressed their grief, that their efforts are not sustained.

The representations indeed, that come from the several missions in quick succession and often with the most subduing earnestness, would furnish abundant argument not merely for sustaining their operations on the present reduced system, but for their immediate and wide extension. The multiplied and out-spreading regions where the gospel may be preached without molestation by the missionary, and the numberless avenues for the transit of light and truth by tracts and native preachers into districts and kingdoms beyond; the hundreds and even thousands of conversions from the worship of dumb idols to the service of the living God, which attest the power of the gospel, and the faithfulness of those who have published it; the general desire and increasing facilities for the establishment of schools, in which heathen youth are not only instructed in the rudiments of useful science but trained in "the nurture and admonition of the Lord," and Christian parents and native teachers and preachers are taught His way more perfectly; the demand for books, and the means provided for their multiplication and distribution to any desirable extent; above all, and in *contrast* with these diversified modes and opportunities of imparting the salvation of Christ to the dying nations, —the exceeding fewness of the laborers, their widely sundered positions, precluding, with slight exceptions, intimate coöperation and the refreshment of social intercourse, their premature exhaustion from unceasing toil and exposure, and the "deferring of hope" as year after year passes away, and no helper is sent, unless to supply the places that death makes empty; *these facts*, and such as these, seem to call for more ample contributions than will barely suffice to sustain the missions as they are. But we now solicit what will merely suffice to save them from further reduction.

It is a favorable circumstance that the crisis of the late pecuniary embarrassments in the community at large is overpast, and as no time nor mode is more suitable for the recognition of the goodness of the Lord than by immediate and liberal offerings which shall make His name known in all the earth, so none could be more safe for all who are still permitted to be stewards of his bounty.

We commend the above statement to the dispassionate but prayerful consideration of all our brethren. We commend it especially to the conscientious reflections of the *pastors of the churches*. Do the appointed teachers and guides of Christ's disciples instruct the people of their charge in regard to this department of Christian duty—the communication of the gospel to the heathen—as they "that must give account?" Does not a fearful responsibility rest on them, to see that the churches "over whom the Holy Ghost has made them overseers," *fail not* of their due measure of interest and effort in the missionary cause? And can any pastor of a church, or officer of an association, feel his conscience discharged, till the question is *distinctly presented to every individual member*, and *distinctly answered*, "How MUCH—*in the dispensation of the gospel among the heathen*—OWEST THOU THY LORD?"

Missionary Rooms, Dec. 15, 1840.

Donations,

FROM NOV. 1 TO DEC. 1, 1840.

Maine.

York County Foreign Mission Society, Charles Swazey tr., 189,00
Hancock A. F. Mission Society, Rev. James Gillpatrick tr.,
Eden, Female Prim. Soc. 2,10
Mt. Desert, do. do. do. 2,38
Sedgwick Bay, Female Prim. Soc. 13,50

do. do., Male do. do., 15,06
Hancock, Fem. do. do. 1,75
do., collection 6,70
Sullivan, Baptist church per Joshua Norton, —— 48,00
Sedgwick, Benevolent Society of the 1st Baptist church, per D. Morgan, for Burman mission, 17,00 —— 254,00

New Hampshire.

N. Hampshire Baptist State Convention, John D. Gault tr., 616,50

Massachusetts.

Westminster, Abel Wood, Jr. 5,00
Worcester High School, per Geo. W. Samson, 1,25
Newburyport, Baptist church and society, for West African mission, per Stephen Caldwell, 100,00
Randolph, J. Wales 10,00
Raynham, Missionary Society of the Baptist church, per Morrill Robinson, 25,00
Berkshire Baptist Association, Rev. Edwin Sandys tr.,
North Adams, Baptist ch. 12,50
Lanesborough, " " 5,00
Tyringham, " " 5,12
Williamstown, " " 10,18
Sandisfield, " " 10,00
Olive C. Wadsworth 1,00
James Eldridge 1,00
per Rev. Charles Train, —— 44,80
Wendell Baptist Association, Luther Hunt tr., collection at the annual meeting 8,05
Sunderland and Montague Baptist ch., mon. con., per Rev. J. Goddard, 1,50
Mrs. Lucy Puffer 1,94
Rev. L. Rice 1,00
South Orange, Baptist ch., mon. con., 1,00
Zilpha Piper 50
Leverett and Montague ch., mon. con., 10,00
do. do., Isaac Stockwell 50
do. do., Fem. Charitable Soc., for Bur. mission, 8,43
do. do., Young Ladies Benevolent Society, for China mission, 6,00
Royalston and Warwick Female Burman Mission Society 2,00
Warwick, 3 sisters 2,50
Athol, Fem. Judson Soc. 5,00
" ch., monthly concert, 11,00
" Fem. Charitable Soc. 4,50
Petersham, Branch church 7,58
Wendell, church 8,00
New Salem and Prescott Female Benevolent Soc. 6,26
do. do. do. church 5,25
I. Stockwell 50
per Rev. Charles Train, —— 91,51
Boston, Sabbath school of the 1st Baptist church, for the benefit of the Hague school, per William P. Spence, 9,61
Boston, Ladies of Federal st. ch., for support of a Burman native preacher, named Francis Wayland, per William Reynolds, 100,00
Barnstable Baptist Association, George Lovell tr., 86,37
Buckland, friend to missions 20,00
West Dedham Industrious Soc., per Miss Sophia P. Baker, 6,00
Roxbury, John Lyons, per Kendall Brooks, 5,00 —— 504,54

New York.

Homer, Lyman Darby 75
Scott, collection 4,83
Homer and Cortlandville Juvenile Society, Rev. M. Taggart, tr., 22,63
Hartwick, J. Lippet 1,00
Rome, collection 17,25
Frankfort, " 10,00
Mohawk village, collection 5,00
Cooperstown, Eugenio K. Raymond 25
A young lady 1,00
West Winfield, collection 13,25
Warren, " 14,27
Brookfield, " 8,26
Clinton, " 8,50
Little Falls, " for Karen mission, 15,04
Newport, " 13,25
Norway, " for Karen mission, 13,50
Salisbury, " 9,37
" Dea. Cole 1,00
per Rev. Cephas Bennett, —— 159,15

New Jersey.

Sussex Baptist Association, per Rev. C. Bunkerhooff, 65,63

1599,82

H. LINCOLN, *Treasurer.*

PROVISIONS, CLOTHING, &c.

Holden, Ms., Asa Abbot, a barrel and a keg for Rev. Mr. Goddard.
Virginia, clothing, &c., for the native school in Edina, Africa, $15,00
Richmond, Va., Silas Wyatt, half barrel of bacon.
Goochland, Va., Mrs. Anna Key, a bushel of dried apples.
Union, Ct., Pitts Sessions, a box of provisions for Rev. J. H. Vinton.
Coventry, R. I., Caleb Waterman, provisions for H. T. Love, 9,90
Cummington, Ms., Mrs. Lucy M. Bigelow, a box for Mrs. Reed, 14,00
West Dedham, Ms., Dorcas, Industrious, and Juvenile Societies, per Miss Sophia P. Baker, for Rev. J. Lykins, 17,00
Oxford, N. Y., Bap. ch., clothing, &c., for Rev. Mr. Slafter, 45,00
Lawrenceville, do. do. do. do. 15,00
Utica, Bethel do. do. do. 40,00
per M. M. Jones, —— 100,00
East Granville, Ms., Baptist church, 2 pairs woollen hose, for Indian missions, per Mrs. N. R. Crowell, 2,00
Also,—from the Am. Tract Society, tracts for Rev. S. M. Osgood, 150,00
From the Am. and For. Bible Society, 100 extra gilt bound bibles, for Rev. J. L. Shuck.

☞ The attention of subscribers is requested to the notice of the General Agent on the 3d page of the cover of the Magazine.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. FEBRUARY, 1841. NO. 2.

American Baptist Board of Foreign Missions.

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JOURNAL OF MR. BRONSON.

At pages 218, 219, of last volume, will be found extracts from letters of Mr. Bronson, in which mention is made of a visit to the Nám Sáng Nága Hills, at the distance of about a day's journey from Jaipúr. The peculiar, and in some respects interesting character of the people of that country, has induced the attempt to establish a mission among them, and from present indications we are encouraged to hope that the enterprise will prove successful. In his journal, Mr. B. gives an account of a—

Second tour to the Nága Hills—The journey—His reception.

Dec. 20, 1839. Having completed two or three elementary books, and made suitable preparations, I set out on a second tour to the Nám Sáng Nágas; hoping to be able to communicate to them some of the truths of the gospel. I shall make an attempt to collect a few lads into school, and to translate a few select portions of scripture.

Their former hospitality and good feeling leads me to hope that they will receive instruction, and embrace the truth. Yet the facts, that they have no books, and that they are known to preserve the customs of their fathers with the greatest tenacity,—render the experiment far less encouraging than it otherwise would be, and make me feel inexpressibly anxious about my present undertaking.

I sent off my attendants and baggage at an early hour, hoping, if possible, to reach the mountain top before the Sabbath. Had a prosperous journey this day, and slept on the banks of the beautiful Nám Sáng river.

21. Started early, and about noon reached the salt market at the foot of the mountain. Leaving all my baggage behind, I gained the top of the mountain about four o'clock, P. M. On my arrival I found the people unaware of my approach. They had not prepared any place for my reception, and I feared that I had come among them in an inauspicious time. I soon had need of wisdom and patience in meeting the rude assault of one of the chiefs, who appeared to be in a perfect rage; ordering my interpreter "never to say again that I was not in league with the Company, and one of them; for my color, dress, language, and customs, were the same; that I sent letters, and received them; that I ate, slept and lived with them." Nothing was said in reply, and I managed soon to turn the conversation upon subjects more pleasing. In the course of the interview, however, I told him that he knew me to be the friend of the Nágas, and that I came among them solely to benefit them. I appealed to those present, and asked, "Do not all the people call me their friend?" To this nearly every voice responded "*Yes*,"—and the enraged chief soon left, apparently rather chagrined. In this man I have uniformly found a violent opposer. He often says to the people, "Who wants religion from a foreigner, and who will alter the customs of their fathers to receive books?"

Weary, sick, and almost discouraged, I retired to an oft frequented bower, where—shut out from every human eye—I felt a sweet pleasure in committing myself,—my absent family,—and the interests of this little mission, to Him who can still the rage of the heathen, and can bring light out of darkness. Returning, I threw myself

down on the floor to rest; when my old friend Tengasi Dekhá came in, bringing milk, potatoes, &c., and best of all—an approving smile. Soon after, several of my former friends came in, bringing whatever they thought I would relish—and manifesting the greatest pleasure at my arrival. I felt rebuked before God, for my distrust, and resolved to go forward in His strength, however dark and adverse present appearances might be.

22. Sabbath. My baggage not having arrived last evening, I had no conveniences for the night. Rolling myself up, however, in my over-coat, with a block of wood for my pillow, I slept as well as though I had reposed on a bed of down.

The building of a house—Books presented.

At break of day hearing a great tumult, I went out and found almost the whole village engaged in preparations to build me a house. I requested my interpreter to inform the chief, that I was highly gratified to find him so ready to assist me, and that I very much needed a house to make me comfortable;—but it was the Lord's day, and I could not build on that day, and that I wished to see him early the next morning. This was received much better than I expected. They left off work without any disaffection; —one or two saying, however, that "the work would be *theirs*—and the *sin* also—and as I was in great want of a house, they had undertaken it so early." I endeavored to observe the day, but was much disturbed by the noisy multitude about me.

23. Received an early visit from Bor Kumbou, as I requested. He came with a number of the head men of the place. I told him I had much satisfaction in presenting him the two first books ever printed in the Nága language; that it could now no longer be said that the Nágas had no books;—and I had come among them this time, with the firm belief that they would take as much pains and pleasure in learning to read them, as I had in preparing them.

He asked to hear them read, to which I consented. They all appeared pleased, and on my assuring them of my friendship they replied that they believed my words, and would assist me.

I then referred to my want of a house, and proposed to them the plan of a small bungalow,—promising to pay them for building me one. They arose and left me, to consult together on the subject. Soon after, a hundred or more were employed in its erection. I consider this an important object to be accomplished; as, without a house of my own, I often discommode them; am never able to seclude myself, or to carry on a school to any advantage.

Beautiful Scenery—Suspicions of the Nágas.

They selected a delightful spot on a lofty cliff, overlooking a large extent of country. On two sides are deep vales sinking below you, almost as far as the eye can reach. Before you, in the distant view, roll the majestic Brahmaputra, and the beautiful Dihing; while you can catch faint glimpses of Jaipúr, and the vicinity of Bórháth, and Jorháth on the west. On the east, in a much nearer view, rises a lofty chain of mountain peaks, which is the height of land between this and the Burmese, Singpho, and Chinese territories; while on the lower peaks, numerous Nága villages are to be seen, at small distances, the light of whose fires, and the echo of whose rude music, enliven many a lone and dreary night. It was truly pleasing to think of devoting this beautiful eminence to the service of God. Oh, that God would dispose the hearts of this people to do His will.

24. The people have been engaged on the house to-day. The frame is up, and one side covered. It is very rough, and rude. The covering is of leaves. There appears to be a good feeling towards me, but an indifference to books, and perhaps a prejudice. I am often told that the people are afraid of my intentions, and believe that I have some secret object to accomplish in regard to their country.

Again, it is said, that if one learns, all will do so, and if I have no object but to teach them, they are much pleased. One thing is very encouraging,—they never hesitate to teach me their language.

25. Had a call from ——, whose inquiries led me to suspect they were premeditating an attack upon some neighboring villages, which have lately ceased to pay tribute to them. I was careful to maintain the greatest indifference on the subject. The object of their visit might have been to see if I would direct at all in such matters. It is very difficult to know how to manage in all cases, with so rude, suspicious, and ignorant a people.

Superstition of the natives—Invocations for the sick.

26. I have been painfully amused this evening by hearing the relatives of a sick person calling upon their imaginary divinities to restore health. A long joint of a bamboo was half filled with small round stones. The person performing the ceremony put his mouth into this hollow tube, and walking several times around the house, exclaimed, "*O deu, deu deu, Kárо Kárо*," (i. e.) "O divinity," (or Nat,) "come, come." The stones are then shaken together, and the exclamation repeated; after which an entreaty is made to the soul of the sick person, which is supposed to have been carried, or to have wandered away,—as follows:

"Return to thy habitation!
It is night—thou wilt get harm,
Or lose thy way—it is night; return, return."

After these invocations, the inhabitants of the house never eat, nor sleep, nor speak, until the sun is seen breaking forth from the lofty mountain tops in the east, lest they should frighten away the messengers, whose coming they so earnestly implored.

Visit from the chief—Inquiries.

27. Received a visit from Bor Kumbou and several of his attendants, with whom I had a long and familiar talk upon the value of religion, and useful books; urged him to encourage the most promising youths to learn to read. He acceded to what I said, and replied that a few had a mind to read, but did not wish to commence until all their associates were favorably inclined. By this conversation I have great hopes that they will slowly overcome their prejudices, and become a reading people. Toward evening a party called, on a friendly visit, and asked about many of the customs of my native land; in what manner the marriage ceremony was performed—whether we had more than one wife, &c. This gave me an opportunity of explaining the sins of polygamy, and adultery, and to speak of the laws of God and man upon these subjects. But alas! how powerless is *truth* even, when counteracted by the force of bad example.

Removal to his new house—Kindness of the people.

28. In closing up the duties of another week, I have great occasion for praise and thanksgiving. I have removed into my own house, where I may once more enjoy the sweets of retirement, and secret intercourse with heaven; and if there are yet some discomforts, I can rejoice in bearing them, knowing that it is for the accomplishment of the best of enterprises.

I might say much of the kindness I receive from this people; in many cases my wants are actually anticipated. In fact, I am in this respect, very much like a pastor at home, who is daily receiving some testimonial of good will and affection from his parishioners.

29. Sunday. Spent most of the day in retirement. Read and explained the catechism to several who called. This evening read and commented on the parable of "the sower and the seed" to my own attendants.

Retrospect of the year—Encouragements.

Jan. 1, 1840. Another year is gone. Its events, its privileges, and opportunities for doing good,—whether improved, or misimproved, demand my serious consideration.

It is just one year to-day, since I first sent a messenger to the chiefs of this people, to ask permission to come up among them, to learn their language and to impart to them a knowledge of the true God. It is with sincere gratitude that I would this day acknowledge the goodness of God in sparing me to complete that tour, to prepare the first books in their language, and to commence a second tour. This day finds me in my own house, with many comforts, and with encouragements that exceed my most sanguine expectations. Friends and donors have appeared—and the voice of every providence says, *go forward.*

Funeral ceremonies.

4. This is a day of sorrow and mourning, on account of the death of one of the chief's sons. The lad died yesterday afternoon. The chief women repaired immediately to the house, and their wailings and lamentations have rent the air ever since. The scene reminded me of the words of the prophet, "Call now for the mourning women." As they wail they occasionally tear their hair, smite their breasts, and rend their clothes. To-day a small stand about four feet high has been built of bamboos, in a place where they deposit their dead, and a little before sundown several hundred people of all ages and ranks, walked

in procession to the house, and followed the body to the place of deposit, wailing as they went. I followed on as near as was prudent, to observe the ceremony, and to show them that I also felt an interest in the bereavement. They soon reached the bamboo stand, on which they bound the body. They then drew cloths about it, above and below, so as to form a small enclosure. All his property was thrown under the sáng (or stand.) Here the body will decay in the open air. A number of females came around and planted flowers and seeds near the spot, bewailing as follows:

"O friend, where art thou? Where hast thou gone? Why hast thou left us? Thou wert handsome and brave, and we loved thee. Hadst thou remained, what might we not have hoped for, from thee!"

5. Sunday. Read and explained the parable of "the rich man and Lazarus," also of "the prodigal son." The exercise called forth a good many objections, and inquiries.

Sickness of his teacher—Superstitions.

7. Having been giving medicine to my Nága teacher, I arose early and went to see him. On reaching the house, I found a basket bound fast in the entrance, a signal that forbids all communication with other persons. On requesting to see him, I was told "ápien," (i. e.) unlawful. I therefore had only to return, without rendering him any assistance. These people, in this way, inflict severe penalties upon themselves. After calling over the names of their departed ancestors one by one, they vow not to eat or hold intercourse with others for a certain number of days. In this man's case it has been four days, and yet he gets no better.

Some superstitious old people here, who are also afraid of changing old customs, have intimated that his sickness and soreness of eyes, are a chastisement of the nats, for his having several of my books in his possession, and on account of his being so favorable to my plans. He has therefore invoked the spirits of each of his departed friends,—sent all his books to my house—and is apparently disinclined to give any attention to them, or to assist me as formerly. He never expresses any such thing, however, to me.—and as he continues to receive medicines, I trust when his health is better, his present state of feeling will be removed.

While I was busy, a fine young lad came up, and asked if I would teach him to read? My heart was filled with joy at the proposal,—and he agreed to come daily. He has learned several of his letters to-day, and I hope this is the beginning of a school. This lad's name is Rumjang. He is a relative of the present chief.

Difficulties to be overcome.

16. Received a letter from the missionary brethren at Jaipúr, approving of my plan to remove with my family to the Hills. I feel grateful that the way is so far open before me. How far I ought now to venture forward, is with me a question. On the one hand there is the difficulty of removing my family over so steep and dangerous passes—the trouble and expense of getting supplies—the impossibility of going down to the plains during three months in the rainy season, (owing to the rise of the intervening streams,) and the uncertainty of obtaining a considerable number of scholars.

On the other hand, I should not forget that the cause is of God, and that "the path of duty is always the path of safety." Four promising young men are now learning to read, several more are inclined to do so, and the probability is, that in the event of a removal, I might not only collect a respectable school,—but get much of the language,—and prepare several portions of the scripture.

The use of the elephant—A successful experiment.

Sent off one of the assistants early this morning, to meet an elephant loaded with rice—sent by our kind friend C. A. Bruce, Esq. Heretofore no beasts of burden have been brought over these rugged peaks.

On the next day, being desirous of ascertaining whether an elephant might not be advantageously employed in conveying provisions and heavy articles up to the mission house, I started early with a few men to lighten the load,—and ordered the *mahout* to make the experiment. A little after noon, I had the pleasure of seeing all safe before my bungalow without injury to the animal. I feel much gratified at the success of the experiment, as the use of this valuable ani-

mal will very much lessen the expense of a mission family residing here. Besides it offers a convenient mode of removing to and from the plains.

Conversation with the chief.

In the evening the young chief came into the school, and introduced the subject of my having requested an audience with the chiefs and the people. This gave me a favorable opportunity to explain again the objects of the mission. I told him my business did not relate to the political affairs of his country—or to the possession of its wealth; that I was simply a religious teacher, that I had relinquished all in my native land, and had come to them, because I believed they would be miserable unless they were taught the true God, and the way to heaven. I asked him who among all the grey headed of his village, could tell me what would follow after death? Which of them could tell how to escape hell, and obtain heaven? He replied, "*no one.*" I then told him, I had been with them for some time—had prepared three books in their language, and I now wished to know what he and his people would do. If they were pleased with my living among them—and would agree to teach me their language, and to send fifty or sixty scholars to the school, I would not mention the trouble and expense, but would at once bring up my family to spend the rainy season. He smiled, and replied that, "by degrees all things should be as I desired."

Return to Jaipúr—Prospects of the mission—The Nágas without caste, without religion.

24. Having received information of the ill health of my family, I am obliged to hasten homeward as fast as possible. I regret leaving just now, as the few scholars I have, begin to manifest some interest in learning to read, and the young chief is evidently endeavoring to encourage others to attend. But I shall leave the assistant to attend to the school, and to avoid all appearance of retiring from the field.

25. Started very early and reached Jaipúr about sunset. Found my family better, though still feeble. In reviewing the present tour among the Nágas, I see much that should encourage us to effort. It will be remembered that they have no caste, no religion, of any form, so far as we can learn; and as the country about them is improving, they are slowly rising also,—and cannot long remain without some form of religion. Indeed, there are a few already who secretly incline to the Bráhmin faith—have taken A'sámese wives, and if there is any attempt at throwing off savage habits, they will adopt the equally degrading ones of the A'sámese. But the *mass of the people are unfettered by the tyrant chain.* We have fallen upon them in the very crisis which, (may God grant it!) is calculated to give them a decided preference for the Christian religion. They ridicule the worship of idols as well as most of the ceremonial parts of the Bráhmin and Hindú superstitions. They are also an inquisitive people, independent in their views and feelings,—and may we not hope that such a people, when brought to understand the system of truth, will heartily embrace it?

In a letter which accompanied the foregoing journal, and dated April 1, Mr. Bronson acknowledges the following very liberal donations, by gentlemen connected with the Hon. East India Company's service, chiefly in aid of schools among the Nám Sáng Nágas, viz:

1838.		
March.	By C. A. Bruce, Esq., Co.'s rupees,	100
August.	By same, a second donation, "	500
Sept.	Capt. S. F. Hannay, "	240
1839.		
March.	By Lieut Sturt, "	50
Nov.	By the Hon. E. T. Robertson, deputy governor of Bengal, "	200
1840.		
March.	By Lieut. Brodie, "	60
	By Capt. S. F. Hannay, a second donation, "	240

Mr. Bronson adds:

I should state that Capt. Jenkins has signified his intention of devoting his next annual donation to the aid of the Nága mission, which will make an addition to the above of 500 rupees.

The Board will be gratified to know that in this time of its pecuniary embarrassment, the Nága mission will have been nearly supported this year (1839) by these unexpected and liberal donations. I have been thus particular to mention them here, that the Board may know of the deep interest felt in this mission by those who manage the political affairs of this country, and also, to show some of the reasons which induced me to remove to the Hills, at so early a period of our operations.

JOURNAL OF MR. BROWN, AT JAIPU'R.

Retrospect—State of the mission.

Jan. 1, 1840. We have now entered upon another year—the eighth since we left our native land. When we look back upon the time spent in this country, and consider the various difficulties and hindrances we have met with, and the little success that has attended our efforts, we are almost disheartened. During the past year our labors have been almost entirely broken up. In the early part of the year, the disturbances at Sadiyá prevented us. After our arrival at Jaipúr, sickness and necessary cares occupied much of our time, while the cholera drove nearly all the native population from the place; and since the close of the rains, both Mrs. Brown and myself have been visited with frequent attacks of ague and fever, which I fear will not leave us, unless we seek a change of air by journeying. Our little boy, who contracted a fever by exposure to the weather at Sadiyá, after we were driven from our house, is completely a cripple. He has never been able to walk or stand alone since.

Had I but an associate in missionary labor, it would be a satisfaction to see the work going on, even though I might be precluded by sickness, from doing much myself. Instead of this, among the A'sámese I am almost entirely alone; br. Bronson is, and will be, fully occupied with the Nágas, and br. Cutter will be obliged to devote all his attention to the printing department. Under these circumstances I must relinquish all idea of preparing any tracts in the Shyán language, as I had intended to do during the present season. The Shyáns are considerably numerous here, and tracts might easily be distributed from this point, among those of the Hukong valley.

Religious privileges enjoyed, and services commenced—Increased attendance.

6. Yesterday we had our communion season, when we enjoyed the presence of the Savior, as we trust, and received new vigor to run with patience the race that is set before us. Held the monthly concert at our house, this evening.

7. Recommenced daily evening worship in the native language, in br. Bronson's octagon. This exercise has been suspended for a few weeks on account of ill health. Commenced this week, on Matthew. Read and expounded part of a chapter, which was followed by prayer in A'sámese. An unusually large number of coolies, (workmen,) present this evening, most of them being in br. Cutter's employ.

10. A very large number, nearly 100, present at evening worship. Subject, Christ's temptation in the wilderness. The people were very attentive.

18. Finding an old man, a Burman, who understands the Shyán language, I have employed him during the past week, as an interpreter, in translating. Commenced Genesis, and have finished the first draft of three chapters, which will form a convenient tract, embracing the history of the creation. As I have written from the old man's lips without any alteration, it must of course be very imperfect and require much alteration. Have given away quite a number of catechisms in the Shyán language, the present month.

19. Sabbath. At worship this evening the people gave uncommonly good attention. Addressed them from the last part of the 6th chapter of Matthew.

Mrs. B.'s departure for Calcutta.

To-day we have discovered that one of our little boy's eyes is diseased, and we fear, unless some remedy is found, he will soon lose his sight.

20. After much painful hesitation, we have concluded, with the advice of our missionary brethren, to take our little boy to Calcutta, in hopes that he may receive some advantage, both to his eyes and his limbs, by the prescriptions of the physicians there. Mrs. B. has decided to undertake the journey alone.

Feb. 2. Sabbath. Addressed the coolies and the others at the octagon, from a portion of Matthew 10th. A good number present. Several English gentlemen came in, who are passing through the place on their return from a visit to the Nága villages.

10. Mrs. Brown started with her two children for Calcutta. She has a tedious journey before her, and will no doubt meet with many difficulties and trials before her return. But I would commit them all into the hands of an all-wise God, who ordains our sorrows as well as our joys.

11. Having taken leave of my family I returned from Tipling on foot. It is about eight miles from Jaipúr, and there are three villages between, viz.,

one of A'sámese, one of Shyáns, and one of Duónias,—a term signifying a person speaking several languages, but applied to those of A'sámese origin, who have been slaves to the Singphos. The Duónias are quite numerous in this part of the country.

Visit to Sadiyá—Excursion through the Mattak country.

21. Having an opportunity to go up to Ningru, in company with Capt. Vetch, Capt. Lloyd, and Lieut. Dalton, I concluded to embrace it, and from Ningru to go across to Sadiyá, and return through the Mattak country, which has lately been taken possession of by the English government. It is now in a somewhat unsettled state, on account of the change in its political relations, but will be a very important missionary field, as soon as the people become quiet, and accustomed to their new rulers.

22. Passing up through a dense forest on the north bank of the Buri Dihing, we came this evening to Mákum, a small village on an elevated and apparently healthy spot of ground opposite the mouth of a small stream called Mákum river. The village contains about fifteen Duónia houses.

Interesting relics—Limit of Moslem conquests.

25. Did not leave Mákum till this morning, as Capt. Vetch has been engaged in getting out some brass cannon, that have lately been discovered here. They were secreted in a thick wood, about a mile from the river. These guns were brought in, it is supposed, during the Mohammedan invasion of India. This is the most eastern point which the Moslem army reached; sickness breaking out, and the inhabitants of the hills pouring down upon them in all directions, they were obliged to retreat, leaving their artillery behind them. The guns are twenty in number, some of them highly ornamented, and so large as to be drawn with great difficulty by an elephant. Ten more are said to be secreted near Ningru. The Persian inscriptions upon them show them to be about 200 years old.

Saw several Singphos at Mákum, who understood the Burman and Shyán languages. Gave them several Shyán tracts.

Passed Fakial, a village of Shyáns. Here I found many who could read, and gave away a good number of tracts.

Visit to Saikhwa—Hospitalities enjoyed.

27. As Capt. Vetch is going to make an excursion into the Nága Hills, which will occupy some time, I have concluded to leave the company, and proceed with Lieut. Dalton direct to Saikhwa, which is now Capt. Hannay's headquarters, instead of Sadiyá.

29. Reached Saikhwa, after three days' march through an unbroken forest. With the exception of the stockades at Kuju and Teji, we have not seen a house upon the road.

Found our excellent friends, Capt. and Mrs. Hannay, enjoying their usual health. They are much interested in all our missionary operations. Mrs. Hannay has herself had a flourishing school of Sipahis' children and others, whom she has taught during the past season, but has been obliged to relinquish it recently, from want of health. Since I left Jnipúr, Capt. Hannay has sent over a donation of 240 rupees for the benefit of the Nága mission. May the Lord reward them for all their kindness to us, both personally and as members of the mission.

Saikhwa is a beautiful station, although a few months ago it was an entire jungle. It is nearly opposite Sadiyá, but a little further down; and just at the spot where our lamented brother Thomas was killed. Most of the people who were formerly at Sadiyá have now located themselves here.

March 1. At Capt. Hannay's request had divine service at his house, both morning and evening.

4. An eclipse of the sun about 9 o'clock, covering nearly three-fourths of his disk, and rendering it so dark as to give objects a very gloomy appearance. The eclipse was followed by two smart shocks of an earthquake.

Sadiyá—Painful discovery—A sad duty.

Went over with Capt. Hannay to Sadiyá, to view the desolations of the place and visit the graves of br. Thomas and our little Sophia. Had the pain to find the graves dug open, and the bones scattered over the ground. Gathered them up and brought them away, with a feeling of some satisfaction, that they were now removed from so melancholy a spot,—a spot which I have no wish ever to visit again.

Return to Jaipúr—Many villages—Distribution of tracts.

6. Left our sympathizing friends, Capt. and Mrs. Hannay, with much regret, and started for home, having been provided with an elephant through the kindness of Capt. H. Reached Keremia, a small village on the Dangori river, where I found two or three persons who could read A'sámese. Read and explained the catechism and history of the creation, and gave away three tracts.

7. Passed several villages, the principal of which was Tipuk, quite a large place, and containing many priests and learned men. Gave away about twenty tracts during the day. Reached Hap Jan a little before night, where I had an opportunity to spend an hour in conversation with the natives, who seemed very friendly and disposed to listen.

8. Passed a large number of small villages, and gave away from twelve to twenty tracts. Came to Tingrai, where there is a small but flourishing tea garden. Read and explained the catechism to the workmen employed in cultivating the tea, and gave a few tracts.

9. Came through a dense and uninterrupted forest from Tingrai to Jaipúr, where I arrived a little after noon. Through the blessing of God I have enjoyed unusually good health during this trip, and feel much recruited. Have given away in all, about eighty tracts in A'sámese, and ten or a dozen in Shyán.

28. Have completed the revision of the first chapter of Genesis in Shyán. Find the revision a work of much more labor than the first copy. Have given away fourteen books and tracts in A'sámese during the week.

Arrival of missionaries—Visit to the coal mines—Resources and prospects of A'sám.

Yesterday we heard of the arrival of the new missionaries, Mr. and Mrs. Barker, and Miss Bronson, for the Nága mission, but alas! none for the A'sámese.

31. Went up with Messrs. Bruce and Masters, superintendents of the tea cultivation, to examine several beds of coal which are found in the hills near Jaipúr. Saw several very fine beds, which will prove of great service in navigating the steamers which the tea company are intending to put upon the Brahmaputra. A'sám, from present appearances, is likely to prove the richest country in India. Besides tea, iron and coal in immense quantities, the country abounds in the *sum*, mulberry and other trees, which feed three or four species of silkworm,—caoutchouc trees,—several of the most important wood oils,—earth oil springs, and what is perhaps most important of all, salt springs, which are already worked by the Nágas to considerable extent, and under European superintendence, would prove of great value.

In a letter of date May 25, received by the same arrival with the above journal, Mr. Brown writes:

Mr. and Mrs. Barker are now living with me, and Miss Bronson has gone to the Nága Hills, with her brother. I have just received letters from Mrs. Brown, in Calcutta, from which it appears the physicians give great encouragement that our little boy will recover.

Our prospects as a mission are encouraging. We have one or two very hopeful inquirers among the lads in Mrs. Cutter's school. Yesterday I had the privilege of addressing a small congregation of Chinese, most of them proselytes to the Catholic faith—among the fruits of the Catholic missions to China. They appeared to have correct ideas on many points, but their knowledge of gospel truth is very limited. We have given away one hundred and fifty books among the Chinese who have recently arrived here, and might distribute three or four times that number, if we had them. While I am writing, a large number of Chinamen have come into the verandah to solicit books.

Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAB, APRIL 11, 1840.

Our last journal and letter from Mr. K. was dated Maulmain, Jan. 20, 1840—see p. 278 last vol. Later accounts are contained in Mr. Abbott's letter, p. 20 last No.

Departure from Maulmain—Kyouk Phyoo—Ramree—Description of the latter, and prospects of the Mission.

On the 11th of February br. Abbott and myself, with our families, embarked in one of the Hon. Company's steamers, bound to Calcutta, by the way of Arracan. We reached Kyouk Phyoo on the evening of the 16th, and were most hospitably received by Mr. and Mrs. Lumsden. Mr. Lumsden is

in civil charge of this district, and his wife is the daughter of Mr. Hough, who was formerly a member of the Burman mission.

Mr. K. here remarks upon the unhealthiness of Kyouk Phyoo—its unfitness on that account, for a missionary station. The cause, he supposes, may be found in its peculiar location.

Except a sand beach, half a mile in width, the whole surrounding country is a swamp and always under water at spring-tides. The exhalations from such an immense mangrove swamp are the real cause of those deadly fevers which have swept away to an untimely grave almost every person who has lived there. The government is expending large sums in draining and clearing away the jungle, so that in time it may become, in some tolerable degree, healthy. After remaining a week with Mr. and Mrs. Lumsden, we went on to Ramree and received a most cordial welcome from brethren Comstock and Stilson, and their families. Ramree is a pleasant and compact town of ten thousand inhabitants, and the capital of a large district. Being enclosed and surrounded by high hills it has no advantage from the sea air, and so is very hot, but then it is dry, and the climate not unhealthy. The brethren have built at the two extremities of the town, so as to make the most of their influence. Considering the short time they have been in Ramree, the prospects are very encouraging. I attended many meetings and frequently preached, and except on two occasions, our assemblies would probably average a hundred or more. There is a disposition to listen to the word of God. On the whole it is a fine missionary field, and I trust the Word will not be preached in vain.

Plan of future labor.

When br. Abbott and myself left Maulmain it was our intention to go on to Sandoway; he to labor among the Karens, and I among the Burmans. But, as Sandoway was a small place, and as Akyab was entirely destitute, it was thought advisable for us to separate, and for me to come on to this place.

Departure for Akyab—Description of the town.

After remaining two weeks in Ramree, we reluctantly gave our dear friends the parting hand, and set forward to occupy a new field. Our passage was tedious and not wholly free from danger, as the boat was leaky, and occasionally the wind very high; to add to this, one of our little children had a violent fever. Such trials, however, are too common to be noticed. We entered the harbor April 22d, about 5 o'clock in the afternoon. It was the Sabbath, and we remained in the boat. On the 23d I procured a house, and before evening we were comfortably settled and ready to begin our missionary work.

The city stands on low ground, not more than five or six feet above high water; but then it is nearly surrounded by water, having the sea on one side and the harbor on the other. The population is now 16,000, and is constantly increasing. The whole district, of which this is the capital, has a population of 150,000.

Climate.

The Arracan climate is generally dreaded, and not without reason; so that no person will come here, unless compelled, or from a strong sense of duty. The Bengal government, in order to induce officers to remain here, have built them houses at their own expense, nearly doubled their pay, and furnished one large accommodation ship and several small ones, that in case of illness they may put to sea at once. As you may suppose, it was no easy matter for us to make up our minds to come here.

Mr. K. proceeds to state the reasons which induced himself and Mr. Abbott to retire, for the present at l ast, from Maulmain and its vicinity, and to seek a temporary location in Arracan; but as these are the same in general with those given in Mr. Abbott's letter in our last number, they need not be repeated. We give only his closing remarks, on

The reasons for removing to Arracan.

Br. Abbott and I had been laboring as we could, in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants, we could sit in our houses, and if this were all that was necessary, we could keep the ground. There is no difficulty about *living* in Burmah, but we could not teach the people, for the people dare

not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to remain idle in Burmah. The command is plain, "If they persecute you in one city, flee to another." When in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass*, could go directly to Ava.

Native church—Labors commenced.

I have not been in Akyab long enough to speak confidently of the state of things here, and first impressions are often very erroneous. There is here a native church of thirteen members, but all, except one, are old people, baptized 25 years ago in the vicinity of Chittagong. I cannot learn that there is a single inquirer. I shall be able to give you more correct information in three or four weeks more.

I have established preaching for the Sabbath, as follows: 7 o'clock in the morning in Burman, 10 o'clock in English—at 2 P. M. and also in the evening, in Burman. Thursday and Saturday evenings I preach in our house, and other evenings, at three different places in the city. My congregations vary from twenty to thirty.

The thermometer now stands at 96° to 97°, during the day, in the shade, and at 90° in the night; and the heat will continue to increase till the rains set in.

Karens.

OBITUARY NOTICES OF MISS ELEANOR MACOMBER.

By our late arrivals the following letter from Rev. S. M. Osgood has been received, giving some particulars of the lamented death of Miss Macomber, under date of Maulmain, April 28, 1840.

It becomes my painful duty to announce to you the death of our dear sister E. Macomber, who died with jungle fever on the evening of the 16th inst., after an illness of nine days, aged 39 years.

On the 9th of March, Miss Macomber came down from Don-Yahn with br. Stevens, and on the morning of the 10th, left us again with a view to visit a body of Pgwo Karens, residing high up one of the rivers. She had also a particular reference to spending the hottest part of the season on the river, having suffered much from the extreme heat at Don-Yahn during the hot season last year. On the 4th inst. she returned from this excursion, having enjoyed excellent health, and a peculiarly pleasant season in labor for the good of the souls of the Karens, many of whom listened with much interest, and were "almost persuaded to be Christians."

She arrived here late in the evening and appeared quite well, with the exception of a slight cold, which she said she had taken that evening. On Sunday, the 5th, she complained of headache, but not so severe as to prevent her attendance upon the usual religious exercises of the day; and on Monday, after spending some hours with me in the bazaar, she left, and started on her return to Don-Yahn. Before she arrived, however, her illness grew more violent, and though it subsequently abated for a time, became again so decided, that on the following Wednesday she was removed to this place by Christian Karens, for the purpose of obtaining medical aid. Nothing remarkable or alarming was then discovered in her symptoms, and Doctor Charlton, the medical gentleman who was called in, expressed the fullest confidence that her disease would yield to the ordinary course of treatment, and that she would soon be able to resume her labors. But she thought otherwise; and although she did not express any conviction, during two or three of the first days, that the disease would prove fatal, she afterwards told me repeatedly, that she had not from the first, had the least expectation of recovery.

On Saturday, the 11th inst., she, with the greatest composure, attended to the settlement of her temporal affairs, and then seemed to feel that her work was done. Her mind was perfectly clear and calm to the last, and during her whole illness she was a lovely example of Christian fortitude, patience, and resignation. Her faith was unwavering, and, consequently, she was enabled to look forward to the period of her dissolution with evident pleasure, and with the fullest conviction that death was but the door to endless bliss. I asked her if she felt any reluctance to die; and she replied,—"I have not the least. It is a pleasure to think of dying. I shall see much of what I have recently thought a little of—the glory of God, and the love of Christ. When I think of the dear Karen disci-

ples, I feel for them, and would be willing to stay with them a little longer; but if it is the Lord's will that I should leave them, I have nothing to say. Tell my friends I am not sorry that I came to this country, or that I came alone. I have suffered for nothing which they could have supplied me with. I have found kind friends to take care of me." She appeared upon the whole rather anxious to die, and to die soon. The morning before her death, although none of us thought she was so near her end, she was heard to pray—"Oh my Master, take me to thyself this day." While in the agony of death, she said, "Why cannot I be released"—but when one remarked, "The Lord's time is the best time," she replied "Yes;" and after a few minutes more she quietly fell asleep in Jesus.

The dear Karen Christian disciples have suffered a great loss, which they most deeply feel. Br. Stevens and I visited them a few days subsequent to her death, and found them almost overwhelmed with grief, but at the same time resolved to trust in the Lord and go forward. They are a lovely band, and apparently as well grounded in the principles of religion as could be expected of any so recently converted from heathenism.

Miss Macomber was a native of Lake Pleasant, Hamilton Co., N. Y., but at a later period resident at Albany. She entered the service of the Board in the autumn of 1830 as a schoolteacher among the Ojibwas, at Sault de Ste. Marie, in Michigan; and continued to labor there with much assiduity and success till the spring of 1834, when ill health compelled her to retire from the station. She first became connected with the Karen mission in 1836, having sailed from this country with a numerous company of missionaries in the ship Louvre for Maulmain in September of 1835. The Annual report of the Board for 1838, gives the following results of her first year's labors. The place at which she was stationed was about 35 miles from Maulmain, and the state of the people when she first went among them, (Dec., 1836,) "most repulsive and discouraging on account of the prevalence of intemperance and idolatry." "Miss Macomber, with two or three assistants, immediately commenced a course of religious instruction. Morning and evening worship was instituted; four or five religious exercises were held on the Sabbath, besides daily preaching during the week; and numerous excursions were made into the neighboring villages. A school was also taught, composed of 10 or 12 pupils. The result was of the most cheering character. The Holy Spirit was poured out, and within a very short period, (about three months,) 'ten gave good evidence of a gracious change,' and were added to the church. Two others were baptized at Maulmain in July." The following year the Dou-Yahu church numbered more than 20. Near the close of 1839, the date of her last communication, she writes as follows:—

God has evidently been with us, and not only defended his cause against the wicked devices and violence of the adversary, but has caused truth and righteousness to abound. Darkness and superstition have evidently been giving way before the light of truth. Some precious souls have been rescued from Satan's bonds, and there are still a goodly number who seem almost persuaded to be Christians.

Having alluded to the opposition that still existed to some extent, she proceeded to avow the satisfaction which she nevertheless enjoyed in prosecuting her work, and blesses God that she had been "permitted to labor uninterruptedly during the whole year."

The news of her decease the ensuing spring and in a comparatively healthy portion of the year, came upon us unawares. Endued with unusual force of character and having overcome the difficulties that beset her solitary entrance upon her missionary course, we had hoped that years of usefulness would be allotted to her, especially in the instruction and moral elevation of the Karen female population. But God ordained it otherwise. She hath entered into rest, and is blessed; and "her works do follow her."

JOURNAL OF MR. ABBOTT.

Reception—Gloomy prospects.

March 17, 1840. Arrived at Sandoway* with my family, having parted with br. Kincaid at Ramree. Our location here is delightful, and the town is apparently healthy, but there are no Karens. Our prospects as yet are gloomy.

30. Visited a small Karen village a few miles from the town. The people treated us with the greatest indifference, or rather with contempt,—for they not only refused to listen to any thing we had to say, but even denied us admission into their houses. I ventured to enter one, to get out of the

*See Mr. A.'s letter, in our last number, p. 20.

scorching sun. It was the only house in the village in which there was anything like a seat—and this was occupied by a lazy looking fellow, who, on being requested by my assistant, utterly refused to rise, or to afford us any accommodation.

It was then 11 o'clock in the morning. We made our way to another house and took a seat on the floor, i. e. on a few bamboos laid across each other, leaving an opening between each,—very convenient for falling through. In the course of the day I tried to get a hearing, but all in vain. How dark and stupid is the heathen mind!

Arrival of Karens—Encouragements.

April 10. Moung Koo, a Karen assistant from Maubee, made his appearance to-day, with other Karens, who have come eight days' journey. They had heard of my arrival at Sandoway, from the two young men whom I sent over, a month ago. Several of the number are to remain and study; others come to be baptized, and are to return in a few days. A few of them live in this province, but most of them in Burmah.

We had begun to despair of seeing any of our Bassein friends at Sandoway; but joy and hope have succeeded. The mountain passes between Burmah and this province, afford a highway for the Christians on the other side, which I hope they will not be slow to improve. It is a long and arduous journey,—but the anxiety of the Karens to get books and learn to read, and to be baptized, will induce them to surmount every obstacle; so that I still hope to get a class of young men during the rainy season. No females of course, can think of coming such a distance.

11. Sabbath. Sixteen Karens at worship, several of whom are asking for baptism—but as they are to remain a week, I prefer to delay their baptism until their return.

Boarding school opened—More Karens.

12. Commenced my boarding school with a class of eight young men,—more are on their way, and will be here in a few days.

13. Seventeen more Karens arrived to-day from a village one day this side of Bassein, several of whom I saw during my visit to that region, two years ago. They were ten days on their way here, travelling by day, and sleeping in the jungle by night.

14. Thirty four Karens at worship this evening,—four others having just come in. One of them is a member of the Pantanau church. His accounts of the Christians there, are very satisfactory. Not a case of backsliding,—not one of discipline in the church, since we left. They enjoy perfect rest there, as the Burman rulers seem disposed to let them alone.

18. Sabbath. Sixty Karens to-day,—Moung Yé, one of the young men whom I sent to Burmah on my first arrival here, having just returned in company with thirty-one others whom he collected in the jungles. Some are asking for baptism, others come after books, and others still, are to remain and study.

Baptism—Interesting scene.

At the close of the day I baptized twelve who came first, all of whom have been professedly Christians, for more than a year. They all gave very good evidence of a change of heart and life, and their coming so long a journey to obey the command of the Redeemer, is indicative of their zeal. We assembled by the side of a beautiful stream running before my door, just before the setting of the sun. The scene was one of solemn and delightful interest.

What joy swells the bosom of the Christian missionary as he beholds converted pagans flocking to the baptismal waters in obedience to the command of the Son of God.

Bléh Poh—A most interesting specimen of Karen Christian character.

Among the number baptized was a young man named Bléh Poh, whose history and experience are of so interesting a character, as to require a more particular notice. He first heard the gospel during my visit to his neighborhood two years ago last December. Shortly after, I saw him at Rangoon, gave him books, and he learned to read. He immediately embraced the truth, and, to appearance, with all his heart. His wife and relations, however, set themselves against him, and used all manner of devices to turn him from the faith.

Not long after his conversion, his little child, two years old, was taken very ill, and, as a matter of course, his relations charged him with being the

cause; that is, he had forsaken the religion of his fathers, and the child's guardian demon was angry about it, and was now wreaking his vengeance on the little victim. As the custom is, in such cases, his friends besought him to offer a sacrifice to this devil—("eat the devil," as they say) to appease his wrath. Bléh Poh steadily and perseveringly refused, saying "he trusted in the everlasting God, and had renounced the worship of devils." In a few days his child died. His friends then entered a complaint against him to the Burman ruler. Bléh Poh was apprehended and arraigned before the officers, in open court, and in presence of a numerous crowd, who were waiting to see the end. Among other charges, and the most aggravating, was, "Bléh Poh had a foreigner's book, and had embraced a foreigner's religion?" The judge among other questions asked "what was in that book?" This gave Bléh Poh an opportunity to speak, and being of an independent, fearless spirit, he went into a detail of the contents of the book,—gave an outline of the doctrines of the gospel,—and at the same time exposed the folly of idolatry, and of all heathenish superstitions. The officer remarked, that "what he had said was all good," but then, said farther, "if he did not take notice of this case, it would come to the ears of the king, and he himself would lose his life." Bléh Poh replied, "Don't you fear; send *me* up to the king, and let me answer for myself or suffer." He was released without fine, imprisonment or stripes, and returned to his family;—but it was to meet their execrations, rendered more malignant by their recent defeat. They insulted and cursed him, charging him with the murder of his own child, and threatening to assassinate him. To this, the only answer he deigned to give was, "If you don't kill me, I shall die myself soon." To all their revilings he opposed a spirit of meekness and patience—exhorting and admonishing them on every fit occasion—and continuing firm in his profession of truth, and in the majesty of a meek and quiet spirit. He finally triumphed. His wife and several of his relatives are now praying, consistent Christians, and his enemies are speechless.

The Burman judge—Effect of Bléh Poh's preaching and example.

That Burman officer has ever since favored the Karen Christians. He has heard the gospel more fully from Bléh Poh, and has received Christian books.

A short time since an officer of high rank came down from the capital and ordered this one of whom I have been speaking, "to put to death three or four of those Karen Christians, and the rest would take the alarm," hoping that by these means, they might be brought back to the customs of their fathers. "No," says this man. "True it is, they are our slaves, but then they are a quiet, peaceable race, and pay their taxes, and if they wish to worship *their* God, let them do so."

There are several other petty Burman rulers in those regions, who are friendly to the Karen Christians, who have Christian books, and have heard the gospel from Bléh Poh. The Karens think some of them are real Christians.

A Christian ruler.

One of the governors of Bassein, who, a short time since, left for the capital, the Karens say, is a *baptized Christian.* He was of good moral character, just in the administration of his official duties, and universally beloved. Every Sabbath day he used to retire to his private apartments, and "shut his door," allowing no business to be transacted on that day. He never worshipped idols, or celebrated the rites of his former religion. When he left for the capital, "all the people wept." I believe he is a member of the Ava church, as there was a report when we were in Rangoon, that one of them had been appointed to an office at Bassein.

All the foregoing facts indicate the steady advance of truth,—and the final triumph of the Redeemer.

Demand for books—Eagerness to learn to read—Baptism.

19. This morning nineteen of my Karens left for their distant homes in the jungle. They took all the books I had,—and were anxious for more. The eagerness of these people to procure books, leads them to undertake the most difficult enterprises, and to endure any hardships. It is astonishing how rapidly they learn to read, and how fast readers multiply. Some of them purchase books of the Burmans—one man gave a rupee for the Burmese Testament,—another a day's work for a tract. Mr. Howard hardly supposed when he was distributing Burman books in those regions, that

he was doing it for Karen Christians.

23. Baptized two this morning, who soon after left for their homes.

25. Three individuals arrived to-day from the Burman side, bringing letters from Tong Byou, one of the two whom I sent over, on my arrival here. The poor man is very ill, and unable to return. The "young chief" wrote also, that he was staying at home to take care of Tong Byou, and immediately on his recovery would come and see me. In the mean time he wished me to "lay aside a thousand or fifteen hundred books," for his Christian friends. He will be disappointed in this respect, as all the books I brought with me to Arracan have been *begged* away from me by those already here. I brought several hundred,—as many as I deemed advisable; for I then thought it doubtful whether a way would be opened into Burmah from this province, for the introduction of books. But I have not enough to supply the Christians in this province, much less the demand for thousands in Burmah.

Burman services—Female visiters.

26. Sabbath. At worship a company of Burmans came in, to whom I directed my discourse in their own language, (though in a broken manner,) and gave them books, which they promised to read. But a Burman's promise is not much to be relied upon. A good many of them call from the neighboring villages and receive books, and Mrs. Abbott has almost daily calls from the women of the town, who come in and sit for hours, listening to the truth. Here is a promising field for a Burman missionary.

27. Eight of our number left us this morning, among whom was Moung Koo, an assistant, whose family live beyond Rangoon. He was this side of Bassein, travelling and preaching among the villages, when he heard of my arrival at Sandoway, and immediately came to see me.

Death of an aged Karen—Sickness among the visiters—Climate.

28. Followed to the tomb the remains of a poor old Karen, nearly 70 years of age. He was one of the first company who arrived from the jungle and came to be baptized. But the long and difficult journey and the extreme heat were too much for his old age; he was taken sick, and sunk quietly down into the grave. It would have been a satisfaction to his surviving relatives, could he have been baptized. But instead of following the footsteps of the Son of man down into the watery grave, he has found a grave beneath the "clods of the valley," and I trust his spirit has ascended up on high, where he now enjoys the full measure of that "glory laid up," of which he but just lived to get a glimpse on earth. He has been a Christian about a year.

Three of my students are also suffering under the same complaint, and *thirteen* are prostrated with *fever*, all under our own roof.

It is very singular that Karens coming from their native jungles to the sea shore, are nearly every one of them attacked with some malignant disease; when, should a foreigner go from the sea-shore to their jungles, he would probably soon fall a victim to the destroyer. More than half of the students have already been attacked with fever, more or less severely; some are convalescent, others very ill. I attribute it to the change of climate, from Burmah to Arracan. They all live east of the mountains, on the Irrawaddy and its branches,—a country, I believe, much more healthy than Arracan. Their long journey during this hot season, sleeping in the jungle at night, and travelling in the heat of the day—sometimes without food, has doubtless contributed in a great degree to produce so many sudden cases of fever. I have the advice and daily attendance of the physician, (a native) who has charge of the military hospital, who also supplies me with medicine. Otherwise, what should I do?

30. Another company of six arrived from Burmah. They met the company who left on the 19th, away near the mountains, at a Christian village. Several of them sunk down by the way, through the intense heat, and were obliged to be carried to this village, on the shoulders of the strong. They will remain there, until recruited in strength, preparatory to crossing the mountains to their homes.

Number of students—Want of accommodations.

Four of those who arrived to-day are wishing to remain and study. But my school room is converted into a hospital; seventeen are sick. I have not convenient buildings for so large a boarding school,—the rainy season is just commencing, and it is too late to build.

Baptism—Official cruelty and weakness—Karen superstition.

May 5. Four of the six who arrived a few days ago, set out on their return this morning; one of whom I baptized yesterday. More than two years ago, this man was called before a Burman ruler and beaten for holding religious meetings at his house, and the officer took away from him two small books, which he then had. Very soon afterwards, said officer was taken ill. It came into his mind at once, that the Karen man whom he had beaten, had bewitched him, and he immediately sent back his books. But it did not avail,—the poor man died. Of course, it was then clear that the Karen man had killed him by some wicked enchantment. The officer's relations believe it to this day; and not a few of the Karen Christians think that officer died so suddenly, because he had abused a Christian. The Burmans since that time have let that Karen Christian alone! He is a firm, intelligent man—conducts public worship on the Sabbath in his village, and itinerates among other villages occasionally.

More arrivals—A long journey.

8. Tong Byou and Shway Weing arrived to-day, having *thirty* in their train. They were twelve days on their journey, sometimes without food, sleeping in the jungle on the ground, (which is not much for a Karen,) and travelling through the heat during the day. Some of them were taken with fever on the way. Some fainted from exhaustion, and were left in the rear, to come on as they are able. Between fifty and sixty started, but nearly one half failed in two or three days, and returned. Several of those who have arrived are wishing to remain and study. I really cannot send them back, and yet I see not how I can accommodate them this season. My class of students will number more than fifty, if these are allowed to remain.

Baptism—Class of students—Encouraging prospects for labor.

10. Sabbath. Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four, between that age and thirty. And I pray the Lord—the God of Israel, that we may all enjoy health, and the light of His countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

West Africa.

OBITUARY OF MRS. RISPAH WARREN CROCKER.

A short notice of Mrs. Crocker's death, on the 28th of August last, was inserted in the Magazine for January. Her sickness in the first instance commenced on the 10th of July, and appears to have been induced, as to its proximate cause, by the anxiety and fatigue consequent on the sickness of Mr. Crocker, who for several days had been dangerously ill. From this attack, however, she partially recovered, and was in comfortable health till a week before her death, when her fever returned with increased violence, and her missionary course, in less than a year from the time of her arrival in the country, was ended.

Mrs. Crocker's health appears to have been comparatively feeble at the period of her joining the mission, the result of a cold contracted on her passage to Edina, and she was early advised by her physician to return to America, as being unprepared to endure the process of acclimation; but this, she remarked, "appeared to her worse than death;" and when, on spending a few weeks in the interior in company with Mr. and Mrs. Clarke, the effect on her health seemed favorable, the hope was cherished that she would eventually become an efficient laborer in the mission. She arrived at Edina Sept. 29, 1839, and was married to Mr. Crocker June 2, of the following year. The loss sustained by him and his associates, and by the mission at large, in this bereavement, may be estimated from the following extracts which we are permitted to make from a discourse delivered by

her late pastor, the Rev. Dr. Sharp, at the Charles street meeting house in this city, on the Sabbath next succeeding the announcement of her lamented death. The discourse was founded on Mark xiv. 8, *She hath done what she could.* Having illustrated the import of this declaration in its original connections, and enforced certain principles of faith and duty which it naturally suggests, the discourse adverts at the close to the occasion which had led to the selection of the subject, and subjoins the following

Brief sketch of Mrs. Crocker's life and character.

In April, 1827, Miss Rispah Warren made a public profession of religion, and united with this church. I have not at this distance of time a distinct recollection of the process of her mind from a state of indifference to truth, to its sober and candid consideration, nor of the doubts and fears which terminated in an humble and thankful reliance on the mercy of God through our Lord Jesus Christ. So much I know —she had an inquisitive, investigating mind, and was excessively fearful of self-deception. She examined the scriptures for herself, and was not contented either with superficial views, or with superficial evidence of her own personal interest and participation in the blessings of the gospel. The consequences were such as might have been expected—a uniformly consistent course of conduct. I believe that her whole deportment, during the many years of her membership, was such as "becometh women professing godliness." I do not recollect having heard any one find fault with her, and this is much to say in this fault-finding world.

But she was not contented to escape censure. Her aim was to do good. She became an assiduous Sabbath school teacher. Placed in favorable circumstances for doing so, she devoted the largest portion of her waking hours to visiting the poor, the sick, and the neglected widow and orphan, for several years. At home she made garments for the poor; abroad, her walks were strictly walks of usefulness. She was regardless of ornamenting her own person, that she might have more ample means of feeding and clothing others. It is not too much to say, that like her Master she went about doing good. "She did what she could." And when her own means were exhausted, she applied to those who had means and hearts to co-operate with her.

From certain providential circumstances, her pity and her sympathies were particularly called forth in behalf of the colored population. She not only taught for several years a colored school on the Sabbath, but met with poor colored persons two or three evenings in the week, to teach them to read and to write, and to impart such moral and religious instruction as might exert a favorable influence over their condition, their personal habits, and their eternal prospects. She felt for this class, because others did not feel for them sufficiently. She attended to them because they were too much neglected. I honor her memory for these labors of love. If there be any thing godlike in human conduct, it is in regarding those with kindness who are passed by, and who need the encouraging voice of humanity, and the hand of kindness stretched out to them, to inspire them with self-respect, and prompt them to efforts for their present and future well-being.

Her labors among the colored population of her own city, suggested to her the still greater need of attempts to civilize, to christianize, and to regenerate Africa. She read and thought much of the mission stations in that dark and degraded land. Her sympathies were strong. She considered herself a debtor to that untutored and oppressed race, and was anxious to labor among them. There was, however, nothing romantic in her desire to go on a mission to Africa. She weighed the subject coolly—gravely—and yet with high Christian feeling. She consulted her pastor. He felt adverse to the undertaking. He stated the difficulties, and to his mind insuperable objections to a single female's embarking on such a mission. Another interview was sought—the objections were repeated. Still she was calmly and immovably bent on going, should circumstances seem to favor. An opportunity in process of time offered; a mission family were going out, and she accompanied them. Before her departure, she communicated her views and desires to the Board of Foreign Missions, who, feeling entirely satisfied with her character for piety, prudence, judgment, charity and zeal, and believing that she might be useful in a mission family without being subjected to any thing unsuitable to female delicacy and propriety, cordially accepted the proffer of her services.

When the Board had decided that she might go, she expressed herself as having attained the great desire of her heart. From that time there was no faltering in her purpose;—she never hesitated whether to stay or go;—she had a desire to depart. And it is believed that to the day of her death she never regretted the course she took. She felt convinced that she was in the path of duty.

You may judge something of the settled purpose of her mind, and of her happiness arising from a belief that she was where duty called, from a letter addressed to a member of this church in May last. She writes:

"Far away as I am, from the home of my birth, the society of former Christian friends, and many associations calculated to endear the affections to beloved America, yet I am as happy and as perfectly contented here as in any situation of my past life, and am sometimes astonished at myself, and led to inquire if it is for want of natural feeling and affection, that I have never seen cause to regret that I am placed in a foreign land.

I feel, that one of the prominent reasons why I enjoy so much peace of mind is a conscious sense that I am in the path of duty. There is an increasing satisfaction in trying to do something in the cause of our blessed Master. There are vast responsibilities resting upon me and others, connected with this mission. There is an influence going forth from this mission, which will tell in future years more clearly what the faithfulness or remissness of those shall have been, who have the care of nearly fifty children. Pray for us, my dear sister, that we may possess wisdom, grace, patience, humility, perseverance, and every Christian grace. I sometimes think I am not forgotten by all the dear church I have left."

On the 28th of August, after a severe attack of fever, she departed this life, we have no doubt for a better. She was prevented by disease from giving a dying testimony to the excellence of the religion of Christ, but that was not at all necessary. Her whole life, from the time she professed the name of Christ, had been one continued testimony to the heart-expanding, and life-purifying efficacy of the gospel.

Her bereaved and afflicted husband remarks, "Had her life and health been preserved, she would no doubt have been eminently useful in this land. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, eminently qualified her for the station she occupied. To you, who had been for so many years intimately acquainted with her course, it will not be necessary to say any thing respecting her religious character. Her unobtrusive and unremitting efforts for the temporal and spiritual welfare of the ignorant and wretched in the city of Boston, though unnoticed by the crowd, were, no doubt, to you a source of much satisfaction."

Although not spared in that unhealthy clime to labor as she had fondly hoped for years, yet I have no doubt that her Heavenly Father was pleased that it was in her heart, as he was pleased with David, who "desired to build a house."

And I know not any one in the whole circle of my religious acquaintance, of whom I think it could be more truly said than of her, "She hath done what she could."

Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, NOV. 14, 1840.

Renewed sickness of Mr. Love—Earnest call for more missionaries.

At the time of my last letter,* the prospect of soon recovering my health was very flattering. But we knew not what was just before us. Two weeks since, I was seized with another turn of the spasmodic affection. It continued eleven hours; for the last five or six, the spasms were intense.

This is the third severe attack I have had in Corfu, either of which a little more severe, or a little longer continued, must have closed my earthly existence.

I am now recovering, but feeble. We are accustomed to look on the bright side of things. We are praying that it may be pleasing to our Heavenly Father to spare us, and we hope He will hear our supplications. The regular time for my next attack will be the 4th or 5th of December.

I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words that I am able to speak. I call you this day to record, that if this mission fail, I wash my

* See page 7, last number of the Magazine.

hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!

Were *three brethren* sent out immediately, they would begin to do something in two years. Two should be sent to Patras, and one to Corfu. My work may be, and probably is, almost done.

One of those to Patras may advantageously be a printer. Printing at Greek presses, and book business in general, will require all the labor of one active man. The one to Corfu, if it be not convenient for him to acquire two languages, might take the Italian only, and be almost as efficient in preaching, as if he spoke the Greek. The Italian is very easy, and one may be able to speak it with considerable readiness in one year. Nearly all the English citizens of Corfu speak also the Italian. Corfu is the key to twenty millions of souls, in the south of Europe, speaking the Italian language.

We greatly need *three* men. We cannot do with less and hope for success. The safety of the mission requires at least two stations. And one man cannot well be sent alone to Patras.

The door to missionary labor is wide open, and the fields are all white. Greater toleration than we have hitherto enjoyed, especially in Corfu, I ask not. And the domination of the patriarch in the island has just closed forever. I have abundant memoranda for these statements, but am too feeble to communicate them now.

Progress made.

As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles, and for our practice,—we have in the sight of all southern Europe, amid the fears of friends, and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse, that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely.

Advantages of Corfu as a missionary station—The Pargiot Greeks.

Corfu, I said, is the key to Italy. In this town are a thousand Italians, many of them men of intelligence, who either *will* not, or *cannot* remain in Italy, because of their hatred to the pope. Besides these, three thousand Jews, and four or five thousand others in Corfu, have the Italian for their common dialect. And there are in town four or five thousand more, who speak the Italian as readily as the Greek. The inhabitants of the city and suburbs are about twenty-five thousand souls.

The importance of Corfu as a missionary station for the Greeks, we were never prepared to estimate till within a few months. In this town are some five or six thousand active, enterprising and intelligent men, mostly from continental Greece—of whom about one half are the Pargiots, who, like their Suliote neighbors never bowed the knee to Ali Pacha, the tyrant of Albania. They are the flower of the Greek nation. It is from this class that we have every thing to hope. The little band in Corfu who are searching the scriptures are mostly of this class. They already see much of the error and wickedness which surround them. They are men not afraid to speak the truth. Says one of them to a priest, who, a few days since, came out to revile him for reading the New Testament, "Sir, take yourself in peace out of my shop." "With such men," says he, "I wish to have nothing to do; liars, thieves, fornicators, and adulterers, in the garb of sacredness":—facts indeed, which one cannot fail to see in Corfu, if he opens his eyes.

Let these intelligent and enterprising Greeks become converted, and they will carry the gospel to their brethren, in every part of European Turkey. The same may be said also of some, with whom we have become acquainted, of the two hundred students in the Ionian College and University at Corfu. O how I long to preach to them the gospel,—the blessed and glorious gospel! But alas! I am able to do nothing but simply to direct Apostolos. I try to hear his report every evening of all his conversations during the day, and to give him such instruction as he needs. But when I am no longer able to do this, if left single handed, as now, the fearful retrograde immediately begins, and soon all the ground that has been gained, is lost forever.

France.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAY, NORD, SEPT. 30, 1840.

For further information relative to the state of the French Mission, our readers are referred to the last Annual Report, page 130, of last vol. Since that time, nothing has occurred to materially change the condition or prospects of the mission. Mr. Willard continues to reside at Douay and is chiefly employed in instructing the native assistants, and in directing their labors. In a letter of the above date, he writes:

About the middle of August I went to visit Mr. Foulbœuf, 100 miles distant, and was absent one week. We examined and baptized eight persons,—four had already been baptized, and one has since been baptized, who, with Foulbœuf and his wife, make fifteen. These are regularly organized into a church, having examined and adopted our common articles of faith. I broke bread to them on Sunday, and left them on Monday in an apparently prosperous condition. Those people are strongly attached to Mr. Foulbœuf. When he expressed to them, during our late embarrassment, a determination to stay and labor with them, though he had absolutely nothing to live on, they came forward and supported him voluntarily. There are seven persons more, hopefully converted, who will, I trust, be added to them in due time. That station is at present perhaps the most flourishing of all.

On the 21st inst. we ordained Messrs. Pruvots and Foulbœuf at Bertry. Between the examination of the candidates and the services, we examined and baptized two colporteurs. One named Dumanche, came up from the Département de l'Aisne, with Messrs. Moutel and Froment—the other was a son of our colporteur Michel, stationed at Cambray.

Mr. Thieffry has recently baptized four persons, of whom two are of Lille. He has since been there to preach.

Ojibwas.

EXTRACTS FROM A LETTER OF MR. CAMERON, DATED MICHIPICOTON, AUGUST 2, 1840.

Church on Lake Superior—Baptisms.

It is with unfeigned gratitude to God, our Heavenly Father, I now take up my pen to communicate to the Board the grateful intelligence of the success which has attended my feeble efforts to promote the cause of our blessed Redeemer. Since my last communication I have had the pleasure of administering the sacred rite of baptism to seven females upon their profession of faith in the Lord Jesus, making an addition of ten members to our church on Lake Superior in the course of last year. The church consists at present of twenty-four members, all natives.

I am now on the eve of returning to my field of labor. I am not yet certain where to winter, but shall probably go to Fort William, as it is much visited by Indians from all quarters to procure their respective supplies. It is at present unoccupied by missionaries of any denomination. The Board may suspect me of having too much of a roving disposition; but you are aware the people among whom I am laboring are of such a character, as to make it a necessary qualification in a missionary for these regions.

I may soon require a fellow-laborer; it is impossible for me to attend to all the scattered sheep. They are so far apart from each other, that some are entirely debarred of the blessings of the preached word. They hear it once a year, a space of time too long for a disciple to be hungering and thirsting after the bread and the water of life.

Miscellany.

THE JEWS.

Some time since three clergymen were appointed by the Church of Scotland to visit the various countries inhabited by the Jews, for the purpose of inquiring into their number, and condition, and the prospect for establishing missions among them. From the report of this deputation, published in the Scottish Missionary Record, we make the following extracts:

Suitable places for missionary stations.

1. SAPHAT, IN GALILEE.—In every point of view, the Holy Land presents the most important and interesting field of labor among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews of Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man. He says, "that the Government will give every facility to the Jews to return, in any number, to their own land;" "that they will be treated exactly like Mohammedan subjects;" and that he is even willing that they "become proprietors of the soil." Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under the Government, and that there are no obstacles whatever on the part of the Government to the operations of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the bible that affliction is one of the means which God will employ in the conversion of the Jews. (Ezek. xx. 37; Hos. ii. 14.) In other countries, where they are deeply engaged in worldly buisness, rich and comfortable, we found that they care little to attend to the missionary. But in Judea, the plague, poverty, the oppression of their rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will show them kindness, and listen without bitterness to the words of grace and love from the lips of the gospel messenger.

They are strictly Rabbinical Jews—untainted by the Infidelity of France or the Neology of Germany. They hold the old Testament to be indeed the word of God—they have a real expectation of the coming Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and with the Hebrew bible in his hand, may expound to them, with intelligence and power, all that is written in the law of Moses, and in the prophets, and in the Psalms concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favored nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibraila, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundred-fold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends. The very name of an Englishman carries with it the idea of kindness, protection and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest we have in the affection of the Jews, by being the friends of their never dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's land; and those who love Israel bear it especially upon their hearts, because its name is interwoven with the coming conversion of Israel.

It is "upon the house of David, and upon the inhabitants of Jerusalem," that God has said he will pour his spirit. (Zech. xii.) "On the high mountains of Israel shall their fold be." (Ezek. xxxiv.) "And he will feed them in Bashan and in Gilead, as in the days of old." (Micah vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy Land presents the most attractive and the most important

field for missionary operations among the Jews.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favorable point for the centre of the Jewish Mission. It is a place of peculiar interest to the traveler, as it is believed to be the very town to which Jesus pointed during his sermon on the Mount, when he said, "A city that is set on an hill cannot be hid." (Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns towards the Land of Gennezareth, and the placid waters where the feet of the Savior walked; but the eye of the Jewish devotee turns towards the white sepulchre of Marona, on the opposite side of the valley, where rest the bones of several Jewish saints. They have a tradition, that when the Temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that the Messiah will be first revealed there.

Before the earthquake, on 1st January, 1837, there were 7,000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2,000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing about 1,500 Jews. There are also two villages on Mount Naphtali, where Jews reside. It is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Beyrout, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the church of Scotland were privileged to establish a mission in Saphet, what an honor it would be to tread, as it were, in the very footsteps of the Savior—to make the very same hills where he said, "Blessed are the peacemakers," resound with the Gospel of peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment, "The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Saphet would then be in reality "a city set on an hill, that cannot be hid."

2 Jassy and Bucharest.—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. The number of Jews is very great. In Bucharest there are about 3,000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the Government would not be unfavorable to a Jewish mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The bible is freely circulated in Wallachia. The Prince of Moldavia was favorable to its circulation in his dominions also; but the Greek priests would not permit it. The only thing to be feared is that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that among the thousands of Jassy there were only a few individuals who could understand Hebrew grammatically. In the schools we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud They live like Jews, but use every effort to undermine Judaism: They deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament and Christian tracts.

This wonderful field has hitherto been entirely unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians—for, said they, "No Christians in this country love the Jews." Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveler dares to carry even an English bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would

human bodies. Thus the same soul may animate a number of human bodies in succession, or of beasts and men alternately, according to the kind of life he has lived. When the body of a bad man dies, his soul is doomed to take possession of a dog, a hog, or an insect. After suffering this penalty, when the insect dies, this soul may take possession of the body of a cow, (the cow is a sacred animal and comes next to the human species,) or of a man, &c." This doctrine of transmigration is very prevalent. A Hindu undertook to prove it to me from Scripture, by referring me to the swine into which the unclean spirit entered, after leaving the man. I told them their system was all a delusion of the devil, intended to ruin them, and that if they would attend to my words, I would give them a far more rational, and the only true account of the creation, fall, and recovery of man. They heard me with apparent attention, and when we proposed to conclude with prayer, to our surprise, they nearly all kneeled.—*For. Miss. Chron.*

TELOOGOO COUNTRY.

The following brief notice of the country inhabited by this Hindu nation, will be interesting to our readers, from the fact that one of the missions of the American Baptist Board is established among that people. Mr. Day has recently removed from Madras to Nellore, which is within this district,—where he has, probably, ere this, been joined by Mr. Van Husen.

Teloogoo is the language of a Hindu nation filling a semicircle, of which Rajahmundry may be assumed as the centre, while the radius extends to Madras. This circle does not include all those parts of the Indian Peninsula where the language is spoken; for the Teloogoos have migrated to various parts of Southern India.

The number of Hindús speaking the Teloogoo language may be probably estimated at 10,000,000; so that, to take the words of Mr. A. D. Campbell, in the Introduction to his Teloogoo Grammar, "the entire population far exceeds the Tamul people, or any other having a vernacular language in the peninsula." A considerable part of this country—the Northern Circars—is one of the oldest of our territorial possessions in India, which was peaceably obtained by a Grant from the Mogul in 1665, and has remained in a state of almost uninterrupted peace to this day: and yet it is remarkable, that no clergyman of the church of England has ever been known to have preached to any of these 10,000,000 of people, or written a tract in their own tongue; much less has any mission been established among them to this day: whilst there are twenty-four clergymen of the two Church Societies laboring among the lesser population in the Tamul Country. This has arisen from the circumstance of missions having been established by the Danes in their settlement at Tranquebar; which, by the instrumentality of Swartz and others, have gradually spread through Tanjore and Tinnevelly.

Whilst the whole Teloogoo Country is thus in a state of peace, and accessible to missionaries, the people themselves are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in South India, possessing a greater manliness of character and independence, strong natural affections, and less of deceit and dishonesty than most of their fellow-countrymen. Moreover, one of the greatest hindrances to the progress of christianity in India—the connexion of the government with the idolatry of the people—does not exist here to the same extent as in other parts of the Madras Presidency, as the temples are ordinarily under the management of the natives themselves, without any interference on the part of the Company's servants.

With regard to the language, it is represented by that eminent Orientalist, Dr. Carey, and Mr. A. D. Campbell, author of the Teloogoo Grammar and Dictionary, to be the most polished and most worthy of cultivation of any of the five languages of the South of India, its variety of inflections being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

MISSIONARY STATISTICS.

From an article in the January number of the Missionary Herald, containing a brief view of the results and present state of protestant missions, under the patronage of the different societies, in this and other countries, we take the following general summary:

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies the operations in behalf of the heathen and of Christian communities are not stated in so distinct a manner, that the former can be ascertained with perfect exactness. It should be remarked also that

there are two or three missionary societies on the continent of Europe, to reports of whose proceedings no access could be had: but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

Stations occupied, ...		648
Missionaries;—British Societies,	614	
Continental Societies,	178	
Societies in the United States,	252	—1044

Besides the ordained missionaries given above, there are physicians, catechists, schoolmasters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500 : also married and unmarried females amounting probably to 1200 or 1400. To these should be added native preachers and teachers of various grades, laboring in connection with the missionaries from Christian countries, and under their direction.

Annual Receipts;—British societies,	$1,670.000
Continental societies,	113,000
Societies in the United States,	393,000
	$2,176,000

The receipts of the Gospel Propagation Society are not included, not being known.

It should here be added that large sums are also expended by bible and tract societies in Great Britain and the United States, amounting to not less than $170,000, to aid in translating, printing, and distributing bibles and tracts, in unevangelized countries. Societies for supporting schools in the same communities, probably expend not less than $30,000 more. These societies are found in Great Britain and the British provinces.

Church Members.—The number given by nine of the foregoing societies is 162,883; —and those connected with the churches under the care of the other societies would probably leave the sum below 175,000.

Pupils in Schools.—Here again the reports are very incomplete. The number given by five societies is 139,715; and the whole number probably does not exceed 300,000.

NEW ZEALAND.

At page 249 of last volume, will be found a narrative of events connected with the political state and prospects of this island ; and also, an account of the introduction and progress of Christianity, under the patronage of the Church Missionary Society. We g ve below, from a late number of the Missionary Register, some further

Remarks on the State and Prospects of New Zealand.

The present position of the islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the natives. The country is in a transition state, from a savage to a civilized condition; and the fearful experiment is being made, whether this change can be effected without the extermination of the aboriginal race. In every instance, hitherto, where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have, in many instances, wholly disappeared. It was in the hope of preventing such a disastrous result, and to rescue one page in the history of European Colonization from so foul a blot, that the Committee were opposed to the colonization of New Zealand. They were opposed to it, also, from the apprehension that the process of colonization, judging from all past experience, would interrupt, if not frustrate, the work of evangelizing the natives which was in progress. The happiest results, indeed, were not unreasonably looked for, if the mission had been left to itself. A body of Christian young persons growing up in the midst of the New Zealanders, and, in one sense, belonging to themselves, would have exerted a most beneficial influence over them. Various ties of connexion would have been established between the missionary families and the natives, which would have blended together the European and the savage in one social body, under the holy principles of the gospel. It has pleased the all-wise Disposer of events that this design should not be carried into effect. The sovereignty of the islands of New Zealand has been acquired by Her Majesty's government. This step has been taken, not so much from a desire to attach those islands to the British Crown, as from the necessity of establishing legal authority over the various immigrants who have settled there. Great is the peril to which the aboriginal race is, in consequence, exposed; yet, in the actual circumstances of the case, it is less fraught with danger to them than a state of anarchy, the only other alternative which awaited them. But though British sovereignty will provide the protection of law for the natives against acts of open violence, it cannot secure them from the pernicious effects of examples of profligacy and wickedness of Europeans. What, then, is to be done? Are the natives to be abandoned? God forbid! This is their hour of extremest need. Destruction threatens them, not only from the bullet or the sword, but from the more deadly spirit-

store, and the crimes and vices of that class of settlers who are reckless of the wrongs and injuries inflicted on them. It has pleased God to enable the missionaries already to effect so much, as to show how well advised was the original plan of the Committee, and how certain and extensive would have been its success, under the divine blessing, could it have been persevered in, uninterrupted by colonization. Proofs of this are to be found in the latest communications of the missionaries, which attest the spread of the leaven of the gospel in almost every district and almost every tribe of New Zealand. These cheering facts may well encourage all true friends of the Society to persevere in their exertions in behalf of this mission, on which so large a measure of the divine blessing has rested. It is true, indeed, that, instead of being solely occupied in raising up the New Zealanders to the standing of a Christian people, they must now also direct their efforts to the more difficult and less promising task of preventing their utter extinction. Yet the glory of God is the more manifested when the difficulties are greater; and a spiritual work of a yet more wonderful character may still be achieved, if, through the grace of God, any considerable portion of the natives should be preserved, in the purity of the faith and in holiness of life, amidst all the snares and dangers to which they are exposed. *With men*, indeed, *this is impossible; but with God all things are possible.* It is our part to carry on the work in the humble yet undoubting confidence of faith; and this must we do, notwithstanding that the mission is assailed on all hands by misrepresentations of every kind.

From despatches lately received, we shall extract some passages.

The Rev. H. Williams, in a letter dated Paihia, Jan. 23, 1840, writes as follows of the

State of the mission.

It is a remarkable fact, that at this singular period of the history of New Zealand, when the enemy is pouring in like a flood, the mission is in a more flourishing condition than ever; nor could we reasonably desire stronger evidence than is shown at this time. In my recent long journey, every party of natives to whom I came, was a congregation, worshipping God in much simplicity; and their books bore evidence of earnest examination. By a late calculation, the numbers who assemble with us, and receive instruction every Lord's day, are not less than 18,000 souls.

Mr. John King, in January last, says—

With thankfulness I can say, that the Lord has spared us to complete our twenty-fifth year in New Zealand, and that we are at this time in good health. It gives me satisfaction to be able to write to you of the favorable change which has taken place among the natives of Rangihoua: some have been baptized, and others are candidates. A good number visit us at Tepuna twice a-week, to read the New Testament and converse on its truths, and to inquire the way to Zion. Our place of worship is filled on Lord's day at morning service. Waikato and his family attend divine service on Lord's days, and the means of grace during the week. I have in faith long been laboring and groping in the midst of gross darkness; believing that the gospel would break through, although I might not live to see it. I had been praying particularly for a long time—for although the natives heard the word, and attended to instruction, they did not seem spiritually to profit by it—that God would impress upon their hearts the word which they had heard year after year, and cause them to remember the Lord's day, and rest from their common labor, that they might have leisure to attend to their souls. In an unexpected manner, Waikato collected all the people of this place; and told them, that he would leave off his old bad ways, and for the future observe the Lord's day, and attend to the means of grace. He also said, that the missionaries and native teachers might visit at his residence as often as they would, to instruct him in the truths of the gospel. He requested the people to speak their minds without reserve. Most of them had their names written down; and he sent a copy of the paper declaring their intentions, to the Rev. W. Williams at Paihia. This much encouraged those who had previously attended to the duties of the Lord's day at this place; having school at their dwellings, and using their influence to spread the gospel among their neighbors. Their applications for books and slates have been attended to. The work of instruction is comparatively easy: formerly, I had to follow them into the fields and woods; and then, while I was urging upon their minds the great truths of the bible, some would mock, others crave property, while others would be careless or insolent: now, while my strength is abating, they come forward in an unexpected time and manner, to assemble with us on Lord's days: and the gospel is spreading far and near, and extending to every tribe.

Other Societies.

American Board of Commissioners for Foreign Missions.

BOMBAY.

A letter from Mr. Allen, dated Jan. 1, 1840, states that there are four schools for boys in Bombay, and four for girls, embracing 302 boys, and about 100 girls. About one third of the former and two thirds of the latter can read intelligibly in the scriptures. The family boarding school contains fourteen girls, exclusive of a few day scholars. Of these scholars five are Africans, taken from a slave ship.

Organized opposition to Christianity.

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way, of effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement and in these efforts some leading men of the Hindu and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice all classes of people against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told, not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindu religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a society, called "The Society for Protecting Hinduism." The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All Hindus were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this society were profuse in their promises of what they intended to do for the support of the Hindu religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the Christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections

against the truth of the bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavils from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feelings of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the Christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the Christian religion with feelings of deep interest, and in various ways encouraged those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to prevent others from entering in, reviling the only way of salvation, and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view of what has occurred and of present appearances, rejoice and take courage.

CHINA.

June 24th, Doct. Parker, who had left Canton and come down to Macao, writes from the latter place just before the blockade by the British squadron was expected to be carried into effect—

I am constrained to look upon the present state of things not so much as an opium or an English affair, as a great design of Providence to make the wickedness of man subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and Christian nations.

Writing on the same day, Mr. Bridgman remarks—

There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed like Japan, and for centuries, or even for tens of years, exclude the light of God's glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man, God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and, day after day and hour after hour, discourse to them about the things of God and heaven.

We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word.

[*Miss. Herald.*

Baptist (Eng.) Missionary Society.

CEYLON.

From the last Annual Report of this mission, we make some interesting extracts.

The state of education—Preaching.

During the past year our Society has had, in different parts of the island, 29

schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byamville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloot-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labors without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will one day be the case.

We come now to the more direct object of our society,—the preaching of the gospel to the heathen nations.

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul. The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chetto-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

Byamville.

Since our last annual meeting we have ordained over this church a pastor, keeping in mind the apostolical direction that such an one "ought to be an ensample to the flock." His labors have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of divine anger in the atoning blood of the Son of God. Of these, some were Budhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our mission was established, and strove to hinder its growth, and render its members contemptible.

Interesting fact.

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious, by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbors as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbors were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

Kottighawatta.

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz. once every fortnight; in the other seven, only occasionally.

On Wednesday last, eleven additional members were added to this church, making a total number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

Matelle.

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one

devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Budhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labors in England, did the missionaries discover so much readiness to receive divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that "unto them a child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be upon his shoulder." Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hearers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Budhist priest, or rather high priest. He exercised his impious functions at Matura, and there led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavoring to counteract the mischief he formerly did, by teaching his pupils, by letter, and orally, the worth and preciousness of the gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Budhistical tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Matelle, and dwelt on the road to Trincomalee; where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.—*Bap. (Eng.) Mag.*

Kildare-Place Society, (London.)

This Society has now for nearly thirty years labored with unabated zeal and perseverance to promote the moral and spiritual welfare of the Irish people.

There are at present in connection with it 1097 Schools, containtng 81,178 children, about one-half of whom are Roman Catholics.

The Model School in Dublin contains 465 boys and 436 girls. There have been trained in it 1997 Schoolmasters and 693 Schoolmistresses. The numbers received into it for that purpose last year were, eighteen Schoolmasters and sixty-three Schoolmistresses.

Nearly 3000 Lending-libraries, including one in each school, were established for the poor, and more than a million and a-half of cheap publications, compiled by the Society, have been issued from its depository; by which a vast number of pernicious books have been put out of circulation. The number issued last year was 18,234.

From 1815 until 1831 it enjoyed an annual Parliamentary grant, which in the latter years amounted to 30,000*l.* This grant was wholly and suddenly withdrawn, because it was a fundamental rule that the Holy Scriptures should be read in the schools by all who had attained a suitable proficiency.

The contributions to the Society amounted last year to nearly 25,000*l.* This includes 18,000*l.* contributed by parents of pupils, at rates varying from 1*s.* 1*d.* to 4*s.* per quarter. Nearly the whole income is raised in Ireland; the amount received from England having scarcely ever exceeded 1000*l.* in one year. Great exertions are now making, by the visits to England of the Secretary, the Rev. James Graham of Londonderry.—*Miss Reg.*

MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms,
January 15, 1841.

☞ According to the 1st article of the By-Laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as *were then represented*, are entitled to seats in the next Convention, by the contribution of $100 annually, or the payment of $300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of $100.

Intelligence.

SIAM. *Departure of Missionaries.*—The Rev. J. T. Jones, of the Siam Mission, and Mrs. Judith Leavitt Jones, late of Meredith Village, N. H., took passage for Bangkok, *via* Batavia, in the ship Dalmatia, Capt. Beal, on the 12th of January. Mr. Jones, it is known to most of our readers, arrived in this country in May last, and during his short sojourn among us, has visited many of our literary and theological institutions, with the hope of obtaining one or more brethren to accompany him on his return; and has also made numerous addresses in many parts of New England and the Middle States, with a view to increase the general interest in the cause of Foreign Missions. We trust that his appeals have not been without effect; and that their influence will be seen in the increased liberality of our pecuniary contributions and the fervency of our prayers; and that, although no brother has been found ready to return *with* him, he may eventually have the pleasure of welcoming some, who have nearly completed their course of preparation, and whose attention has been directed to the claims of missions on their personal services by his representations and his example.

FUNDS.—The Treasurer received, a few days since, from two esteemed friends in A——, N. Y., a note, referring to the appeal of the Board in the last number of the Magazine, and expressing their regret at the necessity which occasioned it. The note enclosed two checks, one for $50, and the other for $25, with which the writers offer their "earnest prayers that the Lord would open the hearts of his people to return into his treasury a part of what he has committed to their charge." If all—even of those who feel it their duty to give something to the missionary cause, would act with equal promptness, and in a like spirit of liberality, there would not soon be a necessity for such another appeal.

Letters and Journals

FROM EASTERN MISSIONS.

ARRACAN.—*E. L. Abbott*, j. March 17—May 11, 1840, March 26, April 1, May 19. *G. S. Comstock*, j. Oct. 20, 1839—March 30, 1840, April 16. *E. Kincaid*, Jan. 1, 20, 1840, April 11. *L. Stilson*, March 30, (2.) ASSAM.—*C. Barker*, Nov. 25, 1839. j. March 2, 1840—May 25, July 27. *M. Bronson*, j. Dec. 20, 1839—Jan. 25, 1840, April 1, (2.) July 10. *N. Brown*, j. Jan. 1, 1840—March 31, Feb. 15, May 25. *O. T. Cutter*, Feb. 28, March 2, May 26. BURMAH.—*D. L. Brayton*, Dec. 31, 1839, Jan. 21, 1840, April 18, May 4, 18. *H. Howard, Sec.*, May, 1840. *J. M. Haswell*, March 10, April 23. *A. Judson*, March 31. *L. Ingalls*, Jan. 9, j Sept. 24—March 6, 1840, May 11, 12. *F. Mason*, j. Dec. 3—23, 1839, May 9, 1840. *S. M. Osgood*, March 18, April 3, 28. *E. A. Stevens*, April 1, 3—May 23, June 5. *J. H. Vinton*, March 17. *J. Wade*, May 12. SIAM.—*R. D. Davenport*, Feb. 25, April 11. *W. Dean*, j. Nov. 16, 1839—Feb. 3, 7, j. March 1—April 9, 14. *J. Goddard*, April 8, Oct. 16. CHINA.—*J. L. Shuck*, j. Jan. 1840, May 20, 22, 28, June 23. *Mrs. S.*, June 23, 24. TELOOGOOS.—*S. Van Husen*, March 16. WEST AFRICA.—*I. Clarke*, j. Jan. 9—May 19, June 1—Aug. 18, Oct. 17. *W. G. Crocker*, Sept. 4, Oct. 16. FRANCE.—*E. Willard*, June 27, Sept. 2, 12, 30, Oct. 2, Nov. 4 GERMANY.—*J. G. Oncken*, July 25, 31, Sept. 23. GREECE.—*H. T. Love*, Oct. 8, 9, Nov. 14.

Donations,

FROM DEC. 1, 1840, TO JAN. 1, 1841.

Maine.

Thomaston, 1st Baptist church, mon. con., per Rev. L. B. Allen, with a gold ring, 12,00
do. Lincoln Bap. Cent Society, Mrs. Deborah Cilley tr., per Capt. Bryant, 51,77
Portland For. Miss. Soc. of 1st Bap. church, Joseph Hayes tr., 55,54
do. 1st Bap. ch. and soc., mon. con., N. Ellsworth treasurer, 40,46
per H. B. Hart, —— 96,00
Cumberland For. Miss. Soc., H. B. Fernald tr., 145,00
Camden Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., per Capt. Norwood, 20,00
—— 324,77

Massachusetts.

Franklin Association, Cyrus Alden treasurer,
Mrs. Samuel Hall ,50
Colerain Baptist church 4,04
do. Dorcas Society 3,54
do. Luther Fisher ,50
do. David Purrington 3,00
Bernardston Bap. church, 5,00
Heath, Mrs. Almira Buck, ,50
do. Baptist church 8,50
A friend, per Rev. J. M. Purrington. ,50
Conway Bap. church, 4,85
—— 30,93
Newton, Students in Theo. Seminary, monthly concert, per Rev. Benj. Corbett, 12,87
Long Meadow, Sabbath school, Augustus Burt, sup't, 1,50
Wilbraham, Baptist church, 6,00
per Rev. J. R. Bigelow, —— 7,50
Boston, Miss Hannah Parker, per Miss Mary Webb, 5,00
do. a member of 1st Baptist Free church. 50,00
Chelmsford Female Jews' Society, Mrs. Sarah Osgood tr., per Miss Mary Webb, for Indian mission, 7,25
Townsend, Miss Roberson, per Mr. Scott, 10,00
Scituate, John Collamore, 3,00
" Mrs. Collamore, 3,00 —6,00
New Bedford, William St. Baptist church, mon. con., per Rev. H. Jackson, 121,00
West Wrentham, per V. J. Bates, 9,50
—— 260,05

Rhode Island.

Rhode Island Bap. State Convention, V. J. Bates treasurer,
Warren Bap. Association, col. at an. meeting, per James Brown, 27,25
Providence, 1st Baptist ch. and soc., an. sub., per E. W. Clark, 253,71
do., 3d Baptist ch., mon. con., for Bur. miss., per Wm. Barker tr., 30,00
—— 310,96
Providence, Brown University, mon. con., for Sept., Oct. and Nov., per Charles S. James, 9,00
—— 319,96

New York.

Mrs. M. C. Dimmick, per Wm. Burnett, 2,50
Seneca Bap. Association, per Jas. McLallen treasurer,
Canton Baptist church, 7,39
Peach Orchard Baptist ch., 7,00
Delma " " 6,75
Elmira 1st " " 3,00
Big Flatt " " 6,00
Covert " " 10,00
Trumansburg " " 6,00
—— 46,14
Montgomery, John Martin, for African mission, 5,00
do., Miss Martin, for do. do., 5,00
Dutchess Association, G. W. Houghton treasurer,
Dover, 2d Baptist church, 8,00
Franklindale " " 11,00
One half of col. at Dutchess Association in October, 9,50
Beekman Baptist church, 5,00
Amenia " " 33,12
I. J. Stoutenburgh, ,50
—— 67,12
New York city, 1st Bap. church Sabbath school, to aid Mrs. Vinton's school, Burmah, 6,50
Harmony Association, J. B. Burrows treasurer, 106,00
French Creek Association, per W. N. Gould, 4,50
—— 242,76

South Carolina.

Beaufort Baptist church, per D. L. Thomson, for Burman mission, 120,00

Mississippi.

Jackson Female Missionary Society, Mrs. O. A. Runnels tr., per Mrs. Sarah M. Holloway, 30,00

Ohio.

Troy, Miami co. Baptist ch., per Rev. T. Eaton, 10,00
New Carlisle Bap. ch., mon. con., per H. G. Pratt, 6,06
—— 16,06

Iowa Territory.

Mrs. Lydia Cady, for China mission, 1,50

LEGACIES.

From a deceased friend, proceeds of a watch, per Rev. G. J. Carleton, 40,00
New Carlisle, Ohio, from the mission box of Mrs. French, deceased, per Rev. E. French, ,94
—— 40,94

1356,04

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. MARCH, 1841. NO. 3.

American Baptist Board of Foreign Missions.

Arracan.

JOURNAL OF MR. COMSTOCK.

The previous extracts from Mr. C.'s journal, (pages 73, 161, last vol.) extend down to October 1839, several months after his removal, in company with Mr. Stilson, to Ramree. It was hoped that the favorable location of this place would be some security against the general unhealthiness of the Arracan climate. This hope has thus far been confirmed; Messrs. Comstock and Stilson have been permitted to labor uninterruptedly, and with encouraging prospects of success, to the period of our latest intelligence. Moung Net, whose name is several times mentioned in this journal, is one of the chief assistants, at whose house meetings are held one or two evenings in the week.

Preaching—Return of assistants from Cheduba—Effects of a heathen festival.

October 20, 1839. Last Wednesday evening had about half a dozen hearers at Moung Net's. On Thursday evening, at another place, thirty or forty listened with some apparent interest to a few reasons why all men should worship the eternal God. After meeting, remained about half an hour to discuss the subject of the sermon with a Budhist. Last evening, the assistants told me of a Mussulman, who says that he believes the Christian religion, and wishes soon to enter it. To-day only about twenty in all were present at worship, and this evening only two besides native Christians and the two scholars who live at the house.

November 17. The two assistants who went over to Cheduba, after remaining nearly a month, returned. They distributed their tracts, &c., in about fifteen days, and represent the people as having been very attentive to their instructions. Very few cavilled, or made any objection to what they heard;—at some villages the people continued listening and inquiring, till ten o'clock at night, and "they preached themselves tired." Ko Thah Oo (the Mug Christian from Maulmain,) has returned to Cheduba, with an old member of the Akyab church, employed for the present as an assistant, with a supply of books, &c., and we hope they may do good there.

Several days since there was a great heathen festival here, which seems to have exerted a disastrous influence on the people. Some who professed to be inquiring have left us entirely, others apparently almost convinced of the truth of the Christian religion, have become strengthened in their belief in Gaudama, and all seem less disposed to hear the truth than formerly. The Mussulman, however, mentioned under the preceding date, professes to the assistants to be a firm believer in Christ, and one Mug man has evinced some disposition to embrace the Christian religion, but is, as yet, quite ignorant of its nature. Last Monday evening a dozen or fifteen listened to remarks on the great sinfulness of man, and his consequent need of a Savior. Thursday evening I preached at the house of the highest native officer in this district, to thirty or forty attentive hearers. Sabbath congregations are smaller than formerly, few beside converts, scholars, beggars, &c., attending. In some respects our prospects seem less encouraging than they were, but we try to walk by faith, not by sight. The Lord reigns, and he does all things well.

Dec. 1. At my meeting at Moung Net's last Monday evening, a man stood and listened some time, and then said

to a woman, "You hear that, do you? I will remember it, and go to his house to talk farther." I replied, "Very well, come;" and he did come, bringing four or five with him, and spent an hour or two in interesting conversation. He was a head man from Chedubа. Thursday evening about fifty Mussulmans and idolaters paid good attention to a discourse on the final judgment. The principal Mussulman priest, and several other very respectable men, were present; among others. two Paramot teachers of considerable celebrity, from another village. After worship, had some discussion with the priest, the teachers and others, principally on the forgiveness of sins. They admitted that all men are sinners, but declared that sin could not be forgiven. After some time spent in illustrating the truth, answering objections, &c., I said, "You admit that we are all sinners; Gaudama and Mohammed confess that they cannot forgive sins; Jesus Christ can; you are sinners, and wish to be saved, therefore believe on him who alone can forgive and save you." All were silent, and br. Stilson and I left. The next day the two teachers spent some time at the house, in discussing the subject of religion generally, the forgiveness of sins, however, being the principal topic. To-day had about forty hearers, nearly three quarters of whom were women. A week ago last evening, we were obliged to exclude Moung Po from the church, as he manifested no penitence for his past sins, and was evidently waxing worse and worse. Alas! that our feeble church should so soon be reduced by the defection of one of its members.

Moung Net's journal.

15. Last week two of the assistants took a tour of four days into the villages south of this, and as Moung Net's journal of the tour may be interesting at home, I have translated it.

"Monday. At Thah Young village, found ten or more men and women who listened attentively to the truth. Going from there, a short time before we arrived at the head man Thah Pyu's village, we found about thirty men and women eating their rice in a cleared spot in the forest. While we preached they listened, and made no objection to what they heard. We prayed before them, at which they were astonished. After preaching more than an hour, we proceeded to Thah Pyu's village, and after having distributed about a hundred tracts, we went at evening to the head man Moung Oo's village, and slept at his house. We preached to his family till after nine o'clock. Rising early we went to Pah H'non's village, and distributed about 150 tracts, though we did not find good opportunities for preaching, as the men were out in the fields. We went from here to Sonâ Oung's village, where we had a discussion before several men, with a man versed in the betagat, (sacred books,) concerning the bible and the betagat. After the 'kyou-tot' left, the hearers said there was not much fault to be found with the bible. The next day we went to Myot Kyan Sway's village, intending to sleep there. After sunset we preached about an hour to the head man, his wife and neighbors, in all about ten, who listened very attentively. After going into the house a lamp was lighted, and all the family of the head man assembled. We read an account of some of the miracles, and preached 'the law of salvation by Christ,' an hour and a half, during which time they listened without speaking a word. We prayed for them, at which they were greatly astonished, and after singing a hymn, retired to rest. Next day we went to Sondâ Pway's village, which was near the sea. We preached two hours or more at the head man's house, and many old and young men listened well. Here we distributed about 150 tracts, and then returned to Myot Kyan Sway's house, where we preached to him and all the men of his village from sunset to moonset—(this was the sixth day after the new moon). These men listened attentively, without speaking a single word. Some said after we had done preaching, 'If this law is true, we have trusted in vain to Gaudama, and idols, and offerings.' Rising early, we proceeded, after prayer, homeward, preaching to those we met by the way."

Yesterday fifteen or twenty men came to the house from Konding, and manifested some interest in an explanation of the way of salvation by Christ. This morning, I preached to a small congregation, but little more than twenty, from the words, "Believe on the Lord Jesus Christ and thou shalt be saved."

Communion and day of fasting—Arrival of missionaries—More hearers.

Jan. 12, 1840. Last Sunday was our communion season, and we found it

interesting. Monday was observed by the church as a day of fasting and prayer. This morning, I preached to fifty or more, from the words "One thing is needful." Toward evening a man from a village two or three miles distant, called and said he heard me preach in the morning, and wished me to give him the book I preached, that he might take it home and read it.

Feb. 25. Removed from br. Stilson's to the house I have had built at the opposite end of the town. We have recently been made to rejoice by the arrival of brethren Kincaid and Abbott with their families.* May the Lord bless their coming to the salvation of many souls.

March 9. We had been in our new house but three or four days before the people began to come in great numbers, and listen to the truth, and take tracts. For the last ten days I should think the number of visiters at the house daily, has averaged at least 100. Most of them are from villages in the interior, and many are attracted to the house by seeing natives sitting on the verandah. Several of our visiters have come frequently, and a few listen well. On the two last Sabbaths, br. Kincaid has preached to congregations of more than a hundred, and in the town has had from sixty to one hundred hearers at evening preaching. The assistants who accompany br. K. say they never found a more interesting and encouraging place. There is some prospect that one, and perhaps more, will soon apply for baptism.

LETTER OF MR. KINCAID, DATED AKYAB, MAY 4, 1840.

I wrote you in the early part of last month,† which was but a few days after our arrival in this place. Since that time I have been blessed with a tolerable degree of health, and have pursued a regular course of missionary work; preaching three times on the Sabbath in my own house, and four times during the week in three different places in the town. My assemblies vary from 22 or 23 to more than 100 hearers. Few come to the house, though every day from five or six to 20. To these I give religious instruction. The heat is very great; the thermometer rarely falling below 90°, and much of the time during the day it is up to 95° and 97°, in the coolest part of the house. My two native assistants are every thing I can wish. They labor hard, and really try to win souls to Christ.

Inquirers—Hindrances to the progress of the Gospel—Native church.

We have three hopeful inquirers. One is Moung Loon, a man about 45 years old. He came in from the country after medical aid, and the first time he heard the gospel, it made a deep impression on his mind. Every day he comes and listens, and appears to have correct views of God and the way of life through Christ. I have no evidence, however, that he has yet felt the renovating power of the Holy Spirit, but his mind is rapidly passing from the delusions of heathenism to the clear light of the gospel. Another inquirer, is Moung Yau That, a young man 17 or 18 years old—his father and mother were baptized more than 20 years ago near Chittagong, and are the only consistent Christians in this little church. He appears to be truly awakened to a sense of his lost condition as a sinner. Ma Pong, a young woman 19 years old, is the wife of Moung Na Gau,—she listens with eagerness to the gospel, and gives us encouragement to hope that she is not far from the kingdom of Heaven. There are three or four other persons who manifest more than usual interest in listening to the instructions of the word of God, but as yet they appear stupidly indifferent about the state of their own souls.

Between my own labors and those of the two assistants, from one to two hundred persons hear the gospel daily. Many dispute with an ingenuity and earnestness which might well put to shame idle and ease-loving ministers of Christ. It is often truly affecting to see the deep workings of the spirit, and the anxiety, in mustering arguments to sustain that religion which they and their fathers have revered, and around which have centered all their fondest recollections and their most cherished hopes. All false religions will walk together in fellowship, but the uncompromising claims of the gospel, when they do not compel respect and attention, awaken the most bitter opposition. The heathen are accustomed to respect all religions, because, like civil institutions, they regard them as adapted to the various

* For an account of this visit, see Mr. K.'s letter in our last number.

† See Mr. K.'s letter, p. 32, last number.

circumstances and wants of different nations. They are often pleased, therefore, with the gospel, at first, but when they come to understand its fearful denunciations against idolatry and all unrighteousness of men—that it pronounces the whole world in a state of apostacy from God—that all men without faith in Christ are without God, and have no hope, and in the end must everlastingly perish,—when they understand these things, and that the gospel is the only system of truth and the only refuge for the whole race of man, they either become patient hearers, or bitter opposers, or, as is sometimes the case, they take refuge in infidelity.

In my last letter, I informed you that there was a church here of thirteen members. All, except one, were baptized between 20 and 25 years ago, near Chittagong. They removed to this town after the country fell into the hands of the English, for the sake of enjoying greater liberty and toleration. Most of them have become feeble from age, and soon the church must become extinct. They appear to love God, but are very ignorant. There is some disorderly and unchristian conduct among them, but I attribute much of this to ignorance, and therefore I do not despair of seeing a more consistent christian morality established.

Excursion to villages—Hopeful converts —An interesting character—Heathen Transcendentalism.

May 14. Since writing the above, I have spent five days among the villages to the north of this. I remained nearly all the time in three villages of about 1,000 inhabitants each. My assemblies would average 100 or more, and except on one occasion, there was no interruption or rudeness to disturb one who is accustomed to address a heathen congregation. Many appeared to be much interested, and would remain after the crowd was gone, as long as I had strength to talk with them. Several individual cases would be interesting, if the limits of a letter would allow of sufficient detail. I was urged to visit them again, and since my return home several have come to the city to get books and tracts. I think more than 2,000 people heard the gospel. Moung Na Gau was with me, and he labored hard to reach the consciences of the heathen. There are few priests and fewer idols in the country, but then the worship of *Nats*, or demons, is universal. It is the same all over Burmah, except in the large towns, where the splendor of Budhism, sustained by government influence, has quite rooted out the old superstition.

The three inquirers I mentioned on the 4th, give us cheering evidence that they are taught of God. Two of them request baptism, but Moung Loon is suffering the most bitter opposition from his relatives, particularly from a brother and his wife, and on this account he is afraid to be baptized. He wishes first to win over his relatives to a better state of feeling, but says he can never be any thing but a disciple of Jesus Christ, who gave up his own life that sinners might be saved. Among the other inquirers, is one of peculiar interest, on account of his learning, his high standing in society, and his great age. He is called M'ha don, a title given him by the king of Ava many years ago, when he was sent into Arracan to explain to the priests and people, the sacred books. He called on me because I had lived in Ava, and from that time onward he appears to have felt a deep conviction that Budhism has more falsehood than truth. He has continued his visits and attended public worship. For many years past he has regarded outward Budhism,—that is, prostrations and prayers and offerings before pagodas and idols,—as adapted only to the ignorant, unthinking multitude; and like many others of a contemplative turn of mind, had taken refuge in Pantheism, or the abstract, mystical doctrines of Budhism. All objects recognized by the senses are to be regarded as illusions, alike degrading to the mind and destructive of happiness; and therefore, every thing which is pleasing, harmonious, and beautiful, is to be avoided, and the outward senses to be blunted and crushed, to the very utmost. The highest possible virtue, and so the most perfect happiness, is *indifference*. Praise and blame are alike; nothing pleases, nothing offends; nothing gratifies, nothing disgusts. You are neither to like nor dislike; the mind is to be in a state of perfect equilibrium. Then all idea of one's self, or individual identity, is lost or absorbed in the divine essence, as a drop of water loses its form and individual character when cast into the ocean. Connexion with matter, or material substance, therefore, is the cause of evil, and the gratification of the

senses, is to commit sin. Neither the eye, nor ear, nor taste, nor feeling, should be gratified. Even conjugal, parental, and filial affection are only so many forms of selfishness. To own any thing which affords pleasure, or to which any relative value can be attached, is only to gratify *self*, or the individual being. While the highest efforts of virtue consist in rooting out all idea of self, or individual existence, and so bringing back the soul to an eternal, though unconscious repose.

Baptism—Interesting converts—Encouraging results of labor.

May 22. Yesterday we had a meeting for the examination of those who wished to be baptized. This afternoon we had a prayer meeting, and then in the cool of the day assembled on the shore of the harbor, and after services intended to instruct the Christians, as also the heathen who gathered in considerable numbers around us, I baptized Moung Loon, Moung Yau That, and Ma Pong. The last two are young people, and gave very satisfactory evidence that they were taught by the Holy Spirit. The conversion of Moung Loon is a case of peculiar interest. From the very first, the truths of the gospel fell upon his mind with irresistible power, and while they swept away every vestige of heathenism, they brought home to his inmost soul the knowledge of God and of Christ Jesus, which is eternal life. As all the inquirers were suffering violent opposition and bitter railing, I preached last Sabbath evening from Matthew v. 10, 11, 12, and told them distinctly that honest and faithful disciples of Christ could not escape persecution and reproach; and if they were not prepared to persevere, regardless of all opposition, they were unfit for the kingdom of Heaven, and could not be disciples of Christ.

Early on Monday morning, Moung Loon came to the house and said he had not slept at all, during the night. He could only pray and weep for joy, he had such an overwhelming sense of the love of Christ in bearing in his own body the sins of men. His deep feelings are more like what we often see at home, than any other case I have ever found among converts from heathenism.

There are two others who wish to be baptized, and there is much reason to think they have felt the renovating influence of the Holy Spirit; but one is now very ill, and the other is violently opposed by her husband. These tokens of the divine favor encourage us to preach the gospel in season and out of season, and endeavor to commend ourselves to every man's conscience in the fear of God. It is two months to-day since we came to anchor in this harbor, entire strangers and no house to go into; now, near the same place and the same hour in the evening, three converted heathen are baptized, and a multitude listen to the everlasting gospel which brings life and immortality to light. The venerable M'ha don was at the water, and united with us in singing two hymns and paid the utmost attention to all that was said and done. When the converts came up out of the water, in answer to a question which some one put to him, he replied in an earnest and elevated tone of voice, "This is the true religion, and I must be baptized and be a disciple of Christ." His constant attendance at worship has created a great sensation all over the city. The priests have had a meeting to inquire into the cause of this extraordinary conduct of the M'ha don; he told them, in the most frank and open manner, "I have found the true religion after worshipping idols and pagodas for more than ninety years." So far, therefore, he stands firm, and faces the storm. Though more than 90 years old, his form is erect, and he walks with a firm step, and reads without glasses.

The intelligence contained in the remaining portion of Mr. K.'s letter we know will be welcome to our readers. The wonderful progress of the gospel among the Karens in Bassein and the other provinces which lie along the western borders of Burmah Proper, has been alluded to in various communications from the missionaries; and some notice was taken of it in the Annual Report of 1839; but no definite information has reached us as to its extent, or the probable number of those who have embraced the truth. This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway, as mentioned in his journal given in our last number. Immediately

on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.

Wonderful work of divine grace among the Karens of the Bassein province—More than two thousand souls hopefully converted.

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are *more than two thousand* rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moung Shway Moung, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837—the Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that "he was a just man, and would never take bribes,"—"that on the Sabbath he closed up his house, and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than *two thousand souls* are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

Karens.

JOURNAL OF MR. INGALLS.

Our previous accounts from Mr. Ingalls, and from the station at Mergui, were to Sept. 9, 1839. (See pages 4, and 83, of last volume.) The natives had just completed a commodious chapel for worship, and the missionaries,—Messrs. Ingalls and Brayton, and their wives,—were laboring in hope, and with encouraging success, in preaching and in conducting their Burman and Karen schools, which are kept up at this station during the rainy season. Still, Mr. I. says, "Our brightest prospects are among the Karens; the Burmans of this province glory in rejecting the gospel. God is pointing out the Karens as the people whose day of salvation has come; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness."

Baptism—Attack of illness—Departure for the jungle.

Mergui, Sept. 24, 1839. To-day, in presence of a large assembly I baptized six Karens. These individuals were from the boarding school. The solemn ordinance was witnessed, and remarks listened to, with more than common interest. O that the truth heard might be sent home with divine power to their hearts!

29. An unusual number of Burmans at worship to-day,—some of whom give us reason to hope that their hearts are affected with the truth of the gospel. In the evening two Karens, one a chief, came in, neither of whom is a believer. This chief has been a notorious drunkard. When my eye first fell upon him I saw, by his countenance, that a great change had taken place in his feelings—he was now as harmless as a lamb; the large tears rolled down his cheek as he told me that he had given up his *arrak* and was now praying to the blessed God for mercy. Praise be to God for showing compassion to this poor man! This has been a good day; though wearied with much speaking, and the body ready to faint, the soul rises in strong desires that blessings may descend upon the Burmans and Karens surrounding me.

Oct. 7. This morning had an attack of bleeding at the lungs, produced by too much speaking. I have been wont to consider my lungs as almost invulnerable, but now feel how frail I am. The discharge of blood not being great, I am not apprehensive of immediate

danger, still I fear an interruption to my public labors. The hemorrhage continued till November 6, with little intermission, when, through the blessing of God, it was wholly removed.

Nov. 9. Left Mergui in company with br. Brayton for Palau, a large Burman village about half way to Tavoy. Preached at a number of small villages; gave away some testaments and tracts. Some listened with apparent interest, while others opposed with much hardness of heart.

19. Left with my family for the jungle, accompanied by br. and sister Brayton, and on the 20th reached Kabin, the loved village where the principal Karen church in this region is located.

Found the brethren in peace, rejoicing in an abundant harvest of rice and the fruits of the earth, the reward of their hard labors. Our reception was most cordial. Met with them in the evening, and preached from Psalms 65: 11.

Repeated baptisms—Sickness of Mrs. I.—Visit to Mazau—to Kabin.

23. This evening had a meeting for the examination of candidates for baptism. Ten came forward and requested the ordinance;—a number more, considered too young by their parents, were very anxious to apply. The evening was happily spent in listening to their relation of God's love and mercy to their souls. I rejoiced to witness the clearness of their views of the way of redemption through Christ. He was their only refuge, and since fleeing to him they had found great peace.

24. Met again this morning and completed the examination of the candidates. About 5 o'clock, as the sun was declining in the west, we assembled upon the banks of the beautiful stream that winds along in front of the zayat, and led these willing converts in the footsteps of the Savior. They were "buried with Him by baptism into death," and "like as Christ was raised from the dead," so we trust they will "walk in newness of life." In the evening we commemorated the love—the dying love of Christ; about seventy were present.

Jan. 10. Through the past month Mrs. Ingalls has been confined to her bed by a fever, and some part of the time apparently near the grave. But God has been merciful, and spared her. She is now so far recovered that I am making preparation for a short tour to the jungle.

11. Reached Mazau; found the brethren steadfast in the faith, and a number of inquirers. After evening service, four requested baptism.

12. This morning we met and organized a church of six members—then proceeded to examine the candidates. All gave evidence of faith and repentance, and were baptized and added to the church. In the evening broke bread to this little band;—this was a memorable day for Mazau. Never before, since the ascension of our Lord, was the ordinance of baptism administered in this region, or the emblems of a crucified Savior exhibited. To me and the little church, the season was joyful, solemn, and holy—God was there. Among the baptized was the wife and son of the head man. This chief was baptized last year by br. Kincaid. For nearly two years he has stood alone and preached to his drunken relatives. The aspect of this village is changed. God has done great things for them, and to his name be all the glory!

17. Yesterday I left Mergui with Mrs. Ingalls for Kabin, her health being so far restored as to warrant her undertaking the journey, and early the next morning we found ourselves near the village. The native brethren hearing of our approach came down and pulled our boat up to their village. This act of Christian affection, performed with so much good will, added another to the many ties that bind us to them.

21. We have held frequent meetings with the church, and have found that some of the younger members have been drinking *toddy*—a drink procured from a certain tree, and sold by the Burmans. It resembles, I am informed, cider; and if taken in large quantities produces intoxication. Members of our churches are not allowed to partake of this deceptive beverage. Those who had been seduced by the Burmans came forward, and on their making a full confession were forgiven. The natives are now building Mrs. Ingalls a house. They do it of their own accord. I mention the fact to show the liberality of these native Christians. They have built their meeting house this year, and now, this dwelling house. Should every Christian manifest the same liberality, no land would famish for the word of life.

Excursion to the Tenasserim—Voyage on a raft—Baptism, and a church constituted at Tewah.

27. Early this morning I started in company with br. Brayton for Tewah, a village on the Tenasserim. We go by land over the mountains—the route taken by br. Kincaid. After a toilsome march through jungles and over mountains, we found ourselves, as the sun was going down, about half way to our place of destination. The road not having been travelled for nearly a year was bad indeed; we pitched our tent in the solitary woods by the side of a stream, and having lighted our fires to protect us from the wild beasts, we laid ourselves down to rest. The Karens, more thoughtful of a breakfast the coming morning, than of sleep, soon disappeared with their lighted torches. After a short absence they returned with a number of immense *frogs*, which they informed us were excellent eating.

28. About 11 o'clock we reached a stream near the ascent of the highest mountain between us and Tewah. The Karens told us they could construct rafts and descend the stream, and so avoid the mountain road. We willingly assented to this arrangement, and in a short time we found our rafts in readiness. They were made by lashing five or six bamboos together for the bottom, and one on each side for a railing; upon these they placed some split ones for our baggage.

With a Karen at each end with a setting pole, we commenced the descent of this rapid stream. We soon found that rapids and rocks were abundant, and that it required about as much agility and skill for us to keep on the raft, as it did for the Karens to guide it. More than twenty times we found ourselves on the rocks, and once, with all my care, I found myself in the water. After passing ten or fifteen miles in this manner, about sundown we reached Tewah. Last year br. Kincaid baptized four at this place, who had removed to other villages. We found three converts and a good number of inquirers who had removed to this place last year. We had an assistant stationed here during last rains. Ten came forward for baptism.

29. Early this morning we commenced the examination of the candidates. They gave very good evidence of saving faith, and were received. We now repaired to the banks of the Tenasserim,—whose waters in this region seldom witness such scenes,—when they joyfully put on Christ. In the evening we constituted them into a church, and gave to them the right hand of fellowship; after which, we broke bread to this little flock. The duties of this day were of no ordinary kind, and we felt that the divine spirit was present, guiding and filling us with joy and gladness.

30. Having commended this church to Him who alone can build it up and sustain it, we bade the brethren a reluctant farewell, and recommenced our voyage down the Tenasserim on our raft.

Feb. 2. Reached Ya-boo, where there are two converts, and where we stationed an assistant last rains. On my visit last year, there were many hopeful inquirers here, but we now found all cheerless and gloomy—many who appeared well then, are now arrayed in opposition to us. One reason they alleged was, "that many of their friends went last year to Mata and died of cholera." I fear a more prominent reason is, the unholy walk of the two Christians, who appear to have but little religion. We found not much to encourage us at this place; the head man has set himself against the gospel, and goes about doing all he can to stop the work of God in this region.

6. Reached Kabin and found our families well, having accomplished a tour in eleven days, that would have occupied a month had we gone up the Tenasserim in our boat instead of going over land.

Addition to the churches—An Association proposed—A Burman deceiver.

9. Two individuals were received and added to the church by baptism. There being now four small churches in this region, I informed the brethren of the custom of our American churches in regard to Associations. They manifested great interest in the subject, and with much good feeling resolved to invite the brethren and sisters of the three adjacent churches to hold a general meeting with them, to continue three days,—commencing on Friday the 28th of the month. I have long been desirous of getting up a yearly meeting of this kind, but hesitated about mentioning the subject, fearing it would not succeed—the measure has taken well with the native brethren, and if we should have a good meeting it will become established.

11. Left this morning for Thing-

boung, about one day's walk in the direction of Tavoy.

12. Last evening, broke bread to this little church—a privilege they had not enjoyed for two years. Above twenty were present at the communion. Two candidates were also received for baptism. This church has not the prospect of large additions, as there are but few Karens in the vicinity. Having spent the amount of time deemed expedient at Thing-boung, returned to Kabin on the 13th.

21. Yesterday visited a village where a Burman has set himself up as a great teacher, and has collected six or seven families of Karens, with a few Burmans, who pay the most strict attention to his requirements. We found a large zayat in which they assemble for deeds of darkness—it was unlike any thing of the kind I have seen in the country—the outside was painted in a most singular manner, and the inside filled with various objects calculated to deceive the poor creatures whom he has deluded. I found him fully prepared to oppose the gospel. His wife also set upon me with a flood of words that I could neither understand fully nor attempt to answer. She was afraid that her husband would lose his standing or not be able to maintain his argument. I left this village with a heavy heart; these souls have fallen into crafty hands, and while this Burman lives, there is little hope of their attending to the gospel. The location of this village is the most gloomy—far retired from any habitation, in the midst of a dense jungle—without one pleasant feature.

A Karen Baptist Association constituted —An interesting season.

27. The Christians from four distant villages have arrived to attend the meeting. Men, women and children, have travelled over bad roads, some two days' journey. Among the number were some whose grey hairs intimated that this would be the last general meeting they would attend in this world. At our evening worship, found our zayat full.

28. Met at sunrise for prayer. At nine met again, when letters were read from the churches giving a short account of the state of religion, the number added, and their future prospects. The church at Mazau reported twenty inquirers. This exercise being new, possessed much interest. My own heart was deeply affected, not so much from what was passing before me, as from recollecting seasons of this kind enjoyed in my dear native land. Met again in the afternoon for prayer, and in the evening for preaching.

29. After a season of prayer, preached from Romans 9: 1. In this meeting the presence of the Holy Spirit was most evident—tears were flowing; one chief said that "his mother and two brothers were still unconverted, and requested prayers for them,"—others with much feeling requested prayers for their friends. I have never in this country witnessed so much tenderness of feeling. In the afternoon, met to hear the experience of a number of candidates who had requested baptism: among the number, the head man of Tewah, who was not at home when we visited that village; his son, a bright lad of twelve or fourteen, was also among the number.

March 1. Sabbath. Six arose in our morning meeting and requested the prayers of the people of God. At 12, we repaired to the river side, when eight including one Burman were baptized. The assembly that lined the banks being mostly Christians, manifested by their happy countenances and the melody of their sacred songs, the joy of their hearts. In the evening we commemorated the dying love of Christ; over one hundred were present.

2. Early this morning we all met and prayed, and gave the parting hand. The brethren voted to hold another meeting at the same place, next year.

Having now completed my labors in the jungle, I left for Mergui. Mrs. Ingalls has spent the season at this village (Kabin), and had a school of ten or fifteen girls. She has also had female prayer meetings with the sisters of the church. This village is likely to be permanent and has the prospect of a rapid enlargement. The natives have planted many fruit trees, and procured buffaloes. The church numbers between seventy and eighty.

In a letter dated March 6, Mr. I. states that the church in M. had been under the painful necessity of excluding one man—"He had been employed as an assistant, and promised fair, but in an evil hour he was tempted to gamble. To cut him off was painful, but the cause demanded it." Under date of March 17, he further says:

I am now engaged in building a zayat for preaching on the main street,

but get along very slowly, as most of the people are off to the coal fields. The Hon. Co.'s steamer came in yesterday with men and tools to work the mines, bringing information that immense quantities of coal would be required for the armament proceeding against China. Every man gets employment and ready money, so that it is with difficulty that we can procure a few hands to do our work. We are also making arrangements for our schools the coming rains.

The present season we have been afflicted with sickness, but through the tender mercy of God we now enjoy good health. Mrs. Ingalls has better health now than she has had before since coming to this country; we have our trials as well as consolations. From the Board under whose patronage we labor, and from the churches by whose liberality we are sustained, we ask, for ourselves and the heathen among whom we labor,—fervent prayer.

West Africa.

JOURNAL OF MR. CLARKE.

Mr. Clarke continues his residence at Edina, though his labors are divided between that station and several native towns in the vicinity. The unsettled state of the Bása country, owing to the hostile movements of some of the interior tribes, has, for a time, embarrassed the labors of the missionaries; but as the warlike spirit seems now to have subsided, it is hoped there will be an increased attention to the gospel, and an enlarged opportunity for usefulness among that people.

The war has, it is understood, terminated favorably to the interests of those connected with the colonies, and its effect will probably be to extend the spirit of improvement and civilization among the native tribes. Many of the chiefs have manifested a strong desire to have schools established among their people, and profess a willingness to favor the introduction of the gospel. For a historical account of this mission, together with some remarks on its present state, the reader is referred to pp. 185—193, of last volume. Mr. Clarke, in his last communication—page 172 of the July no.—gives a particular account of the station at Edina, a description of the mission premises, schools, &c.

Preaching—A Sabbath funeral—Baptism—Interesting state of the school.

Jan. 11, 1840. Started about three o'clock for Joe Harris's,—reached the town between five and six, was very cordially received, and kindly treated. The king gave us one of his best houses, and provided us a comfortable supper. About seven o'clock the next morning the king informed us that they were ready to hear me preach. I repaired to the place of worship, and in a few moments about fifty were assembled. I preached to them on the goodness of God. They listened very attentively. At the close of the exercises I called on my interpreter,—the native boy who was baptized a few weeks ago,—to pray. He made a sensible and affecting prayer, and I hope it will have a good effect on the hearers.

28. Started this morning in company with br. Crocker, for Made Bli; arrived about sundown. It is about nine months since I visited this place before. I find considerable improvement in the missionary department. The house which br. C. was then building has been finished, a school established, and another house for br. C.'s own residence is in an advanced state of preparation. The next day br. Crocker, in company with one of our school boys and three other natives, took his departure for the Kpese country.

15. Yesterday, the Baptist Association commenced its session at Bása Cove—sermon by br. Richardson.

To-day, a sermon by br. H. Teage in the morning. In the afternoon the claims of Foreign Missions and Sabbath schools were brought before the Association.

16. Started this morning for Joe Harris's, but while we were on our way he sent a messenger to inform me that he was at Tatoo's place, and wished me to go there and preach. When I arrived there I found the head men of several towns assembled. I addressthem on the importance of having new hearts. As I was about leaving, king Joe's brother said "he needed a new heart, and that he intended to have one by and by." Oh! how many there are, not merely among the heathen, but in Christian lands, who are saying "By and by we intend to repent and have new hearts."

24. Soon after I awoke I heard the sound of the drum. I knew not what to think. My first impressions were that I had missed in my reckoning the days of the week,—it might be Saturday. The drum was heard with little cessation till near eight o'clock, when twenty or thirty men were seen in uniform with guns and other warlike in-

struments proceeding towards br. Day's where a corpse lay. I was now aware of their intention, but surprised at the thought. The holy Sabbath must be desecrated, and the command of God disobeyed for the purpose of gratifying man's vanity, and of conferring the honors of war, (as it is termed,) on a lump of clay. I soon went to the Sabbath school, and just as I was opening the school by prayer, my ears were almost deafened by a volley of musketry. This mode of burial very much resembles that of the native Africans. In the evening I addressed our school boys in relation to this circumstance.

March 1. At king Joe's. Returned at an early hour and attended church at Edina. After meeting, the ordinance of baptism was administered to one of our school boys. He is a Kroo boy; has been connected with our school about two years. He is fifteen or sixteen years old, and has for several months given evidence of conversion. In the afternoon we were cheered by letters and publications from America.

18. Preached at king Joe's; an old man was there who had never heard the gospel but once before; he seemed much interested, and wished me to go and preach to his people. Preached to our school boys this evening; some of them appeared sorry for their sins. The Lord seems to be encouraging our hearts; may we be humble and grateful.

14. This has been a week of much interest; three or four of our native boys have been very solicitous for the salvation of their souls. The work seems to be the work of the Holy Spirit.

A Foulah man—Visit to Prince—Scenery—Joe West's town—Baptism.

22. Preached at king Joe's this morning, on the increase of Christ's kingdom; the old king seemed much interested. In the afternoon preached to our native boys; eight or ten of the native children who live in town were present. A man of the Foulah tribe was also present. He has some knowledge of the English language and said he understood all I said. He is a Mohammedan and knows nothing of Jesus Christ. I gave him a copy of the new testament, and requested him to get some one to read it for him, as he cannot read English. He reads and writes the Arabic language very fluently. He said the Moors introduced the Mohammedan religion into the Foulah country, and that many of his tribe could read and write, and that some of them spent all their days in study.

This morning at an early hour I left my family and started on a visit to Prince, of New Cess. After walking three or four miles we reached the fish towns. Previous to the late wars with the colonists, these towns are said to have been in a flourishing state, but there are now only eight or ten little huts. The places where these towns were located are now planted with cassada. A few men remain there, anxiously awaiting their destiny. Leaving this place, and passing on about four miles, we reached an English trading factory. Here we found a native of Cape Coast, who could read and write. After taking some refreshment we proceeded on our journey. We were now within five or six miles of our journey's end. About two miles of this distance lay over a huge mass of rocks which were close to the ocean. These rocks are of a dark coarse granite, and seem to be thrown together in such masses and in such wild confusion, as to remind one forcibly of the mighty agency that must have been employed. In some places they seem to have been thrown down from the heights above,—in others, to have been heaved up from the deep below, or to have been broken from the solid ledge, which in many places forms their base. After leaving these rocks, our way lay over the sandy beach, and through mangrove swamps. We reached Prince's town about eight o'clock, and were very cordially received. We were introduced into a large house, and furnished with a good supper, and comfortable lodgings. Prince is a man about forty years old. His countenance indicates much energy and shrewdness. He is said to be very rich; his town however is small, containing only 200 or 300 houses; but there are many other towns lying near it. During my stay there, I visited Joe West's town. He appears to be above sixty years old, and is said to be nearly as rich as Prince. He lives only one or two miles from Prince. Both of these men said they would like to have a school at their towns. I think either of these towns would be a good location for a missionary. I carried one of our school boys, a brother of Prince, with me. Prince was much pleased with his appearance, and when I left, gave me a goat and three silver dollars. I reached home on the 30th.

May 12 and 14. Two of our school

boys who have been serious for several weeks, expressed a hope in Christ. They are about fourteen years old, have been with us one and a half years, and can read the testament.

Effects of war with the interior tribes—Want of books and a press.

June 1. In the afternoon I made arrangements for the first quarterly meeting of the Edina Missionary Society. This evening br. Crocker delivered an address before the society, in which the claims of the heathen were presented.

3. This morning Dr. Johnson (the colonial physician,) gave us an order on the public store of the colony, for fifty dollars, as a donation to the mission. This present, though unexpected, was very gratefully received. The Lord is good to us; He is giving us a comfortable degree of health, and prospering the mission. O! that we were grateful and humble, as we ought to be.

8. Unwell, and not able to do but very little during the day. We feel that our responsibilities are great. Mrs. C. and myself have the entire care of thirty native children, and the whole business of the mission at this station. Our funds are low, and much wisdom and economy are required. But the most important and difficult thing of all is to mould aright the minds of these thirty young immortals, that are just emerging from the darkness of heathenism.

15. Started early this morning for king Joe's. When I reached the town I found the people preparing for war. I had before told them of the evils and horrors of war; I now gave them the history of David and Goliath, and assured them that God alone could deliver them from their enemies. Returned to Edina and preached at the Baptist church, and then talked to our school boys.

18. Went in company with Mrs. C. to Gese's town, seven or eight miles up the St. John's. Found the people all in commotion. War is the absorbing theme. Went to Frank's, as he is called. He is an Italian by birth. He once spent several years in America, and has a respectable education. He lives with natives and has adopted their habits and manner of living. I found him almost in a state of nudity. He seemed much mortified, but treated us kindly, and gave us a country dinner. We obtained a small girl at Tatoo's for our school.

29. Preached at Joe Harris's, on the subject of trusting in God. A respectable number at worship, and very good attention. At the close of the exercises king Joe requested me to pray for him. Went from king Joe's to Tatoo's. Found but little interest among his people. In the afternoon talked to our school children, and preached at the Baptist church in the evening.

July 1. Br. Day being ill, I took charge of the school; found less interest in it than usual. The scholars are suffering for want of books. Every week makes us more sensible of our need of a press. Our prospect for supplies is dark. We can neither purchase them here, nor obtain them from America.

From that portion of Mr. Clarke's journal which relates to the sickness and death of Mrs. Crocker, we make the following extracts. It states some particulars, in addition to those contained in the obituary notice of Mrs. C. given in our last number.

In reference to the appeal for more laborers, a press, &c., it will be recollected that in August last, two missionaries, Messrs. Constantine and Fielding, with their wives, were sent out to Africa; and that in the same vessel were sent supplies for the Bása mission, including a printing press, types and paper, and two frame buildings, for a printing office and school house. Negotiations have also been had with a printer to accompany the press, but they have not as yet proved successful.

Mrs. Crocker's last illness and death—Reflections.

August 26. About one o'clock this morning a despatch arrived from br. Crocker's place, informing us that Mrs. C. was dangerously ill. I immediately started, accompanied by Mrs. Clarke, for Made Bli, and reached there early in the morning. We found Mrs. C. very low. She had been in great distress during the night, but was now easier and able to speak to us. She seemed to have but little fever during the day. In the evening, however, her fever came on, and she had a distressing night. She could not speak, and took little or no notice of any thing.

27. This morning there was a remission of the fever, and she was able to speak just so as to be understood.

She could take but little of any thing. We still indulged a faint hope that she would recover. About 12 o'clock her fever came on again, and we nearly despaired of her being any better in this world. About 3 P. M., her hands grew cold, and we thought her to be dying, but she revived again. During the night she had a high fever, her pulse sometimes nearly 150 a minute. She neither spoke nor took notice of any thing, nor had she much of the time after we reached there.

28. About three o'clock this morning she had a spasm which lasted two or three minutes, and in the course of the forenoon, several more. After this she seemed very much exhausted. During the intervals of the spasms, she appeared to suffer but little pain. She survived till a few minutes past two o'clock, P. M., when her happy spirit took its flight. Her remains were brought to Edina the same night, and the next day were decently interred on the mission lot.

She had been in Africa eleven months within a few days, but had enjoyed only a few well days. She took cold on her passage from America, and reached here in a state of health which unfitted her to grapple with the withering climate. Her first attack of fever was not violent. Her second was more so, but not so severe as most people have, who come to this country; yet she sunk under it, and it was with great care and difficulty that she was raised. She was very weak for a long time, but at length she gained strength enough to enable her to give some attention to the Bása language, and to assist Mrs. Clarke in teaching the native girls. She was piously and entirely devoted to the salvation of the heathen and the glory of God. But we had long feared that she would not be able to continue her labors in Africa. Five or six months before her death, her physician, Dr. Johnson, said she could not live long in Africa, and advised her return to America. This idea seemed to her more dreadful than death. We then advised her to take a short sea voyage, and Mrs. Clarke offered to go with her, but she thought there was no need of it. She was not able, in her last hours, to speak to us of the state of her soul, but her christian character while here, was such as to cause all who knew her, to feel that she was a devoted follower of the Lamb. A person who resided in the family a short time before her death, remarked that "she seemed ripe for heaven." Br. Crocker is deprived of an affectionate wife; Mrs. Clarke of her only female companion in this dark land, and the mission of a devoted and self-denying laborer.

We doubt not that our loss is her gain. The Lord has removed her to a higher and holier sphere of action. But on whom has her mantle fallen? Who will take her place to labor for the heathen in this land of darkness? Or must her place remain unfilled, till the few who are yet remaining, grieved and disheartened at the timidity and apathy of those who ought to be waiting to rush into the ranks, fall victims to toil and despair? *Despair*, did I say, on what account? The unhealthiness of the climate, and the degradation and stupidity of the heathen? No, we leave these circumstances to the disposal of Him who sent us here. If we despair at all, it will be on account of the indifference of those at home, who should come to our aid. If we fear, it is that our labors will be ended before others come and prepare themselves to carry them forward.

We have as much encouragement to labor among the natives, as we expected to have, before we came here. We suffer less from the insalubrity of the climate than we thought we should when in America. There is a wide field before us. The natives, though very degraded and stupid, will generally listen to the word of life, and I doubt not, that we could increase the number of our schools, and the number of our scholars to almost any extent, if we had the means. But we are cramped on every side. Only four missionaries can the Baptist churches of America allow to the perishing and injured millions of Africa! When I think of this, it disheartens me more than the unhealthiness of the climate and all the obstacles met among the heathen. My heart sinks, and my spirits faint, not so much on account of the effect on this or any one missionary station, as for the *cause, the low state of religious feeling in the churches.* If Christians at home saw and felt what their missionaries do, they would live poorer, and labor and pray more than they do. The three or four missionaries,—the only ones who are laboring among the Básas, a tribe of 100,000 or 125,000,—are obliged to spend nearly half of their time in economizing and manual labor, instead of applying all of the little energy they

have, to the acquisition of the language and to instructing the heathen.

Greece.

COMMUNICATION OF MR. PASCO.

The following communication has been received from Mr. Pasco, late missionary of the Board at Patras. Mr. P., it will be recollected, returned to this country in the latter part of 1839, in consequence of protracted ill health. His personal acquaintance with missionary labors in Greece, adds interest to the views here presented, which are, of themselves, worthy of serious consideration.

Patras as a missionary station.

Since the notice of the failure of the missionaries' health at Patras, which appeared in the Magazine for August last, I have feared that the station might by some be regarded as untenable. Such a decision would in my opinion be premature. Undoubtedly a climate differing so widely from ours will be found to be decidedly deleterious to some constitutions. But it is not so to all. Men from other countries, engaged in secular affairs, reside there without the sacrifice of health. Much care is indeed indispensable to its preservation, especially during the process of acclimation; but with an incessant vigilance in adapting the modes of life to the peculiarities of the climate, there is in general a good degree of safety. Nothing, perhaps is more eminently adapted to lay one open to the destructive influences of a foreign and insalubrious climate, than severe labors and excessive cares. Missionaries are less able than men in secular employments, to hold these matters under their control. Sometimes their labors and cares are unavoidably oppressive. If under such circumstances a missionary's health fails, we should not be surprised, nor led too hastily to conclude that the spot must be quite abandoned. Instead of turning us away from the prosecution of the benevolent object for which the enterprize was commenced, it should urge us to inquire whether it may not be possible, by our prayers and efforts, to alleviate somewhat of his cares, and to furnish him with increased facilities for carrying forward his arduous labors.

The importance of maintaining the station at Patras will not be overlooked. The climate, so far as it is affected by any occasional malaria, is undoubtedly improving with the rapid extension of cultivation over the plains which lie on each side of the town. The location of Patras, has, from a very remote period, given it importance as a place of business. Though entirely desolated during their revolutionary struggle, its population is now not far from 8000. Of the extent of its foreign commerce, some idea may be gained from the fact, that England, France, Russia, Prussia, Austria, Spain, Holland and Denmark, have either consuls or vice-consuls resident there. It will always be the emporium of the north western portion of the Morea, and the provinces which lie on the Gulf of Corinth, and along the coast to the north of it. No place on the western coast of Greece can furnish so great facilities for an extensive intercourse with the people of the interior. Some idea of these facilities may be gained from the account of the distribution of the scriptures there, during the three years past. It would be tedious to specify the multitude of towns and villages from which the applicants came.

Encouragements to labor—Distribution of the Scriptures—Interest manifested—A Greek convert.

If it is still asked, is there encouragement that our efforts will be of any avail?—I would reply, very much. It cannot be thought to be a light thing, that during one year (1839) five thousand and fifty volumes, consisting of copies of the new testament, and portions of the old, were distributed among those who are famishing for the bread of life. These volumes were put into the hands of such as are able to read, and for the most part, of such as solicited them of their own accord. Many villages received at the hands of the missionary the first copy of the scriptures ever known among them, in the language which they understand. Destitute of other religious books, and passionately fond of reading as the people generally are, can there be any doubt that these volumes will be read? With the scriptures, there have also been distributed many thousand pages of religious tracts. These too, are read with avidity. It may not be fully known till the last great day, what fruits have been, or may be produced by the seed thus scattered. Could our brethren at home witness the earnestness with which the people often ask for the scriptures, and observe their deep feeling while they listen to a direct application of the most solemn

truths of religion to their hearts and consciences; could they hear some of the countrymen say at the close of their interview with the missionary, "No one ever spoke to us of these things in this way before; we have not had the bible to read; we do not know our duty; and now what shall we do?" they would not, I am sure, wait for further encouragement to do what is in their power to send the precious word of God to bless these dwellers among the mountains. Encouragements of a similar nature have been met with among nearly all classes. Many evidences have been gained of the influence of divine truth on the minds of individuals. Inquiry has been excited. Hopes have been raised in reference to some, of which it would be premature, or perhaps impossible, for the missionary fully to communicate to the public. Sometimes his hopes are blasted. An individual who has been the subject of many prayers, and who has seemed to give evidence of piety, may prove, after all, to have deceived himself, and his religion become vain. And then light breaks in again from another quarter. God has not left himself without witness. In a letter from Mr. Love, dated July 2, 1840, there is mention made of a case of hopeful conversion which occurred in Sept. 1839. The individual * I very well remember. Before I left Patras he had frequently called at the mission house, and expressed himself very friendly to us and our efforts. But for several reasons there seemed to me to be but little hope of his being brought to the obedience of the truth. Still he was in many respects interesting. The patient endurance and Christian fidelity of br. Love seem to have been blessed to his conversion. Br. Love writes of him thus, "He proves to be a most useful and devout disciple of Christ. A more lovely example of temperance, self-denial, faithfulness and Christian zeal, I rarely ever witnessed. His soul seems filled with love to Jesus and his poor perishing fellow countrymen, and he ceases not to warn them, and to beseech them to be reconciled to God."

His Christian affection for the mission family was strikingly developed during their distressing sickness, the last winter. In reference to this, br. Love writes: "Perhaps we owe, under God, our recovery much to the faithfulness of this man. After we were taken sick he left us not, by day nor by night, until he too was completely exhausted and sunk down under the burden of his accumulated labors. He was very sick for many weeks."

Corfu—Spirit of the missionary enterprize.

It was with much regret that I learned that Mr. Love's health obliged him to remove from Patras. But with what experience I have had of the climate, I cannot feel the slightest doubt of the wisdom of that measure. Perhaps it will appear to have led to another and interesting field of labor. Corfu is an important place for missionary effort on account of its facilities for reaching the neighboring Albanians, as well as for the sake of its own population. A wide door seems to be open in that direction. May God grant the speedy restoration of our dear brother's health, and the fulfilment of the encouraging prospects of usefulness which have already begun to cheer him in that new sphere of labor. I trust it will not be long before he will be comforted by the accession to the mission of a fellow-laborer.* I trust also, that the period is not far distant when there shall be again in Patras, some one to instruct the inquirers in the way of salvation, and to distribute the scriptures to the multitude who in those regions are still destitute of that precious treasure.

The missionary enterprize is eminently a work of faith—"Neither is he that planteth any thing, neither he that watereth, but God who giveth the increase." The responsibility and privilege of spreading the gospel among all nations, belongs to the servants of Christ. Such is the divine appointment. The precious seed is to be borne forth and scattered in faith. Fervent effectual prayer is to mingle with all our efforts. "In due season we shall reap if we faint not." The Lord of the harvest holds in his own power the gracious influences on which success ultimately depends. It should be enough for the encouragement of those whose instrumentality he is pleased to employ, that "every man shall receive his own reward ac-

* Apostolos,—mentioned in Mr. Love's letter, page 7, Jan. no.

* Rev. R. F. Buel of Hamilton, N. Y., has been accepted by the Board, as a missionary to Greece, and is expected to sail, early in the spring.

cording to his own labor." To stop, therefore, at the incipient stages of our efforts, and demand sudden and signal success as the condition on which alone we can be encouraged to proceed, would be contrary to the spirit of the missionary work. Wherever there is a door opened to us of the Lord, it is suitable for us to strive to make known the glorious gospel of the blessed God, confidently resting on the efficiency of the Holy Spirit to make it effectual to those who shall be heirs of salvation. That such a door is opened for us in the "regions of Achaia," no one who has attentively examined the subject can doubt. We are able, with the divine blessing, to carry to them a boon of unutterable value. They perish without it. The love of Christ constrains us, and his command urges us to hasten to their relief. God forbid that we should be negligent or shrink from our responsibility.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, NOV. 28, 1840.

The appeal from this country to the Senate of Hamburg—Its probable effect—Progress of the cause—Four churches constituted—Persecutions—Success in Denmark—Baptisms.

The documents to which you allude,* in your letter of Oct. 22, have arrived, and been handed in by Mr. Cuthbert, accompanied by as strong a note from that gentleman as the case would admit of. But Mr. C. has little or no hopes of obtaining a concession for us; all he expects is, that no notice will be taken of us, and I think Mr. C. is correct in this expectation. An interview with the Senator at the head of the police a few days ago, proved that the same hostile feeling against us prevails still in the Senate. The application from your government, is, however, in every respect valuable, and though it may not procure for us all we could wish, it will probably stop those cruel measures against us, to which we have been exposed. Every means within our reach has now been employed, and we can leave the matter with greater composure in the hands of God. We are confident the Lord, whom we serve, will take care of us, and increase us on every side.

Let me now give you a brief sketch of the further success with which the Lord continues to favor us. My journey to the south* has been in every way successful. I got through everywhere without being arrested, formed new and interesting connections, and organized four new churches, at the following places: Othfresen near the Hartz mountains, Bitterfelds near Leipsic, Baireuth in Bavaria, and Marburg in Hessia; these four churches have together 30 members, through whose zeal in the good cause the truth may be spread far and wide. My visit to Stuttgart, where I remained several days, will, I hope, be attended with much good to the church there. I had to put many things in order, in reference to discipline,—a point not easily understood, and far more difficult to practice. My exhortations were received and acted upon in a kind spirit. About seventy members, in all, had been received into the church by baptism, and there are prospects of future increase.

The little band at Bitterfelds has already been exposed to severe persecution, which rages at present to such a degree that the lives of some of our brethren are in jeopardy. The church here have in consequence appointed meetings for special prayer on behalf of our afflicted brethren, and to-morrow, Lord's day, we intend to gather for them what we can, and send it for their temporal relief. In fact the spirit of persecution begins to kindle in several places. Our brethren at Jever have been much annoyed, and in Eastfriesland a kind of general war has been proclaimed against us.

The news from Denmark is most gratifying: br. Munster of Copenhagen, has organized a church at Alborg, and baptized several new converts on Langeland island, since I was there. The church at Copenhagen is flourishing; it has already thirty-two devoted disciples of Christ as members. Both the brethren Munster are entirely engaged in missionary labor, and we have just printed 40,000 Danish tracts,

* The documents here referred to, consist, among others, of letters addressed to Mr. Bleecker, Chargé d'Affaires at the Hague, and to Mr. Cuthbert, U. S. Consul at Hamburg, asking for such a representation of the facts in the case, to the Senate of Hamburg, as they might feel authorized to make, from their official station.

* See Mr. O.'s letter p. 10, Jan. no.

that their hands may be filled with the good seed, to be scattered far and wide. The mission in Denmark is so highly interesting that a detailed account has been drawn up, and will be forwarded as soon as possible.

Let me in conclusion recommend all the infant churches to your earnest intercessions before God, and to the prayers of all our sister churches in America.

Other Societies.

American Board of Commissioners for Foreign Missions.

TOUR THROUGH NORTHERN SYRIA.

We give below some extracts from the journal of a tour through the northern parts of Syria, by Mr. W. M. Thomson, as contained in the Missionary Herald, for January. The object of the tour is stated in the journal.

Departure from Beyroot.

One of the last acts of our general meeting [at Beyroot] directed Mr. Beadle, Doct. Van Dyck, and myself to visit, with as little delay as possible, northern Syria as far as Aleppo, and collect the information necessary to guide us in the selection of a new mission station. To fulfill this appointment we left Beyroot at ten o'clock this morning, [May 7th, 1840,] and after seven hours' easy riding, have pitched for the night upon the sandy bank of Nahr Ibrahim.

With far less noise, disputing and confusion than is usual on such occasions, we got into marching order, and in three and a half hours reached Nahr el Kelp, where we stopped to rest and dine. The road to this place is not altogether devoid of interest. Through sandy Assoor, with its wide spreading sycamore trees, along the south wall of the city, by the high castle Keshshash, whose cement is said to be lime mixed with eggs and oil, the path leads you under the green hill, Ashrefeeyeh, to an old ruin, one of the thousand places where St. George killed the dragon. In twenty minutes you cross Nahr Beyroot, on a good stone bridge, and soon after, emerging from the rich mulberry orchards, you begin to wind around the deep bay where the shipping rides at anchor during the stormy months of winter. The steep declivities of Lebanon soon shut down close to the sea, and after passing Nahr el Maut (river of death) and Nahr Ant Elias, you come to the celebrated pass of Nahr el Kelp. This is doubtless the river Lycus of the ancients, and there are hereabouts many things to interest the traveller. The old Roman road, still in repair and use, overhanging the deep blue sea, and winding zigzag up and down this projecting nose of lower Lebanon, the mighty ramparts of rock on either side of the furious little Dog river, rearing their dingy gray heads to the clouds, the extraordinary figures chiseled in the live rock, clad in ancient mail, and covered over with inscriptions in the arrow-headed character, the houses and mills, the bridge, and the aqueduct creeping along the perpendicular cliffs—all these things combine with sea and sky and mountains high and wild, to form an interesting and romantic spot. This has been an important and difficult pass in days of old. Hence the ancient conquerors have desired to have their deeds on record here. The Persian inscriptions have faded away, so as to be mostly illegible, but the Roman and Saracenic are quite perfect.

The scenery of this place never tires, and for the twentieth time I wandered about quite enchanted. The country above, also, becomes even more wild and romantic, especially near the caves of Nahr el Kelb, which are situated two hours from the mouth of the river. But as we have not time to visit these curiosities at present, I will do for you what I did to my travelling companions, read a description of them written four years ago: which follows—

Morning on Lebanon—A family scene.

'While spending the hot months of summer at Brummana, Mr. Hebard and myself devoted a day to rambling over this goodly mountain; and to me it was a delightful excursion. We were early abroad, just as Lucifer, bright harbinger of morning, rising from his dreary couch, sat like a blazing diamond on the hoary head of Lebanon. We quickly despatched our little work of preparation, sipped our hot coffee, and sallied forth for the day's adventures. How surpassingly beautiful is the rosy dawn in Syria. From the moment when the advanced rays of the sun begin to paint the modest blush upon the dusky cheek of night, until the king of day comes forth from his chamber in the full majesty of his

rising, there is one incessant change from beauty to beauty, yea, from glory to glory. The whole horizon glows like burnished gold, revealing the rocks and crags and lofty peaks of Lebanon throughout its whole extent. Every point seems touched with liquid fire, gleaming in seven-fold fervency, while the whole western slope, to the very base, falling into the dark shadow of her lofty summit, lay in deepest contrast to the living light above and beyond. Who can behold, and not adore. It is God's own temple, and yonder comes his bright messenger to call a sleeping world to prayer. "Oh come, let us worship and bow down; let us kneel before the Lord our maker. Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms. For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand."

Our morning's ride furnished us with another and very different exhibition of God's handy work.

The cool wind loaded with the condensed vapors of higher Lebanon rushed down the mountain side, dashing and bursting, bounding and retreating from perpendicular cliffs, filling up deep vallies, and then pouring over the surrounding ridges, like any other fluid. Thus these dark volumes rolled headlong towards the plain, until meeting the warm air of the sea, they appeared to hesitate, then stop altogether, and vanishing into thin air, ascend to the cooler regions above, where re-appearing they were seen hurrying back towards the snowy summits of Sunneen. This process of decomposing and recomposing clouds, and their marching and counter-marching to the command of contrary currents of air, is witnessed very frequently on Lebanon.

In the mean time we had left Brummana guarded by forests of pine, and embosomed in mulberry orchards, and after wandering among the hills for an hour, had reached a house by the way-side, in which was a sick woman whom I had promised to visit. The house was respectable for the mountains, and the exterior wore the appearance of greater comfort than is usually seen. The oxen, however, were stabled at the door, rendering ingress and egress rather critical. The interior was one large dark room, with several pillars of rough stone to support the roof in the centre, but there were no partitions of any kind. Two or three young families seemed to acknowledge this as their home; and their bedding, cast off clothes, cooking and eating apparatus, with the remnants scattered about the floor, left no reason to question the fact. The whole was sufficiently clean and neat to be fashionable in the rank and class to which it belongs. The patient was a young mother, dangerously ill of a fever. She was stretched on a mat, and covered with a thick *lehaf*, (coverlet.) Her head rested upon a hard pillow, though it is difficult to understand how she could rest with a silver tantoor, as long and as large as a speaking trumpet, projecting from her forehead like the unicorn's horn in his majesty's escutcheon. Notwithstanding this extraordinary appendage, there was much more of the melancholy than the ridiculous in her appearance, and I could not look upon her face, emaciated and forlorn, without an aching heart. How long have you been sick? "Fifteen days," cried half a dozen voices all at once. What medicine have you taken? "Nothing." What! fifteen days in a fever and take nothing? "We are poor, have no medicine, and a doctor was never seen in this village." With some difficulty I found means to administer a little medicine, and promising to call on my return, took leave amidst a shower of oriental prayers and compliments, of which the poorest peasant has as rich a store as the pasha himself. Feeble are the glimmerings of hope. Parched with thirst, they place by her side a jar of water cold as ice. If she wants, or does not want, they give her grapes, hard bread, and olives, and urge her to eat. All the friends crowd around the sick couch; the women chatter and scream, and the men fill the room with a dense cloud of tobacco smoke, while there is not one comfort to refresh the wretched invalid. Here is one of a thousand "scenes in Lebanon," true to the very letter. Think of it, ye that pine and fret at nothing, and be quiet and thankful.

Caves of Nahr el Kelb.

In a little more than two hours from the sea we reached the caves of Nahr el Kelb. Out of the mouth of the first cave rushes a large part of the river, and having no boat we could not explore it. A few rods higher up the valley, and thirty or forty feet above the first, is the second cave. The entrance to this is about fifteen feet high, and the same in width. This tunnel runs under the mountain in a straight course for eighty paces, and then descends into an abyss of water. Several side passages lead in different directions, but all terminate in the same abyss. On the west of the main entrance is a parallel passage, of about the same dimensions as the other, with which it communicates by a large door-way. This second tunnel turns round to the west, and unites with the lower cave, at the mouth of the river. If you strike or jump on the bottom of the caves, you are startled with the hollow sound beneath, and feel disposed

to walk softly over such unknown depths. About forty rods up the valley is the third cave. The entrance to this is so concealed by large rocks that a stranger would pass within a few feet of it and not even suspect its existence. But by going in amongst the rocks, and letting yourself down some eight or ten feet, you find a wide but low opening. Soon the passage becomes high enough to permit one to walk erect, and turns round toward the west. Here you enter a very large room, abounding in stalactites and stalagmites, the latter often reaching from the roof to the floor, and some of them fluted like corinthian columns. To this room there is an upper and lower apartment—the upper one running all around three sides of the cave like a gallery or corridor. Descending to the lower floor you find yourself at the margin of the river, whose roaring waters you had heard from the moment you entered the cave. The river passes along the north end of the room, and disappears amongst rocks at the northwest corner, with a loud noise; but at the northeast, where it enters the cave, there is a beautiful basin of water, as clear and smooth as a river, and deliciously cool. How far this basin extends we had no means of determining. I fired a gun up, and the echo was loud and long; and the probability is, that one could sail a considerable distance under the mountain. I hope some gentleman of leisure will bring a small boat and make the experiment, and I doubt not but that he will be richly rewarded.

There are beautiful stalactites hanging from the roof like icicles, but generally over the water so as to be inaccessible. I obtained many good specimens, some fifteen inches long, but the best dropped into the dark abyss, and were lost. Most of them are colored with the oxide of iron, but a few are of a delicate white. They are of all sizes, from that of a quill, to a foot in diameter, whilst there are colums on the east side several feet thick.

An interview with a Maronite priest.

I doubt not that your readers are all impatient to leave Nahr el Kelb, and if they will bear me company, I will soon seat them quietly on the green banks of the beautiful Adonis. It is only an hour's ride to Juny, and half an hour around the deep bay to Maameltein, where there are three khans, and an old Roman bridge nearly perfect. And although the next half hour leads over an extremely rough pass, where the Motawileh formerly [committed many atrocious robberies and murders, the remainder of the way is uncommonly good for Syria. No one can pass along the head of the bay at Juny without admiring the white convent of Hashbo, sitting like a swan upon the mountain crest, which here starts right up to the clouds from the very shore. There are many other convents romantically stationed upon the steep hills, the most distinguished of which is at Gazeer, above Maameltein. This is the holy land of the Maronite church; and as he values life, let no protestant venture to plant his heretical feet within the sacred territory.

As we were quietly plodding along the sandy beach a Maronite priest overtook and entered into conversation with us. He was going to Jibeil to get young tobacco plants. He appeared to be not only a warm patron, but an extensive grower of the filthy weed, and purchased his plants from Jibeil, on whose marl hills the very best tobacco of Syria is raised. "Who are you?" was amongst the first questions. We are Franks. "Dont I know that? but to what church do you belong?" We endeavor to follow the blessed gospel of our Lord and Savior Jesus Christ; is not this right? "Certainly, but do you obey the church?" Oh yes; we follow the church just as far as she does the word of God. Ought we to follow her any farther? "Ah! I see it: you must be English." No; we are Americans. "Amelican! Amelican! well what do you believe?" Believe? why, we believe a great many things. "Yes, but what do you say about the church?" What church? there are a great many churches in the world. But why do you wish to talk about subjects upon which we may disagree? We are both travelers and have only a few minutes to spend together. I have been reflecting, as I rode along and heard the conversation of the people, that there is really very little true religion in the country. I hear cursing and swearing from every mouth, iniquity abounds, truth has fallen in the streets, and justice stands afar off, while the pure flame of love has been utterly blown out by the furious storms of sectarian hate and debate. To this he assented most emphatically, and declared that all true religion had been swallowed up in the ocean of sin. Dropping behind, he began to converse with Aboo Yoosuf. Amongst other things he asked him how he dared to connect himself with one who was a heretic, excommunicated and accursed by the holy mother church. Before he left us, however, he was prevailed upon to accept of several tracts, which he promised to read; but at the same time, he enjoined profound secresy. Thus terminated our first and probably our last interview.

ATTACK ON BEYROOT.

The subjoined interesting narrative of events connected with the late attack on Beyroot, and its surrender to the allied powers, is from the correspondence of Messrs. Thomson and Wolcott, missionaries at that station. The allied forces had been concentrated before the town, and its surrender was demanded on the 16th of August,—time being given for conveying the summons to the viceroy at Cairo, and to obtain his answer. The bombardment commenced on the 10th of September. During this interval the narrative commences.

At this juncture, we learned with great satisfaction that the United States corvette Cyane, captain Latimer, had arrived in port. Her commander had heard in Smyrna, through our consul, of our exposure during the previous troubles; and although he had started on a different cruise, he kindly decided to proceed to Syria for the protection and relief of the American residents there. On his arrival, in connection with the consul, he paid an official visit to Solyman Pasha, who assured them of his readiness to protect us in our houses at Beyroot, but could not be held responsible for our safety in the mountains, it being his intention to withdraw his army thither, and make that the seat of war, should the English land in force on the plain. On the strength of this declaration, and of their own united and repeated recommendation, we returned to our homes on the 29th August, after an absence of less than a month. The pasha, faithful to his word, sent three picked men from his own regiment, as a guard for our houses, and his whole bearing towards us and our consul has been in a high degree friendly and honorable.

The commander of the corvette, feeling that he could not consistently remain longer in Beyroot, and believing our continued residence there decidedly unsafe, sent, through the consul, a very kind and polite offer to convey us and our families to Cyprus. After expressing our warm thanks for the continued interest he had manifested to secure our protection, in this time of anxiety and alarm, we remarked, "We have given the subject all that attention which its importance demanded, and have finally concluded to remain where we are. The assurance of ample protection for our persons and property, received from his excellency the pasha, affords good reason to hope for a safe residence, especially as he has sent us the guards which he promised. The whole conduct of his officers at the present time shows that our strictly neutral character, as Americans, is well understood and will be respected. From the people of the country, be they Christian, Druze, or Moslem, we feel no apprehension. They have manifested towards us none other than the most friendly feelings."

[From what is given below it will be seen that the missionary brethren were induced to change their determination, and accept the kind offer of the commander of the Cyane, to take them to a place of safety. After mentioning various occurrences, they remark—]

It had been our intention to meet the shock of the coming engagement in our dwellings; but information, confidentially communicated, from a quarter which precluded all doubt concerning the plans of the besieging party, now revealed to us the absolute necessity of seeking a safe position on the water, until the storm had passed by. We accordingly embarked on the 8th instant, after making a few hurried preparations which the exigency admitted. The native girls and boys connected with us we sent to their friends in the mountains, where all our flock are now scattered. We took with us a few of our effects, but the greater part, together with the valuable property of the mission, we were obliged to abandon. It was a confused and sorrowful day; and its melancholy features were aggravated by the sickness of a part of our company, and by the gloomy uncertainty which clouded the future.

The commander of the Cyane had lingered, beyond his original intentions, on a scene where events of such magnitude were thickening, and his beautiful ship now afforded us a grateful asylum. It was anchored directly opposite the town, in full view of all that was passing on the land and the water; and it was no common relief to find ourselves seated beneath its awning in quiet security, and surrounded by so many comforts.

On the following morning, the flag-ship of the British admiral, Sir Robert Stopford, made its appearance, followed by a naval armament which made it fearfully evident that the cloud which had been gathering, and which we had watched with such solicitude, was now to burst in fury upon the land. In addition to the large ships already drawn up in battle array, the appearance of forty vessels more, as with full sail they swept around the point of the cape, and hovered like birds of prey over the coast, presented a spectacle of exciting grandeur, such as Beyroot never saw before, and may never witness again. The number of hostile ships of war now collected in its harbor was as follows: English, one three-decker, eight line of battle-ships, four steamers, three frigates, two brigs,

and one corvette; Turkish, one line of battle ship, one frigate, and three corvettes, with twenty-four transport vessels; Austrian, two frigates, and one corvette; total fifty-one. The ships of each nation were commanded by an admiral. They brought with them about fifteen hundred British marines and five thousand Turkish soldiers, together with some field pieces, and several thousand stands of arms designed for the mountaineers. They anchored in concerted positions, and the whole harbor through the day presented a scene of the highest excitement. The stern command from the harsh-tongued trumpet, the heavy plunge of the strong-armed anchor, the low but mighty murmur of thousands in active preparation, spreading over the whole surface of the sea, the boats with officers in full dress flitting across the water in every direction, in prompt obedience to the mysterious signals of admiral Stopford flying at the mast-head of the Princess Charlotte, uniting with all the din and hurry and confusion of a large armament of different nations, customs, and costumes, coming to anchor, composed such a scene as is rarely beheld and never forgotten.

[On the 10th September the firing from the fleet commenced, and was renewed on the 11th, being directed principally toward the environs of the town. During the day it was suspended while further communications were had with the pasha, the result of which was not satisfactory. The missionaries remark—].

In the evening we had an interview with the admiral, who received us very politely, and spoke very kindly of our mission; and from him we learned the particulars in relation to his morning's negotiation with the pasha. He assured us of his determination to spare and protect our property to every extent in his power, offered to render us any service that he could, and gave us, at our request, a pass to visit the coast.

[Having learned that there was no prospect of their being suffered to remain in quietness or safety in the vicinity of Beyroot, the brethren returned again on board the Cyane, and on the morning of the 13th, in company with the American and British consuls, who, with their families, took passage on board, they bore away toward Cyprus, while the work of destruction was still going on at Beyroot. On the 18th, they arrived at the port of Larnica.]

Mr. Wolcott, writing from Beyroot, on the 13th October, gives the following account of the

Surrender of the town—Preservation of the mission property.

We thought it advisable that one of us should return and make observations here, and as Mr. Thomson could less conveniently be spared, with his advice I came. The steamer was the Confiance, commanded by a nephew of admiral Stopford, to whom he was bearing despatches; and his first officer was a son of the governor of the Ionian Isles. I was welcomed to their cabin and table with a courtesy which characterizes the British officers whom I have hitherto met.

We had received from our consul, who remained in one of the English ships, information of the destruction of his property. His house was on the wharf and contiguous to one of the castles, and from its exposed position had received several shots before we left; but a greater injury had since been inflicted by the pasha's soldiers, who had pillaged it. Every thing valuable and portable they had carried off; and what they could not take away, they had wantonly ruined. His chairs, tables, mirrors, etc., were broken to pieces. Hitherto we had indulged a hope, faint indeed, that our property would be respected; but we entertained it no longer. If the house of our consul was thus entered and plundered, almost beneath the guns of the enemy, what was to protect our private dwellings, distant in the suburbs, and surrounded by a profligate and unrestrained soldiery? It was an additional argument for one of us to be on the spot, ready to embrace the first opportunity of looking after our affairs and saving what was possible from the wreck.

As we approached the place, on the morning of the 10th instant, observing that the flag-ship and the steamers were in the harbor, and with their boats landing artillery and men, we concluded that the town had already changed masters. The assailing party, we soon learned, had taken possession of it that very morning.

There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of

the inhabitants had remained throughout, and were now testifying their lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacoob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bedroom, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate-posts; and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

We had trembled for the library, on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the mission would be irreparable. But when I entered the room, it wore the same quiet air as when I left it.

With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, 'nor had the smell of fire passed on it.' Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Dr. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the enclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburthened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war, from the power of the sword.'

Towards evening I made the circuit of the city. The grounds adjacent to the wall were strewed with balls and shattered bombs, and the half-demolished castles were filled with the same. It reminded me of the strange destiny of this land, to walk over the ruins of a fortress here built by the Moors and battered down by the British.

I stepped into the seraglio, and in the spacious court, with its fountain and shade, where eastern pashas and princes had reclined, and smoked, and given audiences of state, a company of the royal artillery were snugly quartered. The plain near Beyroot, as you are aware, is memorable as the fabled spot where St. George, the patron saint of England, slew the dragon; and the memorial erected in honor of the event is still standing. During the crusades, this was the scene of frequent and hotly-contested engagements. To a speculative mind, that recalls the history of those wars, their origin and their watch-words, and recollects what banners then met in furious collision, it must suggest some singular reflections on the vicissitudes in human affairs, to behold an army marshalled on these same plains, and over it the cross of St. George and the crescent of Mohammed waving in concord, and leading its ranks to battle in a common cause.—*Miss. Herald.*

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Messrs. A. K. Hinsdale and C. C. Mitchell, delegated to the Independent Nestorians, and G. C. Hurter, to take charge of the Arabic press at Beyroot, received their instructions at the Park street church in this city, on the evening of the 10th of January.—*Bost. Rec.*

On Wednesday last, Rev. J. P. Alward and his wife, embarked here on board the Randolph Groning, for Cape Palmas, and are to be joined at Norfolk, Va., by Rev. O. K. Canfield and his wife, thence to proceed to Western Africa, as Missionaries, under the care of the Presbyterian board of Foreign missions. They are accompanied by Celia Vantine, a colored girl, who goes out as a teacher, and also by Mr. Abraham Miller, a native of Africa, who has been for some time in this country. The location of this mission is to be at Settra Kroo, about one hundred miles northwest of Cape Palmas.—*N. Y. Obs. of Jan.*

RETURN OF MISSIONARIES.

The bark Flora, Capt. Spring, arrived at N, York from the Sandwich Islands, Feb. 4th, bringing as passengers the Rev. Mr. Bingham, wife and three children; and Mrs. Thurston, with five children. Messrs. Bingham and Thurston were among the first missionaries to the Sandwich Islands.—*N. Y. paper.*

MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms,
January 15, 1841.

☞ According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as *were then represented*, are entitled to seats in the next Convention, by the contribution of $100 annually, or the payment of $300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of $100.

Recent Intelligence.

A'SA'M.—A letter from Mr. Barker, dated Jaipur July 27, states that Mr. Brown had gone to Calcutta after his family; Mrs. B. and her child, being both in feeble health. Miss Bronson, who went out with Mr. Barker's family, had experienced an attack of fever, but her illness was not supposed to be dangerous.

SIAM.—Communications from this mission are to Aug. 8. The missionaries were all in good health. Mr. Goddard, writing from Singapore, Sept. 28, states that he had taken passage, and was to sail on the next day, for Bangkok, to join the mission.

CHINA.—Mr. Shuck writes from Macao, Aug 20th, giving an account of the abduction by the Chinese, of the Rev. Mr. Stanton an English missionary, who had been carried to Canton, and thrown into prison. His fate was not yet known, but serious fears were entertained that his life had been sacrificed. Mr. S. gives also, an account of the late battle between the Chinese and English, at the "Barrier," of which he was an eye witness. He thinks there could not have been less than three or four hundred of the Chinese killed; on the British side there were said to be only a few slightly wounded. We regret that this letter came too late for insertion in our present

number; further particulars will be given in our next.

SHAWANOES.—Mr. and Mrs. Pratt, who left Boston, accompanied by Miss Abigail Webster, in October last, arrived at the Shawanoe station, Nov. 16th, after a journey of seven weeks. They were all in good health. Miss W. commenced her school on the 1st of December.

Donations,

FROM JAN. 1 TO FEB. 1, 1841.

Upper Canada.

Walsingham, William Smith, per Wm. Nichols, ,20

Maine.

Paris, Baptist church 10,00
do. A friend to missions 7,50
per Rev. Wm. Crowell, —— 17,50
Lincoln, Bap. Miss. Society, Stephen Burgess tr., per Mr. Boynton, 174,22
Farmington, Bap. church, Eben'r Childs tr., per Edw'd Simonds, 4,00
Guilford, Female Miss. Society, Mrs. S. L. Bradford sec'y, per Rev. C. W. Denison, 10,00
—— 205,72

Vermont.

Bakersfield, Mrs. Sarah Chase, per Rev. Peter Chase, 25,00
Fairfax, I. D. Farnsworth 10,00
—— 35,00
Vermont Bap. State Convention, Rev. Willard Kimball tr., 348,63
Guilford, Bap. ch., pledged to Rev. D. C. Haynes, 9,37
Brandon, Bap. ch., do. do. 40,00
—— 433,00

Massachusetts.

A friend, for African mission, 10,00
South Yarmouth, "two individuals" 1,00
Newton Upper Falls, mon. concert, per J. Keyes, 20,70
Conway, Rev. David Wright 1,00
Charlestown, A. J. Bellows, for Siamese bible, 5,00
Boston, Federal St. ch., mon. con., 7,19
do. Charles St. ch., do. do., 5,25
do. Baldwin Pl. ch., do. do., 8,53
do. Boylston St. ch., do. do., 17,00
do. Union mon. con., at Federal St. ch., 49,22
do. Fem. Primary For. Miss. Soc., of the Federal St. ch., for theological school in Maulmain, pr Mrs. Wm. Reynolds, 100,00
do. Juvenile Miss. Soc. of the male department of Federal St. Sunday School, per W. W. Webster, for the support of a heathen boy named Wm. D. Ticknor, 15,00
West Dedham, Young Ladies' Industrious Society 1,50
do. Female Mite Soc. 19,19
per Miss Betsey Baker, —— 20,69
Florida, Mrs. Freelove Drury, per Lorenzo Rice, 5,00
Windsor, Zeruah Denham, per Charles Reed, 2,00
Chelsea, Baptist church, 30,40
do. Sabbath school, Mr. Loring superintendent, for Burman mission, 7,10
per Southwick Bryant, —— 37,50
—— 305,54

New York.

Brooklyn, 2d Bap. ch. 16,50
New York city, Cannon St. Baptist church 3,51
per Rev. S. H. Cone, —— 20,01
Albany, W. S. & E. C. McIntosh, ($5 of which is for the benefit of Mr. Oncken, in Hamburg,) 50,00
do. John M. Newton, ($5 of of which is for the benefit of Mr. Oncken, in Hamburg,) 25,00
Jay, Baptist church and society, per John Purmort, Jr., 85,00
Saratoga Baptist Association, H. Middlebrook tr., per Rev. Norman Fox, 213,66
Troy, Ladies' Industrious Society of 1st Baptist church, per Rev. John Cookson, 80,00
—— 473,67

South Carolina.

Welsh Neck Association, J. K. Mc Iver tr., per E. L. Adams, 462,00
Edgefield Association, W. H. Turpin tr., per Wm. Colgate, 162,88
—— 624,88

Missouri.

Cape Girardeau, Thos. P. Green, for Burman mission, 5,00
A friend to missions 1,00
Fayette, collection, 4,50
Bethlehem Bap. ch., collect., 6,75
Rev. Fielding Wilhite 1,00
Mrs. Elizabeth Wilhite ,50
Miss Julia Ann Wilhite ,50
S. L. Wilhite ,50
William Jewell 10,00
Columbia, collection, 5,00
Eli E. Bass 2,50
Mrs. Margaret Bass 2,50
Little Bonne Femme ch., col. 4,25
Salem, a friend to missions ,25
Walnut Grove ch., collection, 7,83
Rocheport, " 10,40
Big Lick church, " 9,51
Zoar, " " 4,77
Lexington, " 8,19
Henry Belles 5,00
Carrolton, collection, 4,18
Mount Moriah church, per R. Hughes, 5,00
Chariton ch., collection, 4,18
Glasgow, " 6,90
Ararat ch., " 3,50
Rev. William H. Mansfield 5,00
Huntersville, collection, 7,00
Palmyra, " 5,00
Bethel ch., " 2,93
Leland Wright, 3,00
per Rev. Jirah D. Cole, Agent of the Board, —— 142,56
—— 147,56

2190,57

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. APRIL, 1841. NO. 4.

American Baptist Board of Foreign Missions.

Karens.

JOURNAL OF MR. MASON.

A letter from Mr. Mason, given at page 213 last vol., brings down our accounts from the mission at Tavoy, to Dec. 1839. Mr. M. was at that time preparing for his annual excursion during the dry season, southward among the Karen villages. The extracts which follow contain the narrative of this journey.

Voyage down the river—Hindrances—Visit to several villages—Objections to receiving the gospel.

Dec. 3, 1839. I left Tavoy this forenoon in company with br. Hancock, and proceeded down the river in our boat,—we reached before dark a village on a plain where there are a few houses in the dry season. We found only one man here, and he readily acknowledged the *folly* of idolatry—that "gods made of clay, and stone, and wood are useless; I am a son of knowledge," was his own remark. "Do you not go and worship them?" he was asked. "Yes," he reluctantly replied, "for if I do not, the people will say I am a son of darkness; but one gets a little praise by going." "Still what you say," he added, "is true, very true." "Will you worship idols any more then?" was the next inquiry. "I will think of it," he answered, and walked away.

4. When the tide turned last night, we proceeded down as far as the mouth of Toung-byouk river, and this morning we made every possible effort to enter the stream, which flows westward, but in vain. With the tide in our favor and six men at the oars, the east wind was strong enough to drive us steadily towards the west or opposite shore of the Tavoy, to which we found it ultimately necessary to turn the head of the boat, where we are now moored to the edge of the jungle.

A taste for the works of nature, and a little systematic knowledge of its productions, without interfering with his work, are very useful to an itinerating missionary, who, on occasions like the present, without employment, with neither people to preach to, nor books to study, is apt to feel the sun streaming upon the muddy jungle the more, while the banks are covered with trees, —many useful, and more unknown to science—in the various states of budding, flowering and bearing fruit. One tree here, bears a large fruit like a cocoa nut, and is called by the Burmans the "sea cocoa nut," (Xylocarpus Cyranatum) being found only on the margin of the sea. Dr. Helfer has lately discovered that it contains a large quantity of the tanning principle. The natives frequently use the fruit as an astringent medicine in cases of dysentery and cholera. Another tree that abounds, resembles the mangrove in throwing down roots from its branches, and differs from the banyan family like the mangrove, in being only near the sea. The Karens, whose knowledge of botany is of course confined to the most apparent properties, call several trees on the sea coast by the same names as others that grow on the hills, yet say they are of different species.

Dec. 5. We last night turned back in our boat towards Tavoy, and reached the village first mentioned, which is about half way. Here we intended to leave the boat and pursue our journey by land, but were unable to hire men to take the boat up to the city; so br. Hancock concluded to go with it while I should wait in the neighboring village, which is on our road, for his re-

turn to-morrow. Since his departure I have been distributing a few of the Digest in the village, but most of the inhabitants, especially the men, are away reaping or fishing; so I moved inland a mile or two to the village in which I now am, at the foot of a range of hills. I have had a few hearers who listen and have little to object. One man, a good reader, asked to see a book, and on obtaining a copy of the Digest, he read several sections, and finally requested the book, saying that he wanted to examine our religion and understand it. Notwithstanding the character the Burmans have for learning, they are usually very bad readers. A Karen boy that is with me, who has been in school a few seasons, reads Burman perhaps with as much ease as any man in the village, though his principal study has ever been his own language.

I have been conversing with one of the coolies, and he says that he has been thinking of Christianity ever since the teachers first arrived in Tavoy, but he cannot read, and says he understands very little of religious books when he hears them read. "I know," he added, "the religion of my ancestors promises great future blessings and exemption from hell, to a great extent, to those that have wealth and make great offerings, while to poor people like myself, it offers nothing but hell. If I were not in debt I would give more attention to the subject, but I am in the power of others and cannot do as I otherwise would." The objection of another was of a different character. He said, as many say, "I cannot abandon the religion of my father and mother, grandfathers and grandmothers, through successive generations;" thus, while the irreligious European laughs at the religion of his ancestors, the irreligious Asiatic reverences his ancestors' superstitions.

6. This morning the Karens returned from their excursion of yesterday. They report two houses where the people listened attentively, but said they must wait two or three years longer, before they became Christians. They have been debtor slaves to the Burmans for several years, yet they have never conformed to their religion so far as to worship idols. We had a number of Burmans in the zayat today, some to converse, some to read, and some to listen. A traveller passing by stopped awhile, but his only reply to my address was, "Who would dare to abandon the God of his ancestors!" Some fifteen or twenty attended worship this evening, when the people obtained a few ideas, as we learned by questioning them, and we had the promise that they should be remembered. Br. Hancock having returned, to-morrow we proceed on our journey.

Discouraging appearances—A Christian village—Applicants for baptism.

9. We spent the Sabbath among some Karens that live on the borders of the Burman settlements, who were very much opposed to our message; and although most of the people in the neighborhood heard more or less of the gospel while we staid, not one gave us a favorable hearing. They are all under the influence of the Budhists and worship with them. We are spending the evening in the Taling village of Pyem-pyu. On sending to invite the inhabitants to worship, they made, as is commonly the case, many excuses for not attending. Some said they were only females, the men not having returned from reaping; some said they must stay at home to take care of the children, and some that they must watch the house; some said they were all alone, and others that they were sick, and others that they must attend upon the sick. After all, about half a dozen came, and one man more intelligent than the rest spoke favorably, and said he remembered my visit eight years ago, and had read the Taling tract (in manuscript) that I left in the village at that time.

10. This morning we reached the Burman village at Toung-byouk, but we could not persuade a single individual to attend worship, except those that live in the house where we sleep. One man that we met with in the settlement said, "I sometimes go among the Karen Christians, and Moung Sekkee talks to me so fearfully and so much about your law, that I dare not reject it."

11. We left the Burman village in the morning, and reached the Christian settlement about noon, where we found a fine substantial zayat and seven Christian houses, which furnished upwards of fifty persons at worship this evening. Four have requested baptism.

12. To-day we itinerated among the neighboring houses at half a day's walk distant. We visited one old man that has been unable to walk for several years on account of lepro-

sy. He professes to believe, and says he prays to God. We next went to the house of an old chief, who beats his wife for being favorable to Christianity. The old woman said in the presence of her husband, "It is wearisome work to serve Satan. I believe in the Lord Jesus Christ with all my heart, but my husband's mind does not go with mine, and what can I do?" A married son said, "I think I believe;" and a son-in-law, "I am not perfectly decided whether to become a Christian or not." I was struck with the influence that the poor persecuted mother had over the minds of the children, above that of her tyrannical husband. At another house a woman said, "I cannot overcome my evil disposition, and if I try to pray when night comes, I am overcome with sleep." Two persons gave in their names after worship as candidates for baptism.

13. We returned to the zayat today, and had at evening three additional applicants for baptism.

14. In the evening we had a difficulty to settle between two members of the church. One, the wife of the assistant, had charged the other woman with improper familiarity with her husband. It seemed, however, a groundless charge, and by the aid of prayer, and we trust the Holy Spirit, it was amicably settled. I had a visit from a Pgho man in the neighborhood, who listened a long time and asked many pertinent questions, and finally stayed to evening worship. Two young married men that live near came about us, but said that their conduct was not good enough for them to become Christians this year.

Examination of candidates—Interesting associations—A revival—Baptism—Communion.

Five persons have been examined and received for baptism out of *nine* applicants. There are several promising cases in the neighborhood besides those that have requested baptism, of whom I hope to hear favorably hereafter. It is delightful laboring among a people when one can see the truth progressing among them from year to year, and from day to day, even as I see here. Wherever we meet with Karens who have not viciously resolved to go on in their wicked courses at all hazards, who by the way are most lamentably numerous, we meet with people on whom the truth makes a visible impression. My visit here is as interesting to me, as visiting a little church from whom we had been long separated, would be at home. The people manifest their affection in every possible manner, and the neighboring inhabitants crowd in to hear the word of God, and claim a recognition from the teacher.

In short, we have a little revival. We are all under an unseen influence which stirs us up to strive after higher moral attainments; which I understand to be the character of genuine revivals of religion. How I should like to go on preaching to the Karens every day, till the measure of my life was filled up in the very act of addressing them!

15. We have had five meetings today. In the morning I had the pleasure to baptize the five mentioned above; then preaching; then church meeting; next the communion; and finally preaching in the evening. These, however, did not close our labors, for the Pgho man mentioned yesterday, staid with us an hour or two longer, and seems like a man with his face set Zion-ward.

Nights in the jungle—Fear of demons—Visit to Pai.

16. We left the zayat this morning, and passed on the road a house with the *still* at work under it. One of its inmates that we found in the field, professed himself convinced of the truth of Christianity, and expressed his determination to break off from his sins and join the Christians after conversing with his relatives once more. We have made slow progress to-day, the jungle being so thick, and scarcely any path. We are encamped out on the banks of a small stream.

18. We slept out in the jungle again last night, but have reached inhabitants again to-day. We stopped at a Pgho house, where we found a man much more willing to talk than to hear. At a Sghau house we endeavored in vain to persuade the people to come to worship at the zayat near; so we went on to another Karen house a mile or two distant, where we are spending the night. The old man is much afraid of demons, and dares not even bow down in prayer with us lest he give them offence. His children are favorable, and would like to live more like Christians, but they are afraid of their father. Two of his sons called on me in Tavoy last season, and I cannot but feel that there are some

here to be gathered into the fold of Christ.

19. We came on to Pai to-day, and after taking dinner in the Burman village, we came to the house of the Karen chief, where we now are. We found his wife at home, but she said she could not subdue her passions sufficiently to become a Christian. "I cannot restrain myself," she said, "when I am angry." The next individual was an elderly man, an inmate of the house, whom I have seen occasionally ever since I travelled in the jungles. He said, "I will believe if the chief does. I have regard to him." He afterwards said that he had never bowed down to idols, and that he prays to the great God continually. He also repeated several commands of the ancients, in which he seems to be trusting, though I made him acknowledge that he transgresses them continually. I found it hard to make him see his real need of a Savior. When the chief returned I found him much as last year, rather favorable to Christianity, but he said his mind did not move him to do any thing on the subject just now. When the time should arrive for him to become a Christian, his mind would, he thought, be led to the subject more decidedly.

Difficulties in the mind of a Karen—Visit to the Hot Springs.

20. We came up to Hot Water Creek to-day. Several persons came to worship and conversed afterwards, but complained as usual, of inability to restrain their minds from evil, and that the doctrines of Christ were new to them. One remarked, "The Burmans from our infancy have told us to do this, that, and the other, and we should obtain merit; but you come now, and say that merit is not to be obtained that way; that we shall increase our sins instead of our merit. The Karens are like a leaf on the stream below. When the tide comes in, the leaf is carried up stream, and when the tide turns, the leaf goes down stream."

21. We had sundry visiters at the zayat in the morning. One woman, when I endeavored to converse with her on religion, continually interrupted me with the remark, "I have not come to become a Christian, but only to make you a visit. The chiefs say your religion is nothing, and I follow them." It appeared before she went away, that the object of her visit was to obtain some medicine. Another woman called who was much more reasonable in her conversation, and who had evidently given some thought to the subject of religion. After our visiters had departed we went to the hot springs a mile or two distant. There are several places where the hot water comes boiling up, but the principal place is a little sandy basin in the midst of primitive rocks on the margin of a cold water stream, where it bubbles up from three or four vents, and on putting the theremometer into one, the mercury rose to 198°, within fourteen degrees of boiling water. This is one of a series of hot springs that are found on a line nearly parallel with the coast, from Arracan to Mergui. The location of this one is rather peculiar, not being in a valley like the others I have seen, but on the side of a hill probably two thousand feet above the level of the sea. It is surrounded by large masses of coarse-grained granite rocks, which seem to have been detached from the sides of the hill above, which appears to be an immense pile of granite with a thin coating of earth, that the rains in many places have washed away.

An attentive hearer—Pleasing progress of the truth.

We had only one man at worship this evening, but he gave good attention, and we have been talking and reading to him a couple of hours since. His mind, is I think, affected by the truth; and he has evidently obtained some ideas. He has been much interested by the scripture account of the rich man and Lazarus, and with the subjects thereby suggested. "To use a comparison," he said, "the books shew the road which men have lost; and they are wandering at random through deep jungles, and over high mountains, and they know not whither they are going."

22. It is pleasing to see truth making its advances, though slow, over the objections of the people. When we came here, the people, as I observed to my companion, were as wild as the beasts of the forest. The few, however, that have been around us have been subdued remarkably. The man last night had nothing to object at parting, but "There is no one in Pai who has yet become a Christian."

To-day I had another conversation with a man that says his sickness occupies his mind so much that he can-

not *think* of religion. If he could only find a doctor to cure him he would then become a Christian. Another person remarked on going away, "Oh! when the teacher goes away, there will be no one to tell us of God and these matters."

23. One of the men came along with us till noon, to shew the way. He manifested considerable interest in having me go up to the houses near, to speak with the people on religious matters, and at parting gave me more encouragement than ever, that truth had taken a deep hold of his heart.

In searching for the Karen houses that we had in view, we lost our way, and found ourselves on the side of a hill so steep that it was with difficulty we could stand upon it; but the prospect of mountain and plain below, with the ocean and its islands in the distance, amply repaid us for the difficulties encountered in the ascent. We were finally benighted without road or water, but we travelled on through the jungle in the dark, till we reached a brook, on the banks of which we are now encamped, beneath a clump of wide spreading bamboos.

In a letter dated May 9, 1840—subsequently to his return from this tour—Mr. M. speaks of the

Progress of translation—Applicants for baptism.

Since my return I have been busied with the version of the New Testament, as I am now. Br. Wade comes over daily, and while he reads the Karen I read the Greek, and we stop and discuss every passage that calls for remark. This exercise continues one hour, and I find it a very useful one for the accuracy of the version. In the afternoon I have a very interesting class from Mrs. Wade's school for an hour, with whom I have taken up the Epitome of the old Testament, a book adapted to be very useful.

Since my return from the jungle I have had three applicants for baptism from among the Burmans, and one European. I had confidently hoped to devote a portion of my time to evangelical labors among the Burmans this season, but I fear I shall be disappointed. If it be important that the Karens have the scriptures, which I believe is conceded, it is important that the translation be as faithful as possible, and to accomplish that requires much labor and study, and reading, and consultation, both with the natives and my brethren. I think it too, of paramount importance to lend a helping hand to the advancement of the native Karen assistants in scriptural knowledge.

From the tenor of the last annual report that has reached us, we are in hopes that a missionary for the Tavoyers will be ere long sent out.

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EXTRACTS FROM A LETTER OF MR. BRONSON, DATED APRIL 1, 1840.

The narrative of a second tour from Jaipúr to the Nágas of the hill country, is given in Mr. Bronson's journal, page 25, of the February number. He was received on that occasion with great kindness by the natives—a small house or *bungalow* was built for his accommodation, and encouragement given, for the establishment of a school. So favorable was the prospect for missionary labor, that Mr. B. decided on removing his family thither, and the last date in the above journal left him at Jaipúr, whither he had returned for that purpose. The following letter is dated, "Nám Sáng Nága Hills," and the writer says, "It is with unfeigned gratitude to the Father of all mercies, that I address you from my new home among the mountains." We then have an account of

Preparations for removal—Establishment of the Nága school.

Being anxious to return to the Hills as soon as possible, after a few days I prepared for my departure. I had sent off my baggage, and was intending to start the next morning (Feb. 10,) when a letter was received, stating that certain rumors were afloat that several tribes were united in a conspiracy against the Hon. Company, one of which was the Nágas, and that I should be in an unsafe situation among them. This made me hesitate for a short time, but at length, feeling inclined to disbelieve the rumors,—and especially that part which related to myself, I concluded to go forward. The next morning just before starting, I received a letter from the assistant, saying that "the school had increased, that the people were all well disposed, and were wishing me to return quickly." I accordingly left, and on the second day reached the village, where I found all quiet, and friendly. After a few days I felt assured that the reports I heard were false, and that there were actually no new discouragements to removing my family. I accordingly

proceeded to make the necessary arrangements. To the small bungalow built for me, I found it necessary to make an addition. In this the Nágas gave very little assistance, except furnishing whatever materials were necessary. The greater part of the addition is made into one large room, twenty feet square, with a verandah on two sides, which is the school room and place of worship. It is strong, and large enough to accommodate us for years to come. It is covered in the native way, (i. e.) with a long kind of leaf brought from the jungles. The covering will require to be renewed often—and after my best efforts to make it proof against the rain, it would not be considered endurable under other circumstances. The school room I have fitted up with a few wooden benches, which I had split out of large logs, in the distant woods. Except "Holbrook's Apparatus," and the "cards" recently sent by the Board, the school room has no apparatus. I most sincerely regret that I cannot furnish the room in such a manner as to render it at once inviting and useful to the scholars. This is a point of the utmost importance in creating and increasing an interest in our schools.

Difficulties in the way—Habits of the natives.

I have found much difficulty in establishing the school. One cause was the impression that none but young men and relatives of the chief could learn to read. The common people, it was thought, had not sufficient understanding, and would receive no benefit from books. It was also said that they could not be spared from their daily work,—the manufacture of salt. To these, and similar objections, equally cogent, I was obliged to listen for a time, thankful for the privilege of teaching the first elements of learning to the favored few who were supposed to have the requisite amount of ability, and confident that this very course would tend to give a popularity to the school, that would ultimately bring its privileges within the reach of all. It has also been difficult to gather them at any stated hour. It has often been amusing beyond expression, to notice their wild habits. While busily employed in reading,—no sooner is the bark of the hunting dog heard, than they exclaim, "*a deer! a deer!*"—each one seizes his spear and hatchet, and rushes to the chase without ceremony. After this is over perhaps he returns to resume his lesson. Talking, laughing, and hallooing to each other in school, was not considered in the least improper. After a few days I commenced striking a *gong*, as a signal for them to commence at ten in the morning, and also in the evening. I soon had an increase in the evening, from those who labored during the day.

The melancholy scene described below, is briefly alluded to in Mr. Brown's journal, page 31, of the February number. Mr. Thomas, whose remains had been thus inhumanly violated, was one of the company of missionaries that sailed from Boston in the latter part of 1836. Our readers will doubtless recollect the painful providence by which he was suddenly removed, when just ready to enter upon the field of his anticipated earthly labors. He was instantly killed by the falling of a tree across his boat, when within three hours' sail of Sadiyá, the place of his destination. His remains were taken to the latter place, and buried within the mission compound. During the late hostile incursion of the Khamtis, which caused such desolation in and around Sadiyá, these graves were opened, probably for the sake of plunder, as intimated in the journal.

A painful service—Reflections.

On the 9th of March the house was so far completed, that I left it in the care of the interpreter, and returned to Jaipúr for my family. The day after my return br. Brown arrived from Sadiyá, to which place he seems to have been providentially directed for the accomplishment of an uncommonly mournful duty. On his return he invited me to his house, and after retiring to an inner room, pointing to a small covered basket and box that stood before us, said, "Those contain all that remains of our departed br. Thomas and little Sophia."

I will not attempt to describe the feelings of that moment. The hope of finding treasure in his coffin, had induced monsters in human form to disturb the quiet repose of the dead, and to scatter their bones, to bleach amid the furious storm and tempest. We sat in mournful silence, as we gazed upon the mouldered remains. Truly I never so realized the vanity of earthly hopes. Before me sat a *father*, whose fondest hopes had been justly raised, as he had assiduously watched the expanding powers of his own loved one. But death had dashed this cup of pleasure

from his lips, and twice had he been called to gaze upon those remains torn from their resting place. I thought of the absent *mother*, whose pious love had taught her little child to lisp her infant prayers, and had trained her for the skies—of the "bitterness of soul" she must experience. I thought of him whose spirit once had nerved these lifeless limbs—whose willing feet did ever run to do his Master's will—who shrunk not from hardships and difficulty, in his burning zeal to rescue perishing souls. In one moment, how were all his hopes blasted! or rather, how unexpectedly did he exchange toil for rest,—where he heeds not the scattering of his decaying dust! A small coffin was prepared, and the remains laid in it; and on Thursday evening March 12th, while the pale moon shed her languid rays upon the scene, all the members of the mission assembled at my house, and from thence repaired to a peaceful and retired spot in my own compound, where we re-interred the precious relics. From the grave we proceeded to br. Cutter's to mingle our prayers and supplications. It was truly a solemn and interesting season. We were "ready to depart on the morrow," and the lesson so strikingly taught us by the scenes of the evening,—that life, and opportunities for labor, are uncertain,—seemed to affect every mind.

Early the next morning we prepared for our journey to the Hills.

And here I cannot forget to mention the kindness of C. A. Bruce, Esq., superintendent of tea cultivation at Jaipúr, who has at several other times given me the gratuitous use of his elephants, and on this occasion kindly sent two, to carry Mrs. Bronson and the heavier part of our baggage, besides assisting us in many other ways. In noticing the generous and charitable feelings of this esteemed gentleman and his lady, I have often wished that all who profess Christianity were equally interested in the benevolent enterprises of the day, and bestowed upon them an equal proportion of their income.

We left about ten o'clock in the morning, and toward night reached the Nám Sáng river, where we spent the night. A small shelter was prepared, which was a convenient protection from the winds; but at midnight a heavy storm arose, against which our frail house was a poor defence. We were, however, preserved from harm. About ten o'clock the next morning, the clouds dispersed, and we set out again. The journey of this day was not without peril, as the road was very slippery—and in many places steep and difficult; but guided and guarded by our Heavenly Father, we reached the mission house about sundown, in safety. Mrs. Bronson and our little daughter came nearly all the way on an elephant. The latter part, however, being the ascent up the mountain, they became quite fatigued and were taken in a sort of chair, on two men's shoulders. The young chief and several of the heads of the village came down to meet us on our approach, and all appeared highly pleased. Br. Cutter, who had accompanied us, spent the two following days, and then left us, to feel that we were now emphatically *alone*, amid a rude and savage tribe. But our hope is in Him who has preserved us thus far, who can dispose the hearts of the most savage to be kind. After a week, we re-opened the school. The time occupied is generally from nine to twelve o'clock in the morning, and from seven to nine in the evening. Mrs. Bronson devotes all her time and strength to the school, as does also the assistant, and sometimes the interpreter. The average number of attendants for the first week, was only eight or nine; it has since increased, so that often we have twenty reading at once. I am attempting the preparation of several portions of scripture in the language, and if we are allowed to go on unmolested, I trust we shall not spend our time altogether in vain. We are not to "despise the day of small things," and I consider the establishment of this small school as a great triumph over Nága prejudice and over the force of long established customs.

In regard to public worship, I have not heretofore felt that I was competent to carry on any form, but have of late felt it to be my duty to commence preaching and praying in A'sámese. This I now perform statedly, though sometimes I am obliged to speak through an assistant.

In conclusion, I have only to beg the kind attention of the Board to this infant mission. Its relation to the eastern countries, Burmah and China—the facts, that the people have adopted no form of religion but are ready to do so—that the tide of commercial enterprise has begun to roll this way—and will not cease until this, with all the eastern countries, shall have

risen to an importance and elevation, far above their present condition—the uncommonly kind and favorable regard which the people manifest toward our plans and operations, as well as the numerous friends and donors that have been so unexpectedly raised up for us—*all* demand our gratitude, our most vigorous exertions, our most fervent prayers. Methinks I see the day-star of promise rising upon this hitherto unknown people, each village with its temple for the worship of God, filled from Sabbath to Sabbath with the sweet incense of praise. Methinks I see in our little school, talents and energies that the Savior will consecrate to himself—who are to become "mighty through God to the pulling down of the strong holds of Satan." Methinks I see the "wilderness budding and blossoming as the rose," being watered by the gentle dews of the divine spirit. O whose heart beats not to engage in the glorious enterprise? In it, who is not willing to spend his life, his all?

Siam.

EXTRACTS FROM A LETTER OF MR. DEAN, DATED BANGKOK, MAY 24, 1840.

Candidates for baptism—Distribution of tracts—Reports concerning the English expedition.

We have to-day enjoyed an interesting season, in examining five Chinese as candidates for baptism. The evidence of their conversion was very satisfactory and it is expected they will be baptized next Sabbath. One, an old man of sixty-four, cast away his idols eight years ago; he has since been in the daily habit of worshipping God, and for a long while has attended our religious meetings; the remaining four received their first religious knowledge during the last two years. They appear to be men on whom we can place dependence, and we fondly hope they may prove a valuable addition to the little church. During the examination, the old members manifested a lively interest, and by their efforts reminded us of the injunction, "Go out into the highways—and compel them to come in." Some others have desired baptism, and some of the older members of the school manifest an encouraging state of feeling on the subject of Christianity.

Religious worship at our dwelling and at the chapel is well attended, and the meeting in the bazaar is continued, though I have for the last few weeks been unable to attend. The exercises are conducted by Keŏk-Cheng, and I now have the prospect of soon resuming my attendance.

26th. There are now in the river thirty or forty small junks, from *Chantibun*, *Ban-pla-soi*, *Pak-lew*, *Ang-kin*, *Ta-chin*, *Song-cla*, etc., which we are daily visiting and furnishing with books. The men on board are generally ready to enter into conversation on the subject of Christianity. There are from five to fifteen men on each of these country junks. There are also at the present time, eighty or a hundred smaller boats loaded with cotton, dye-wood, pepper, &c., from different parts of the country. Many of these are manned by Chinese, and afford a good opportunity for tract distribution—especially as there is just now a suspension of business, to a great extent, throughout the city, in consequence of the plays and lotteries of the people, and the fears of government, in relation to the present movements of the English against China. However groundless their apprehensions may be, they are ready to listen to a thousand reports in circulation relative to the safety of their kingdom. Some say that the English are coming directly here instead of going to China; some, that the English and Cochin-Chinese are leagued together against the Siamese; and others, that England and America have combined their forces and are coming to take Siam! Other reports equally ludicrous with these, gain credence even with the nobility. The king and his princes, having junks designed for the Chinese trade, refuse to send them now, in consequence of the state of affairs between the English and the Chinese.

Baptism—Inquirers—Monthly concert—Call for more missionaries.

31st. We have to-day enjoyed the pleasure of receiving by baptism and the hand of Christian fellowship, four Chinese, as members of the church. The season at the water was one of much interest. In company with the church and missionary friends, a large concourse of Chinese assembled as spectators, and after a respectful attention to the ordinance as it was administered, listened with apparent interest to a brief statement of the origin and design of the institution. Some appeared as if they had never before

heard of the folly of worshipping idols, and the necessity of believing in Jesus Christ as the only Savior of sinful men. They followed us from the water to the house, where our teacher furnished them with tracts and added some exhortations. After this the church assembled, and the brethren lately baptized, received the right hand of fellowship. The season was one of interest to us all on account of the presence of the Holy Spirit. Our little church now numbers more than the company of the Savior's primitive disciples, and we pray that primitive piety and zeal may characterize them all. This evening, after family worship, a Chinese who has lived in our family about two years, lingered about the door till others had retired, when he stated that he had long seen the impropriety of worshipping idols, but felt that it was of no use for him to profess Christianity by an observance of its external forms, without his heart was inwardly reformed. He further stated that what he had seen and heard to-day had made him feel as he had never done before, and wished to know if it were consistent for such a poor sinner as he was, to be received by baptism to the communion of the church. The apparent sincerity and feeling with which this man made his inquiries, led us to think that in truth the spirit of the Lord was among us. Others are inquiring on the subject.

June 1st. At the monthly concert for prayer to-day, we enjoyed the society of brethren Peet and French with their wives, who have just arrived here as missionaries of the A. B. C. F. M. We enjoyed also the presence of Him to whom we made supplication for the salvation of a lost world. We have reason to praise God for his great goodness in affording us such measures of joy and success in our work. We serve a gracious and glorious Master.

8th. This evening one of our Chinese domestics engaged in prayer (for the first time in our society) in a very simple, appropriate and spiritual manner. We hope he is taught by the spirit of God.

We beg permission here to renew our request for more laborers for the Chinese in this place. "The harvest is great, but the laborers are few," and we ask the prayers of the Board, in union with all our Christian friends, that the Lord would send forth more laborers into this field.

A letter of later date, August 8, has been received from Mr. Dean. In reference to the effect of some measures of retrenchment, in the general expenses of the missions, which the Board had felt themselves compelled to adopt, in consequence of the exhausted state of the treasury, he thus writes—

The last news we received from the Board has sent some of the Chinese boys away from our school. To prevent a further reduction, and to secure means for the support of the school till we may hear again from the Board, we have to-day circulated a subscription paper among those who have ever shown themselves our friends, and have secured pledges for about two hundred ticals.* Sixty ticals were subscribed by Prince Chau Fah, and eighty by Robert Hunter, Esq. The remainder was made up by ship officers, and other gentlemen in the place, excepting eight ticals from the wife of Chau Fah. The interest thus manifested in our work by those around us, is very encouraging to our hearts, and, considering the very small number of persons in this place who are prepared to appreciate the benefits of education, it reflects much honor upon their liberality.

Interesting characters—Treatment of books and tracts by the Siamese.

Aug. 9. The usual exercises of the Sabbath have been well attended to-day, and there was discoverable a more encouraging state of feeling on the part of some who officiated in the services. One young man, formerly in our employ as a printer, and long acquainted with the truths of the gospel, but of a very proud and haughty disposition, took a part in our prayer meeting with manifest humility and interest. The change so far, is a happy one,—its character and results remain to be proved. The teacher of the school has also manifested a decided change of feeling, and exhibits some marks of true conversion to Christ; but he has only for a short time known any thing of the gospel, and his Christian character—if indeed such he has—is yet immature.

10. Mr. and Mrs. Slafter have just gone to the bar for the health of the latter; we hope in a few days to see her restored to health and to her employments. The other members of the mission are in usual health.

* The tical is about sixty cents.

11. As usual, a number of persons have called during the day for books, and among the rest, a company of five or six Siamese priests. After receiving each a book, they walked down to the banks of the river before our houses and commenced tearing the books in pieces, and trampling them under their feet. They then walked through the ship yard, scattering the leaves of the tracts after them, till all were expended. We are credibly informed that our tracts are torn and scattered along the way through the bazaar daily. Many books have been circulated among the Siamese, and much knowledge of Christianity, by this and other means, has been communicated to the people, but we are not aware that an individual of the nation has, while residing in the country, given evidence of piety. The circumstance alluded to above is perhaps one of as much encouragement as any which has come to our knowledge, since it manifests a decided feeling on the subject, though it be one of hostility to the truth.

The opium trade—War with Cochin China—Character of the natives.

12. We have learned to-day that a quantity of opium has been found in the hands of a Chinese, who had just purchased it from the naquodah of one of the Bombay ships now in the river. What will be the result to the persons concerned, is not yet determined, but this much is evident, that the severity of the penalties now enforced upon the natives who violate the law in the purchase or use of opium, does not prevent its importation; and it is equally evident, that while the authorities are imposed upon by smugglers, they in return, inflict punishment upon the innocent with the guilty. Daily we hear of persons being apprehended who are as free from guilt in this matter, as any of his majesty's subjects.

13. It is now reported that the Prah Klang, with a force of 5000 men, is going to war with the Cochin Chinese. Chau Kun-Bre-Din, a Siamese officer of high rank, has already gone, and has sent back for aid. The Caledonia, one of the Siamese vessels built in European style, is taking on board guns for the expedition. From present appearances it would be somewhat remarkable if a long time should pass without witnessing some revolution in the government of Siam. The Chinese, by far the greatest portion of the inhabitants in this city, are reminded of a long series of what they call oppressions, by the triennial tax of four ticals, which they have this month to pay, or go to prison—not a comfortable place in this country.

15. A circumstance occurred a day or two since which may illustrate the character of the people with whom we live, and show the present state of things in this place. One of our missionary friends sent his servant out with eight or ten ticals, to purchase some necessaries for family use, when he repaired to a gambling house, and spent the money. He returned at night with the report that he had been taken up by the government officers, on the pretext that he was an opium dealer, and that he could be released on no other condition than that of paying all the money he had with him. Seizures for opium dealing are so frequent about the city at this time, that his employer was led for the present to believe the report, and to join in congratulating the poor man on his fortunate escape from prison. It has since appeared that he well deserved the prison for his imposition upon his confiding employer. This is but one of the many instances that might be given to illustrate the perfidy and deceit which are often found in the heathen character.

A missionary, especially on first coming into the country, needs to be particularly cautious, or he will be involved in constant difficulty by the faithless natives, who are ever ready to take advantage of a man's ignorance of the language and customs of the country. If in no other way, they will make such appeals to his sympathy and benevolence as will secure their object; and a man will generally be taken with their craftiness many times, before he can persuade himself that the poor creatures would impose upon him, especially if they are persons who have been taken into the family, and have afforded some encouragement of yielding themselves to the claims of Christian truth. It is a lamentable fact that they will often make professions of attachment to our religion, for the sake of better succeeding in their selfish designs. On the other hand we need to be watchful and prayerful lest this view of the heathen character, however true, should lessen in us the little compassion we have for their souls.

The weather is now oppressively hot; still we are preserved in mercy

from disease, and are allowed to go on with our employments.

China.

EXTRACTS FROM A LETTER OF MR. SHUCK, DATED MACAO, AUG. 20, 1840.

We have, in the extracts given below, a brief account of the seizure and abduction of the English missionary at Macao, and of the hostile attack by the British forces, which was its consequence. Our readers have doubtless been made acquainted with the principal facts through the public papers, but the subjoined sketch has the advantage of being from an eye-witness, and a Christian missionary.

Abduction of Rev. Mr. Stanton—Battle at the Barrier—Defeat of the Chinese.

Yesterday was a day of excitement, beyond all precedent in the past history of Macao,—a day of anxiety, of war, blood-shed, and death. Two weeks ago this morning, one of our missionary circle, Mr. Stanton, a young English missionary of much piety and learning, was seized by the Chinese as *an Englishman*, and, wounded and bloody, was carried to Canton and thrust into prison, where he now is. He went out to bathe in the sea alone at five o'clock in the morning, and we only heard of his abduction three days after it occurred, although every reasonable effort was made to learn something of him. Capt. Smith, chief of that portion of the British squadron now in this part of China, demanded Mr. Stanton's release. The taoutae (intendant of circuit,) then in Macao, said he would repair to Canton, consult with the tsungtuk (governor,) and hoped to bring Mr. S. back with him. The taoutae returned night before last, not only *not* bringing Mr. Stanton, but bringing a large body of troops, and threatened to attack the houses of the English in Macao, in which event all other foreigners would have suffered. Evening before last, some Englishmen were fired upon, while riding out. Yesterday, Capt. Smith receiving nothing but insolence from the Chinese, at one o'clock in the day, moored in two of his ships of war, also a large war-steamer and a cutter, and opened a heavy cannonade upon the garrisoned Barrier, which separates the Portuguese and Chinese territories. At this place also were fifteen war-junks, and a large encampment of Chinese soldiers. The Chinese returned the fire, from the junks, the encampment, and two other places. At three o'clock a large body of British troops landed on the Chinese territory, formed on the beach, marched deliberately onward amid volleys of musketry, and were in possession of the Barrier and encampment within five minutes' time. A brisk fire was kept up all the time by the ships, and the troops threw grape-shot into the junks from a field-piece which they took on shore with them. Having set fire to the encampment, and nearly destroyed the junks, they re-embarked about sunset. I saw nearly the whole and was within 200 yards of some of the British balls. We could have witnessed the engagement from our windows, had it not been for trees intervening. I saw several of the poor creatures fall, and my feelings were indescribable, at seeing my fellow-men thus hurriedly plunged into eternity. I deprecate war in all its forms, but the Chinese *government* is hostile, essentially and practically hostile, to the great God and to the cause of his Son, and it would be no great cause of regret to me were the whole fabric soon to fall, to rise no more, before the face of offended heaven. The number of the Chinese killed and wounded yesterday, which, however, it is almost impossible accurately to ascertain, must have been three or four hundred; while of the British not a man, it is said, was killed, and only a few slightly wounded. We slept sweetly and safely last night. God knows those who are his. He is our refuge, and we have no burdensome anxiety nor unhappiness. Many rumors are afloat concerning the operations of the fleet on the northeast coast, but not sufficiently authenticated to warrant me in detailing them here. We are all in only tolerable health. Pray for us. I know not what may be the next step the British may take. I doubt whether yesterday's proceedings will make Mr. Stanton's situation any more secure; I have many fears for his safety.

In a note dated August 3, Mr. S. thus speaks of the occupancy, by the British forces, of the island of Chusan, in July last.

The city of Tinghae is in lat. 30° N. There has the British flag been hoisted (July 5th, 1840,) under a royal salute, and Brigadier Gen. Burrell proclaimed governor of the Chusan Archipelago. This is a portion of the fertile and beautiful Province of Chĕkeang. At Chusan there are now tens of thou-

sands of Chinese on their own soil, who are accessible to the Christian missionary, and at the same time not under the absolute control of either Catholics or mandarins.

Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, OCT. 8, 1840.

The letter from which the following extracts are made, is not of so recent a date as that contained in the February number of the Magazine, yet we doubt not its contents will be interesting to our readers. The transaction to which it chiefly refers,—the baptism of the Greek convert Apostolos,—is an important event, in its bearing upon the character and prospects of the mission. We trust this will be to the Greeks but a dawning of light, which shall, ere long, open to a perfect day.

We regret to say that later accounts from Mr. L. left him in a very feeble state, from another severe attack of illness which occurred about the first of November. The prospect of his recovery must now be considered very uncertain, and we look with anxiety for the next intelligence from him.

State of Mr. Love's health—Climate of Corfu—Tract distribution.

The summer has been to me one of great feebleness. Since my last, I have had three attacks of the spasmodic affection, and two of the country fever. The most of the time, however, I have been able to walk out or ride, but unfit for any active business. One of the attacks of the spasmodic affection was attended with high inflammation. The disease, however, continued but a few hours, and I was confined to the bed but a few days. This tenement of clay would, I think, be able to endure but a few more such attacks. Sometimes I have thought that my poor instrumentality was almost done,—and rest at hand. But still our Father gives us to hope.

The climate of Corfu is, I am quite certain, better adapted to my constitution, than any other just in these parts. Since our arrival at this place, I have had none of those severe colds, and oppressions at the lungs, from which I suffered so frequently at Patras.

It has been unusually *unhealthy*, I learn, at Patras the past summer, the temperature for many days being above 100° Fahrenheit. But not so at Corfu. I have felt no oppression from the heat—the temperature, except for a few days, having been not above 90°; —generally from 80° to 85° in the heat of the day. Our children who were sick more than half of the time at Patras, have been in excellent health all summer.

My feebleness, as I have already intimated, has precluded me, for the most part during the summer, from active labor; we hope, however, that we have not been here in vain. I preached for Mr. Lowndes in English as much as I was able, during the two months that he was absent at the lower islands inspecting schools. The exercises were in the evening, and being unable at that hour to go to the school house, where Mr. Lowndes worships, we had the services in our own house. Some of the last meetings the two rooms in which the service was held, were crowded, about seventy-five persons being present, and double the number which at first attended. The truth was listened to with much apparent interest, and a few conversions have ensued. Indeed our little congregation appears very much like the beginning of an American revival.

A week before Mr. Lowndes' return, I had an attack of the fever; since which I have not attempted to preach. We have had considerable religious conversation with our English friends, and particularly with some pious Wesleyan soldiers, and by their hands have sent many thousand pages of tracts into the citadel. The tracts have been extensively read. The number of hopeful conversions is four, and in two of the cases the tracts, I think, were particularly instrumental. One of these was a poor sick man in the hospital, who has since passed from time into eternity.

The two regiments at Corfu, about to be relieved by three new ones from England, are soon to embark for the West Indies. They have applied to me for a large quantity of American tracts, particularly for the voyage thither.

Our labors among the natives have been chiefly carried on through our assistant, Apostolos. He is a man of God. I preached a few times in Greek, in the earlier part of the summer, but feebleness not allowing the effort, I had to relinquish it about the first of July. Since which time I have attempted nothing directly, except personal religious conversation with those who have, from time to time, called at our house.

Baptism of Apostolos—Its effect upon the minds of the Greeks—A candidate for the priesthood.

The 12th of August was to us a day of interest. We repaired to a beautiful little bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn in the tune "Greenville," and prayed. After which, I baptized Apostolos *εἰς το ὄνομα τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος*. We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act, which, in obedience to his command, we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently, before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin! and after coming up out of the water, how earnestly did he supplicate the grace of God, and the constant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God, in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beach a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

Our brother has long desired to obey the command of Jesus in this ordinance,* and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to say, "My parents put me into the water when I was an infant, as they would dip a stick. But *how* that can be *my* obeying the command of God to be baptized, I am not able to see."

Our English friends present, saw in the administration of this ordinance a *dawning* for Greece. Others, perhaps, may see a *darkening*. As for me, the *command* being *clear*,† *the duty was plain*.

The transactions of this 12th of

* The baptism had been delayed some time in consequence of my ill health.

† Math. 28: 19–20. "*Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. ΚΑΙ Ἰδοὺ, Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.*"

"Go make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, as many as I have commanded you. And lo, I *will* be with you always, even to the end of the world. Amen."

("*εἰμί*," *will* be with you, etc.") The Greek indicative present is frequently expressive in a high degree, of *emotion*, of determination, of affirmation, of assurance,—better expressed in English, by the auxiliaries "shall" and "will" emphatic,—of which the above, I think, is an instance. So also the following, "If I go and prepare a place for you, I '*will*' come again, ['*ἔρχομαι*'] I will not leave you orphans, I '*will*' come to you," ['*ἔρχομαι.*'] "Where two or three are met together in my name, there '*will*' I be" ['*εἰμί.*'] "From henceforth ye '*will*' know him," ['*γινώσκετε*'] John xiv. 7. The idiom is very common in modern Greek, a fact overlooked, I think, by the translators of the modern Greek Scriptures. ["*And* I will be with you."] It seems to me that the missionary should contemplate well this "*and*." It is the connecting link between the last command of our crucified and arisen Lord, and a promise big with glory. "*Go*," "*Make disciples*," "*Baptize them*," "*Teach them*." These are the injunctions—obey them, "*And*"—O! blessed assurance!—"*I will be with you always*, to the end of time."—"One word more. This command of our sovereign Head, "to preach the gospel to all nations," was given to his disciples not as *individuals*, but as a *body*. Not that every individual of the body is to preach the gospel to the heathen,—but rather that this body might participate in the acts of all its *members*. "*Participation*," then, is enjoined upon every disciple of Jesus. And let every disciple participate in the work, "*and*" Jesus will be most assuredly with them, both at home and abroad. Glorious is this privilege! but yet responsibility as weighty as eternity, is resting on the church of the living God.

August are well known throughout the city of Corfu, and generally throughout the island. The reproach of "*sprinkling*," so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are "no Christians because we have not been baptized." I have never seen a Greek belonging to the Greek church, who regarded any thing other than immersion, as baptism.

But the bearing of this transaction on the subject of "*Believers' Baptism*," is by far more important. Intelligent Greeks understand that their present practice of baptizing unconscious infants is an innovation; that it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of demonstration. "Ὅσοι κατηχούμενοι προέρχεσθε" (literally) "as many as are catechumens, come forward." It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form,) when he came forth to read the liturgy in connection with administering the eucharist, and its import is, that those who do not sustain the character of κατηχούμενοι, not being baptized into the church, are to withdraw,—a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the *first* part, is put for the whole and what naturally succeeds. And as the word "κατηχούμενοι" necessarily implies *understanding*, on the part of the candidate for baptism, so the question "what class of persons were baptized, whether infants or otherwise," is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply "καλὰ, *for so our fathers anciently did.*"

There is still another view which our Greek friends take of the subject, which, to me, is no less interesting. Referring to the baptism of Apostolos, say they, "*It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians!!* To these questions we answer them distinctly, "*No.*" "Except ye repent and be converted to God, and cease from sinning, and from loving your sins, you cannot be saved." Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching "the scriptures, to see if these things be so." Oh! sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity.

We are making some arrangements with reference to publishing Wayland's Elements of Moral Science, which we now have in manuscript. A young Greek, educated in the Ionian University, for the priesthood, and now engaged as one of the teachers of the High School in Santa Maura, has been in Corfu a number of weeks of late, petitioning the Senate to release him from his obligations to become a priest. The Senate are highly displeased, and charge him with changing his religion. They give him six months in which to return to the church, and be ordained, or they will then take from him his situation. The young man declares that on *no condition* can he submit to the silly rites of the church, or comply with a requisition so repugnant to the dictates of his conscience; that auricular confessions and forgiveness of sins by the priesthood have no place in the Bible, and as for worshipping pictures, relics, saints, "the all holy Virgin," etc., it is the grossest idolatry; that he would have no objection to be ordained, if it were only to teach the scriptures; but all the above, with the appointed fasts and feasts, he will have nothing to do with. This young man copies our manuscript of Wayland's Philosophy for the use of the professor of Theology and Moral Philosophy, in the Ionian University, for which service he receives from the professor ten dollars.

He has obtained about fifty subscribers at Corfu. The entire cost of one thousand copies of the work (the abridgement somewhat enlarged from the whole work) will be, I think, about five hundred dollars, exclusive of the cost of preparing it, overseeing the printing, etc. It may be printed at Patras, if we have a missionary there, for perhaps something less. A new press has recently arrived, and a week-

ly paper is now published at that place, edited by Dr. Maniake.

West Africa.

EXTRACTS FROM A LETTER OF MR. FIELDING, DATED EDINA, DEC. 8, 1840.

Messrs. Fielding and Constantine, with their wives, it will be recollected, sailed from Norfolk for West Africa, in the ship Saluda, early in August last. Soon after their voyage commenced, the ship sprang a leak, and they were obliged to return to Philadelphia. The Saluda having proved unseaworthy, after some delay another vessel was found, and they embarked a third time, as stated below, in the bark Hobart, from N. York on the 25th of September.

The voyage—A storm—Arrival at Monrovia—Governor Buchanan.

Having been, as you know, unhappily disappointed in the worn-out ship Saluda, we were provided with a more healthful, safe and comfortable conveyance, in the bark Hobart. After much trouble in exchanging our cargo, which was a good deal broken, we were ready, and cleared from the port of New York, on Saturday the 26th. We did not, however, leave the Narrows until Monday the 28th September, somewhat later than we expected. We went out with the prospect of fair weather, and had a good breeze for about a week. There were indeed but light winds until the 11th of October, when the heavens became as black as midnight, and in a few hours we found ourselves overtaken by a terrible north-easterly storm, which continued and increased for four days. Some people not accustomed to the sea, always experience storms when they go on a voyage, but the frightful appearances presented to us, it would be impossible for me to describe. When I think of the raging elements, the fierce wind, the roaring sea, the mountainous waves, I wonder these did not part our frail bark asunder, and scatter it to the four quarters of the heavens. On the 4th day, the waves broke over us almost without interruption—the water rushed into our cabin, and even into our berths. The vessel now became unmanageable—the axes were prepared to cut away her masts—her helm was lashed down, and she was let go at the mercy of the waves and the storm. Then the heaving, and pitching, and reeling, together with our sea-sickness, made it a period in our passage long to be remembered. But blessed be God, He who holds "the winds in His fists," and controls the waves, condescended to calm the violence of the storm. After the clouds had broken away, the winds and rain abated, and we were permitted to see the cheering rays of the sun, our hearts were lifted up in gratitude to our Heavenly Father for sparing our lives, and permitting us to escape a watery grave. After this period we had very light winds, and long calms, until we reached the Cape de Verde Islands. For the space of three weeks during this time, we did not advance twenty miles.

During the calm weather we caught several sharks, and porpoises, and many other fish; one of the sharks was about eight feet in length. All along the coast of Africa the ocean abounds with these formidable fish.

As we approached nearer the coast, the weather became gradually warmer. In latitude 9° the heat was quite oppressive,—the thermometer standing at 98° in the cabin, and sometimes as high as 123° in the sun; we were relieved, however, by many gusts of wind and squalls. These are in themselves very refreshing, but are dangerous to sailors, as they come on very suddenly and with great violence. Many of these squalls are accompanied by a heavy rain, loud peals of thunder, and intense lightning, while the wind blows a complete hurricane; but they do not usually continue more than an hour.

We endeavored to lift up the standard of the cross, wherever we found opportunity. We had services on board the ship, to which the sailors were invited, once on the Sabbath, when we were so seasick that it was with difficulty we could engage in any religious exercises; after we got better we had worship every evening; and on the exhortations to the sailors, I trust the Lord bestowed His blessing. The second mate was made to feel his sinful and wretched condition, and we would fain hope, ere this, has obtained peace in believing.

On Tuesday, the 58th day from New York, we saw the Cape of Mesurado, and about four o'clock in the afternoon of the 24th of November, we reached Monrovia.

We have reason abundantly to thank God, who has dealt so mercifully with us, for, after many disappointments and a long passage, we are permitted to see the benighted shores of Africa; yes, benighted indeed, for be-

fore we reached the land which has been cursed of God, by reason of sin, scores of natives came off in their canoes, and on board our ship, whose naked bodies were loaded with grigris, and other symbols of their idolatry.

Governor Buchanan, who resides in Monrovia, came on board the next morning. He treated us with the utmost kindness, and invited us to make our home at his house while we should remain there. We found him to be a pious Christian, as well as an amiable and intelligent man, and we spent all the time we staid on shore at his house. He kindly took us and our companions seven miles up the St. Paul's river. We stopped at the government farm, and at a settlement on the banks of the river called Georgia. This settlement is composed of captured slaves; they are Eboes and Congoes. We walked through their town; the people were pleased to see us, and followed us in a drove. Their streets are wide and regular, the houses small, the farms are well fenced in, and such is the richness of the soil that these farms appeared like gardens in America. The inhabitants number about 300—they can all talk broken English, and their children speak the language very well.

Arrival at Edina—Dangerous navigation—State of the mission—Expedition to the Niger.

We left Monrovia for Edina 70 miles distant, on the 29th of November; we did not reach there, however, until the 3d of December. We found br. Clarke and wife quite well. Br. Crocker was also well, but alas! sister Crocker was no more; she died on the 28th of August. Blessed be God, we found them all in the true spirit of missionaries, cheerful, and looking forward to the promises of God; though inured to affliction, yet looking upon every dispensation of providence as designed for their good. Their schools and mission stations generally, are in a flourishing condition. They received us with the most cordial and fraternal kindness, to their mission circle. At the mouths of these rivers—(St. John and Mesurado,) at Edina and Monrovia, are very dangerous bars. We all got a wetting at Monrovia. Br. C. and myself experienced the same also at Edina; our companions escaped, because they came over in a larger boat. The bar at Edina is really terrific. In attempting to cross it many persons have been drowned; one of our boats was capsized, and one passenger drowned,—a son of the Rev. Mr. Seys, Methodist missionary,—the rest were with difficulty saved. Though we were exposed many times, before we got all our things on shore, yet we have been mercifully preserved. On the Sabbath br. C. and myself preached at Bása Cove, in the Baptist church; it was their quarterly meeting, and there was a large congregation, composed of colonists and natives. I trust the Lord was in the midst. In the evening, by means of an interpreter, we addressed the natives in br. Clarke's charge. Edina is situated at the mouth of the St. John river, on low ground, between the river and the sea, in latitude 6° N., longitude 11° W. Our mission house stands on the highest ground in the place, and that not very high. Both at the rear and also in front, is a swamp; one is covered with the deadly mangroves, the other is almost clear of them. The inhabitants on both sides the river, at Bása and Edina, amount to 700. There are a number of natives transiently living among the colonists; they do not alter their manner of life, only they wear a small cloth round their waists, reaching nearly down to the knee;—females wear the same. They live in huts and have their number of wives as they do in the forest. Edina is considered as healthy as any place on the western coast, excepting, perhaps, Cape Palmas. We had an opportunity immediately after our arrival, of going to Fernando Po, by an English vessel bound that way; but upon mature reflection and consultation with our brethren, we concluded to spend the period of acclimation here. The fever of this country is universally dreaded. It makes sad havoc of Europeans, and those who survive look very feeble and wan. But we trust that, being in the bosom of the mission, we shall fare better than many. Our brethren think well of our mission to the Niger, although they would like to have us with them. They suppose it much more healthy in the interior. We shall therefore remain here until we think we have become acclimated; then, the Lord willing, we shall proceed up the Niger.

The English have already commenced their expedition up the Niger; one steam vessel has gone by, and two others, we are informed by an English

captain, are on their way. We have seen numbers of English men-of-war, since we have been on the coast. A whole fleet passed a few days ago; they have commenced the work of breaking up the slave factories on the coast. They have destroyed Gallinas since we have been here, and liberated 600 slaves. They are now going down the coast, to break up every slave factory they can find. If the English go on the plan of Mr. Buxton—and doubtless they will—Africa will undergo in a few years a mighty revolution.

EXTRACT FROM A LETTER OF MR. CONSTANTINE, DATED MONROVIA, NOV. 28, 1840.

Arrival at Monrovia—At Edina—Prospects of the mission.

We arrived at this place in safety, and in the enjoyment of good health, on the 24th inst., after a protracted voyage of fifty-eight days. Here we were met by Gov. Buchanan, who very cordially invited us to his residence, where we were made welcome during our stay at this place. He appears to be in every respect the man for his station, so kind and affable that he seems to have won the confidence and esteem of all.

Edina, Dec. 10. We arrived at this place on Wednesday of last week. Our hearts were gladdened, and our spirits rejoiced, when we found ourselves in the society of our dear brethren, who came on board the vessel to welcome us to their abode in this land, shrouded in moral darkness. But we found them mourning the loss of our beloved sister Crocker, who has entered into her rest. They were fearful also, that the intelligence of her death would discourage others from coming, or would dishearten the Board in their efforts to evangelize poor benighted Africa. Why the Lord has removed her from this very interesting and important field, just as she was beginning to be useful, we cannot tell; but we hope that many will respond to the anxious inquiry of our brethren, "will others come to our aid?"

We feel ourselves under renewed obligations of gratitude to God for his past mercies, and present blessings. We certainly have reason for devout thankfulness to Him who has given the winds and the waves charge concerning us, and has brought us in safety to the land of our choice, where we hope soon to see the desire of our hearts. The prospects of the mission here are becoming very interesting, and our brethren greatly need help. When they look over the whitening fields spread out before them, and see that they are able to perform but a very small portion of the work which seems to be accumulating, and which is constantly pressing upon them; and then look to their brethren at home, and see no cheering promise that more laborers will soon be sent out to their aid, they are ready to exclaim in despondency, "Alas! for this poor people. Must they die in their ignorance and in their sins?—must they 'be turned into hell with all the nations that forget God,'—while Christians in America can send them 'the word of life which is able to save their souls?'" While these things dishearten our brethren, they are compelled to turn away from all human aid, to Him who has spoken in consoling language, "lo, I am with you alway." But must they be left to labor and die alone, because men cannot be found, who are willing to sacrifice their comforts, yea, and their own lives also, for the salvation of this interesting, but long neglected people?

Need of more laborers.

Two missionaries are needed for this place, as soon as the Board can send them; one to labor at the station now occupied by br. Crocker, which is twenty miles up the Mechlin river. This will allow br. C. to open a station at Kaigma's place, a very large town near the borders of the Kpese territory.

The other missionary would accompany br. C. with a view of laboring in the Kpese tribe. Br. C. thinks they are a numerous and interesting people, occupying a large territory in the mountainous and healthy regions of the interior. Their territory comes within a few miles of the above mentioned town, where many of the Kpese people live. At this place, the missionary destined to the Kpese tribe, might stop for a while with br. C. and be acquiring some knowledge of the language, and at the same time make arrangements for his permanent residence in the tribe. Who will come to occupy this important field?

Under the blessing of God my health is now good,—even better than it had been for several months previous to my leaving America. Mrs. Constantine

also enjoys good health. But how soon our systems may become infected with the miasma of the low lands, and we fall victims to the climate-fever, we know not. But we trust, that under the blessing of God, and the care which the experience of our brethren will enable them to bestow, we shall have the privilege of laboring long in our Master's vineyard. But should He in his infinite wisdom see fit to remove us early, His will be done. May we only live to glorify him.

With the advice of our brethren here, we have thought best to remain with them and observe the indications of Providence, until we ascertain farther what may seem to be the will of God concerning us, and our departure will be regulated accordingly.

EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, DEC. 10, 1840.

Mr. Crocker, in referring to the state of his own mind and feelings under his bereavement in the death of Mrs. C., thus writes—

Since my companion's death, I have most of the time had a good degree of peace of mind. If I am not deceived, the effect of my severe sickness and bereavement has been salutary. God seems to have dealt very kindly with me throughout, and to have made the stroke as light as possible, consistently with his design to promote my spiritual welfare. I have enjoyed the sympathy of Christian friends, in a high degree. My visit to Cape Palmas was very pleasant. The brethren of the Episcopal and Presbyterian missions were exceedingly kind. My health has been remarkably good, so that I have been enabled to keep myself busily employed all the time.

Occasions of encouragement and of depression.

In regard to the mission, I never felt more encouraged than I was even before the arrival of this last vessel. We were greatly cheered and comforted by the arrival of brethren Constantine and Fielding, with their wives. Though I have seen too much of the uncertainty of all earthly things, not to know that disappointment may lurk in every breeze, yet I think I can see evident tokens of God's merciful designs towards Africa. And the fact that my mind was turned towards this country, now gives me pleasure. It is true, I have been here more than five years, and have seen but little fruit of my labors, in the conversion of the natives. My heart has often sunk within me, in view of their indifference. None but he who has been in a similar situation can fully realize what are my feelings frequently, when I go out to call the natives to meeting to hear the word of God. Those are the seasons when Satan seems to exert all his power to torment me. To cease laboring I dare not, and to go forward seems almost as bad as death. But after they get together, if God enables me to speak to them faithfully, I rejoice in my work. I have in times past, felt greatly cast down, by the thought that it was owing to my unfaithfulness that God did not bless my labors. But recently I have been enabled to rely more exclusively upon the promise, "My word shall not return unto me void." I have felt that God would honor his own truth, and fulfil his own promise, let me be what I might. The encouragements at my station in the country, have been a little greater of late than heretofore. More people attend meeting; and I think I can perceive some effects on the manners and customs of the people. Divine truth, continually reiterated in their ears, will, I am confident, sooner or later produce its legitimate effect. I hope you will pray much for us, that we may be endowed with all the qualifications necessary for the faithful discharge of our duties. Our newly-arrived brethren have concluded to stay with us, till they have passed through the first and usually the worst part of their acclimation. I have no doubt that this will be in accordance with the wishes of the Board. Any disposition on their part, or that of their friends, that they should proceed directly to their destined field of labor, must have proceeded from an entire ignorance of the nature of the climate, and of the fever. It is our prayer that they may be preserved to prosecute their labors in this country, and in that part of it where these labors will be most effectual.

A letter from Mr. Day, pastor of the church at Edina, dated Dec. 12, mentions his removal with his family, to Bexly, a settlement six or seven miles distant from Edina, where he has established a school of about thirty native and American children. This position he considers a very favorable one for preaching to the natives, as there are several large towns in the immediate vicinity.

Other Societies.

London Missionary Society.

MISSIONARY SUCCESS IN THE ISLANDS OF THE PACIFIC.

Extracts of a letter from Rev. Wm. Gill, dated Rarotonga (one of the Harvey groupe, lying S. W. of the Society Islands), January 14, 1840.

One subject, that occupied much of our conversation on our voyage, was the importance of constantly urging on the attention of the native churches the duty of relieving the Parent Society, and of presenting them with those high motives by which they should be induced, as Christians, to extend the blessings they themselves have received. Notwithstanding all their disadvantages, the members of the churches at Rarotonga have hitherto shown every disposition to discharge those high obligations under which they feel themselves laid both to the church at home, and to the heathen round about us. Last year, Auxiliary Missionary Societies were first established on the Island. One was formed in August last at the station of Avarua, the station of Mr. Buzacott. It was truly an interesting scene, and strongly calculated to encourage the hope that if their spirit of benevolence be matured by Christian principle, their subscriptions will, at some future time, be no inconsiderable item in the financial report of the Society.

In September last, a similar Society was formed at this settlement, Arorangi. On the Sabbath previous to the meeting, I took occasion to show the urgent necessities of the heathen, and our duty to render all the assistance in our power, taking as the foundation of my remarks the solicitous cry of the man of Macedonia for help, recorded in the Acts of the Apostles. Early on the day appointed for the formation of the Society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the Gospel at Tahiti, and the present state and extent of the Society's operations. To these statements the people listened with intense interest, and indicated by the expressoin of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native teacher sent to these shores, showed that it was their duty to form a branch Society to aid the Parent Society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timmu, the Chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 lbs. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were 13 fowls, 13 bundles of piere, the native mica; 32 small neatly wrought native baskets; 42 stones of murder, used formerly in their wars; 1 basket of breast ornaments, and other heathen fineries; 7 baskets of various kinds of sea shells by the poor children; and a great number of heathen ear-drops.

In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, und revelled in all that can be conceived as polluting and debasing.

There was an old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ,—this poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which

he had witnessed, stating, that "he had lived to behold a new and wonderful thing —the gathering together of the people to send the word of the true God to the heathen. It is true," said he, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear, were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the Island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King —a powerful King—a King of love—Jesus, the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of darkness reigns, by sending them that word of life which made Him known to us." Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

Extract of a letter from Rev. A. W. Murray, dated Tutuila, February 10, 1840.

I rejoice to state that since I last addressed you, we have been highly favored; the Spirit of the Lord has, we humbly believe, been poured on us from on high; large numbers have been brought under deep conviction, and not a few, to all appearance, have been really converted to God. The work commenced in our own family on the night of Monday, Nov. 4, 1839; and on the very same evening, at Vaitogi, a village about ten miles distant from Pagopago; and since that time it has been gradually extending, and appearing more and more clearly to be a genuine work of the Spirit of God. For some time after the commencement of the work, I could not but feel very anxious in regard to its issue; the excitement was so deep and so general, and evinced in a manner so different from anything I had ever before witnessed; but such blessed effects soon followed as led us heartily to thank God, and earnestly to desire that He might long sustain among us what we could not but regard as in the main his own work. Large numbers, who but lately were unconcerned, immoral, and vicious—some of them notoriously so—have been brought under deep concern; have completely abandoned their former practices, and become meek, humble followers of Christ.

It ought to be mentioned, however, that almost all who have been the subjects of this awakening, had for a considerable time prior to its commencement been undergoing a preparatory process; they had with few exceptions been pretty fully instructed in the doctrines of the Gospel; the seed had been cast into the soil, and had been waiting the needful influences to cause it to spring up, and bring forth fruit.

I cannot now give any correct information respecting the numbers that have been awakened. The work is still going on, and most earnestly do I pray that it may extend throughout the length and breadth, not of this island only, but of the entire group. It has already extended, in various degrees, to most of the settlements on this Island; and the people flock from all quarters to

hear the word of life, and inquire what they must do to be saved. We know of several who come weekly as much as 10, 12, and 15 miles, to attend on the means of grace.

The subjects of this awakening include all descriptions and ranks of people, high and low, old and young, blind and lame; some who were before comparatively quiet and well behaved; and others, previously the most wicked on the Island. One old chief confesses that he strove to harden his heart against the work, and to treat it with scorn, and that he felt himself constrained to surrender.

CLAIMS OF INDIA.

Extract of a letter from the Rev. E. Porter, dated Vizagapatam, September 10, 1840.

The Nagpoor Territory is a very large district, situated in the centre of the continent of Hindoostan, which has hitherto been quite unoccupied by any Missionary Society, and presents on many accounts a large and interesting field of labor to the Christian church. I am particularly desirous of directing the attention of the Directors to the Koles, a people inhabiting the hilly parts of that extensive country. They are a distinct tribe from the Hindoos, and their customs and manners are quite different. Their objects of worship are simple and rude, and somewhat resemble those formerly worshipped by the South Sea islanders and other barbarous tribes; they have no caste amongst them, and their moral character appears superior to the Hindoos in general. Humanly speaking, there is as much likelihood of these people being brought under the influence of Christianity and embracing its doctrines, as the inhabitants of the South Seas. One fact I would mention, which ought to stir up the Christian church to do something speedily for this poor, degraded, yet interesting people, and that is, that the deceitful and wily Brahmins are endeavoring to establish their priestly craft and power amongst them, and, I am grieved to say, have succeeded in some instances. Should the Directors see fit to take up this interesting field of labor, I should propose that six Missionaries, or at least four, be sent as soon as possible; two to be stationed at Nagpoor, and two at Jabbalpur, a large town situated on the borders of the Kole country. I must say that I do feel most deeply for this people, as they have been quite neglected, and yet they present a most promising field for Missionary labor in India. Think, my dear Sir, of 300,000 human beings, without caste, free from the deeply-rooted prejudices of the Hindoo,—living in the heart of Hindostan, open on all sides to the labors of the Christian Missionary, and yet destitute of that instruction which alone can make them wise unto salvation. Is it not, I ask, a loud call to the church of Christ to be up and doing, to rescue these poor ignorant beings from the power of that soul-destroying and unclean superstition, under the withering blast of which so many have perished?—*London Miss. Magazine.*

Baptist (Eng.) Missionary Society.

The following notices are compiled from the January and February numbers of the London Baptist Missionary Herald.

CONTINENT OF INDIA.

DACCA.—This station is in one of the richest districts of Bengal. The city is situated on a branch of the Ganges, 170 miles N. E. of Calcutta, and contains about 150,000 inhabitants.

Missionary Excursions.

On Saturday, the 8th, brother Leonard and I went to Rahmat-ganj, the west part of Dacca, where we distributed a number of books; but the people were noisy and disputatious. "You say," said one, "that Jesus Christ was incarnate: so were some of our debtas." "True, according to your shasters, they were; but your debtas, by their incarnations, did nothing for the good of sinners. What, if you were in gaol for a debt of 1000 rupees, and one of your debtas, in the form of a fish, were to come and sport in the gaol-tank, and another were to range the woods in the form of a wild hog, what would that benefit you? But if one were to come and pay your debt, that would be doing you a great service, for you would then be set at liberty. Now Jesus Christ became incarnate that he might pay the debt of our sins, and thus deliver us from punishment." The by-standers smiled, and the poor man was silent.

On Saturday, the 15th, we went to the potters' village; but we could get scarcely any one to hear us: two or three villagers, and a few travellers, were all that we could collect. We tried to converse with an old man, but we could make no impression upon him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works, and sleeps, and so does his bullock; but where is the mind by which he ought to evince his superiority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears; he expects no good in this

world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death, and ask him what his state will be in another world, he calmly replies, "It will be as God pleases:" it is no concern of his; it is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners; "Yes," he says, "I know that Krishna is the deliverer." From a poor old man, of this description, I turned to several young men belonging to the government school, who had taken a friendly walk of a mile with Ganganarayan. They felt what I said; they confessed that their consciences remonstrated when they did wrong; that they had sometimes made resolutions against sin, but had not always kept them. They were told that Divine aid is necessary; that they must trust in the Savior, and pray to him, and that then they would be able to overcome sin.

Who would not wish the rising generation to be educated? Were education universal, missionaries would feel that they were addressing rational creatures, the subjects of hopes and fears, and mental operations.

While I was talking to a few people under a shade, a poor man came and asked for a book: I gave him a Gospel and two tracts. "I have a book here," said he, and began to unfold his cloth, in which it was. I expected to see a piece of one of the shasters, but he put into my hand one of our own poetical tracts. Every page had been so much soiled by the hands of the readers, that it was scarcely legible. When I returned it to him, he read some parts of it, with a strong expression of approbation in his countenance, then carefully placed it in his cloth again, and walked off. He was from Kirani-ganj, a village opposite Dacca, where we have several times preached and distributed tracts.

A woman baptized.

On Sabbath-day, the 23d, we had the pleasure of baptizing a poor woman, a native of A'sám. She is the wife of our native brother Ramchandra, who, though born in this zillah, resided some time in that country, and was baptized there by Mr. Rae. We had the baptismal service in the afternoon. I first delivered a short discourse in Bengalee, to about fifty people, at brother Leonard's house; then addressed a crowd by the river side, and he baptized. Chand finished the service by another short address.

Distribution of the scriptures—Eagerness of the natives to obtain books.

On Monday, the 24th, the long-expected packages of books and tracts arrived. Without loss of time, I placed the well-bound books on shelves, which had been prepared for them. So neat was their appearance, when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out, "Sir, have you got the holy shaster?" "Yes," said I, "here is a part of it." I gave him the Gospel of John, which he received with great pleasure. We had much disputing, but I must omit that, to tell you another story.

On the following morning, *i. e.* Tuesday the 25th, I sent a number of the books—perhaps a quarter of them—to brother Leonard's, and to the houses of our native brethren. About twelve o'clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the door-way, to keep them in the verandah; for had they come into the house, and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshments. Many went, but some remained. As soon as I rose from table, which I did in about half an hour, my verandah was filled again, and, in a few minutes, every copy of the Gospels and the Acts, every copy of the Psalms, and every copy of the New Testament, was gone. I had then nothing to offer but the single Gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself up in my room, and began to reflect: "I have," thought I, "In three hours given away, the single Gospels excepted, every copy of the Scriptures which I have just received. In the morning I had one book-case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended, and now every shelf is empty: Have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, 'The kingdom of heaven suffereth violence, and the violent take it by force.'

"These books," I thought again, "have been given to respectable people, to Brahins, to circars, to persons of the writer caste to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well." Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening Ramchandra said, "I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books; but I saw a man burn two of the tracts."

On Wednesday, the 26th, though I had only single Gospels to dispose of, the crowd was greater at my house than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chand, who was with me that day, proposed putting a table in the verandah, with books on it for distribution. We did so, and he sat by it to serve our customers; but the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services.

I now sent for Ganganarayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people, the noise and confusion very unpleasant; I therefore told them that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hindooism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single Gospels and tracts were gone: then in good earnest, I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday, the 27th, great numbers came again for books. By two o'clock all the single Gospels in Bengalee were gone; those in Sanscrit and a few in Hindoostanee only remained. Of tracts only a few hundreds remained, chiefly in Hindoostanee.

You will now perceive that I used no hyperbole when I said, in a former letter, "We can dispose of all the books you print, and exhaust the depot of the Tract Society." I have not begged the people to accept these books; they have come to my house and solicited them, and that in many cases, with surprising importunity: nor have they been given to a bazaar rabble, but to respectable people, who are likely to read them.

On Friday, the 28th, many persons came for books; but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backer-ganj. He begged that I would give him a number to take home with him, "because," said he, "there are none procurable where I live, and I want to show them to my neighbors, as well as read them myself." I told him he might get more by applying to Mr. Bareiro, at the zillah town. I had to refuse many to-day who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books which were sent to brother Leonard's, and to the houses of our native brethren, are also gone; and brother Leonard has even been obliged to encroach on his old stock.

Thus, about 1100 copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away, at the earnest solicitation of the natives, in four days.

The Mussulmans have now become eager for books; every Hindoostanee Gospel is gone, and many of the Hindoostanee tracts.

Can you send us another stock immediately? Let us have a good number of Gospels and Testaments in Hindoostanee. The books already distributed have only whetted the public appetite.

CALCUTTA.

Death of missionaries.

We have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Information just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapors, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much; he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugalpore, to his widowed mother:—

"Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere, and whose lives we read with pleasure, will have become our bosom companions; and what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!"

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

HAURAH,

(A station about fifty miles southward from Calcutta.)

A letter from the Rev. T. Morgan, says—

In my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2d of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed.

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his remarks as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is "taking up the cross, and following the Lamb."

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, "You are a Brahmin, how came you to do this?" Hurrish replied, "I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honor you." To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated

near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

DINAGEPORE.

(Two hundred and thirty miles north from Calcutta.)

Rev. H. Smylie writes—

Nalk Muraa Mela.

This has been the best season I have ever spent at the mela.* I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there might be seen around me numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting: I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamahl, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamahl. On the last day of the mela, a very respectable, well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the *hat*, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbor to take care not to return without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favored with Gospels were evidently pleased, and went away with every appearance of gratitude.

The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what

* Mela, is a kind of fair in India.

they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the Hon. Co.'s schoolboys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

"We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "that is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pandits came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago; we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of salvation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

SAVANNAH-LA-MAR—ISLAND OF JAMAICA.

A letter from the Rev. John Hutchins, dated August 24, says—

The interesting series of services for the early part of August being now over, I hasten to send you an account of the same, which will furnish at the same time correct information as to the state and prospects of our churches and schools.

On the evening of Friday, the 31st of July, we held a special prayer-meeting to implore the Divine blessing on all our services then before us. Before the dawn of day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn; I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea, as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son and Holy Ghost. It was an extraordinarily interesting time. We had the aged and the young, maimed, lame, and blind: two poor fellows with wooden legs, who had found that it would be better to enter into the kingdom of heaven with one leg, rather than the whole body should be cast into hell. Another circumstance which rendered it peculiarly interesting was that of a young person who, to my knowledge, has been the child of very many prayers, who was thoughtless, giddy, wild, and had a spirit too high to be controlled by her mother, who was long a humble, devoted follower of the Lamb, but died three years ago, without seeing any material change in her only child. Her name you will probably remember; it was Mrs. Robe; she was fined 10*l.* for allowing brother Kingdon to hold a prayer-meeting in her house in 1832. Oh, what a change in Savannah-la-Mar in eight years! These things rushing into our minds, gave, as it were, an extra solemn, holy, chastened feeling to many then present. It was lovely to see among the spectators, Jew and gentile, churchman and dissenter, and the attention of the greater portion appeared to be really engaged in the service. The Doxology was sung, benediction pronounced, and we hastened within the walls

of our new chapel. Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months that the corner-stone was laid by Aaron and John Delean, Esqrs; the former gave me the handsome sum of 100*l*, and the latter 50*l*.

Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced—supported by so many Christian friends, both here and at home—we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's—

"God moves in a mysterious way," &c.

sung, evidently with the spirit and the understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. "Free-will offerings" were brought in between the services, and the next commenced at eleven o'clock; long before which, crowds had assembled. After prayer, singing, and reading a portion of the word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the church to fill the office of deacons. Another hymn was sung, and prayer offered, when an address was delivered from these words: "He strengthened himself, and built up all the wall that was broken." The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sang one of their little hymns, and the congregation was dismissed. A bun was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's-field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every thing was in requisition for seats; and I preached with much pleasure from—"Who are these that fly as a cloud, and as doves to their windows?" At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. "Oh, that their names may prove to be recorded in the Lamb's book of life!" The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's-field. 4th. Had four bowers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of Heaven on our endeavors to promote the glory of God.

5th. At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Binney's church, London; but being convinced of the propriety of this ordinance, simply from searching the Scriptures for herself, requested to form one among those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered. The deacons, their wives, schoolmaster, and friends, with myself and family, took a collation together, and this day had nearly passed.

6th. We had an examination of the school—and when I remind you that two years ago on the 14th of Febuary last, with only four children it was commenced, and that sixty-seven were now forming one glorious circle, in one class, reading from the word of God, I felt amply repaid for all my toil and suffering in Jamaica, even apart from any thing else. The school numbered between 170 and 180, and the beautiful way in which many write as well as read, is astonishing. Mr. Hoskins, Mrs. Hoskins, my sister, Mrs. Hutchins, and Miss Isabella Stewart, were the examiners, who rewarded them with articles kindly sent by many dear, though unknown Christian friends at home. A bun was then given to each, and we separated, with our hearts truly filled with gladness.

Miscellany.

NATIVE PRESS IN CALCUTTA.

The following extracts are from an article in the Calcutta Christian Observer, for February, 1840, on the character and extent of the native periodical press, in the Bengal presidency. The writer, after remarking upon the importance of a free English press in calling forth the talent and "in awakening the slumbering energies of the natives of the soil," says farther,—

Writing as we do, in the pages of a "Christian Observer," we cannot overlook, were we so inclined, the silent but inappreciable—nay the almost omnipotent power, by this means exerted upon the indigenous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our father-land take so deep an interest—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindostan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labors vastly accelerated by the yearly, almost daily, accumulating power of a free press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the Gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labors of Christian missionaries.

The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta native press. The Samachar Darpan, or Mirror of Intelligence, which first issued from the Serampore mission-press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengali newspaper. The Samachar Chandrika, or Moonlight of News, conducted by a well known individual of influence among the so-called orthodox Hindoos, was the first to try the experiment upon native resources. Since then, especially since the free-press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now, when at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all government offices, and in general business.

These papers are printed mostly at native presses, conducted by native editors; and the greater number are issued weekly in small single or double folios, usually of three columns. Most are in Bengali only; a few in Bengali and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent coruscations; or, as abortive embryos, have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterpise and diligence of their conductors.

The style of native composition prevailing in them is various, generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies; these are all in the native taste as it now is: the transition, however, to a purer, has commenced; and a more correct style of composition is beginning to be cultivated, as a more just conception of the real duties and true end of written language is better understood.

The best of them by many degrees, at present, is the *Bhaskar*, or Sun; it is published weekly, in two folio sheets. The leading article is an ethical maxim or definition, illustrated, after the oriental manner, by a tale, usually fictitious and not always in keeping with the sobriety of the subject.

The strictly ethical portion, however, is always good, often excellent. The style of the Bhaskar is immeasurably superior to that of any of the whole tribe besides; and, though not free from defects, exhibits on the whole, the finest specimens of Bengali composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanscrit diction, on the other. The editor is a brahmin of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen; unsparing in his use of well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots.

The *Rasaraj*, published at the same press, is largely occupied with original metrical compositions: its prose style is much on a par with the preceding.

The *Sambad Purnachandroday* is conducted by a very intelligent young Babu employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence; its style, however, is too much labored and ambitious.

The *Gyananweshan* is next in merit; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengali papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and native management. The contributions from without are in various styles of native composition; but its editorials are not always written in the purest and most idiomatical Bengali; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is truly "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampurna Chandroday*,) lately projected a daily paper in the same language, a specimen number of which is now before us. It is entitled, somewhat more modestly than the preceding, probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts, "the Dawn of Intelligence," (*Sambad Arunoday.*)

The *Prabhakar* must be noticed as one of the better issues from the native press. Its earliest numbers contain much well-managed and biting satire, while its very late ones give to the public, the moral essays or addresses delivered in the Tattwadodhini Sabha, a private society of immaterialists, arisen out of the Brahma Sabha. These are beautifully written; they are the better moralizings of a select few of the followers of Ram Mohun Roy, who disclaim idolatry and profess a species of theophilanthropism, which indeed is the "ne plus ultra" of the purest Hindoo philosophy—not unamiable, but powerless.

Of the ten papers which continue to be issued, 2,231 copies are circulated in town and 319 in the country. The earliest was begun in the year 1819, and four of them in the year 1839. The subscription price of six of them is one rupee monthly, or not far from five and a half dollars a year. For the others the price is less. Advertisements and aid from families and associations make up the deficiency of the subscription.

GOVERNMENT SCHOOLS IN NORTH INDIA.

As allusion is often made, in the communications of our missionaries, to the "Government Schools," it would doubtless be interesting to our readers to know something more of the character of these institutions,—of the manner in which they are conducted, and of their probable effect upon the habits and morals of the Hindus among whom they are established. The following article upon this subject is from a late number of the Foreign Missionary Chronicle.

The East India Company's Government in India expends annually a considerable sum of money for the purposes of native Education. We learn that, under the Bengal Presidency, which extends its rule or its influence over three fourths of the people of India, the various schools thus supported, are divided into three general classes—the Oriental-classical, the Anglo-vernacular, and the Vernacular. In the first class, the Sanskrit, Arabic, and Persian are the languages in which the pupils for the most part pursue their studies; in the second, the English is generally taught, and the native languages, when used at all, are often in the Roman letter; in the third, the language commonly spoken in the district where the school is established, is the one chiefly used, whether it be the Bengali, Hindui, or any other. The studies of the pupils in schools of the second class, are substantially the same as those of the more respectable mission schools, and correspond partly to those of respectable common schools in this country; reading, writing,

grammar, and other common studies are attended to; perhaps greater attention is given to astronomy, and to some branches of mathematics; at least, this we understand to be the character of the instruction given in the schools at Calcutta, Agra, Delhi, and some of the more important cities.

The first class includes ten schools, at six different cities or towns, containing at the beginning of 1837, 1008 pupils, and at the end of that year, 983—supported by a monthly expenditure of about $8600. The second class is far more important, having thirty-two schools at twenty-nine places, containing at the beginning of 1837, 3083 scholars, and at the end of that year, 3729 —supported by a monthly expenditure of about $8000. There are but six schools of the third class at as many places, containing at the end of 1837, 484 scholars—supported at a monthly expense of $550. In all, at the end of 1837, the latest date to which we have any report, 5196 Hindu boys and young men were receiving instruction in schools, supported almost entirely by the government, and in all cases superintended by government officers; at twenty-nine different places, from Gowahatti on the Burramputra to Ajmir in Rajputana; at an expense of about $150,000 a year on the part of the English government.

No *native* government in India ever attempted to provide systematically for the education of the people, nor was encouragement ever before offered to all classes, to seek after knowledge. The British government, in this respect, deserves high praise. What then is the influence of these government schools on the religion of the Hindus? This is the question which it most concerns the friends of missions to consider. Two things only need to be mentioned, to show the influence of such institutions in India. First, the Hindus have already numerous books on many branches of knowledge, which are filled with the grossest errors and absurdities, but which are regarded by them as divine or sacred in their character. Even their geographical instruction which makes the earth a vast plain, having a lofty mountain in the centre, around which the sun revolves, and at great distances from which there are seven concentric oceans, of honey, melted butter, milk, &c.,—is considered not less divinely revealed than the records of the licentious amours of Krishnu, or the wonderful exploits of the Monkey-god, Hunooman. Second, without giving any opinion on the much disputed question concerning the merits of the course of education pursued by the government, it is sufficient to remark that the knowledge taught in them is generally correct, though not religious; it is that which is usually taught in our own schools. Now from these two things it is evident, that the influence of the government schools is strongly unfavorable to the Hindu religion. Correct knowledge on common subjects, if generally diffused, would itself lead to the overthrow of the shastras, and of the vast system of superstition which has been reared upon them. A Hindu youth, after seeing the absurdity of the theory of eclipses, as taught in the native books, cannot entertain much reverence for the whole class of writings, which all alike claim to be inspired by the gods. When, therefore, this correct instruction is given with all the weight of government authority, its influence is almost irresistible, and the learner soon begins to doubt, then to disbelieve, and finally to reject with ridicule, what was previously regarded as most sacred. This process is extensively going on at the present time, amongst the youths connected with these schools. Multitudes of them are becoming skeptical as to all divine revelation, many of them are already avowed infidels —infidels with the morals and habits of heathens. For it is to be particularly observed that, in these schools, no instructions are given concerning the doctrines and duties of the Christian religion—the policy of the government in regard to the natives being that of entire non-interference with their religious faith and observances. Hence the influence of these schools is adapted only to undermine and to destroy the native superstition, but not at all to substitute for it our pure and heavenly faith. They are doing a part of the missionary's work, a most important part, that of showing the Hindus the errors of their present belief. And if the Church should employ qualified laborers in sufficient numbers to co-operate with this highly important providential agency, the work of the Lord, under his blessing, might go forward in India with a power and glory heretofore unexampled among the nations. There ought to be missionaries and teachers to place the peculiar doctrines and claims of Christianity before those, who have become convinced of the errors of heathenism, to build up the Christian Church when the Hindu Temple is demolished.—While we look with great encouragement, therefore, on these and other means of a providential character, by which God is pleased to remove obstacles and hindrances to the spread of his Gospel, we should at the same time be strongly urged to employ those means of grace, without which men cannot come to the knowledge of salvation through Jesus Christ.

MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms,
January 15, 1841.

☞ According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as *were then represented*, are entitled to seats in the next Convention, by the contribution of $100 annually, or the payment of $300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of $100.

Donations,

FROM FEB. 1, TO MARCH 1, 1841.

Canada.

Eaton, Baptist church, per Rev. Enos Alger,		19,00

Maine.

China, monthly concert, per Rev. Hadley Proctor,	4,00	
Winthrop, Bap. ch., per H. Parlin,	30,00	
Calais, 1st Baptist church, per James Grant,	17,00	
		51,00

Vermont.

Hartland, Rev. T. Grow, per Rev. E. Hutchinson,	5,00	
Thetford, Silas Follet, in part of his annual payment of $100 to be continued ten years,*	50,00	
West Topsham, Bap. ch., mon. concert, N. Bagley Jr. tr., per R. M. Bill,	9,00	
Vermont Bap. State Convention, Rev. Willard Kimball tr., per C. H. Hindee,	40,00	
Cornwall, Mrs. Lemuel Peet, for Indian missions,	,50	
		104,50

Massachusetts.

Hingham, a friend to missions, per Joshua Thayer,	5,00	
Enfield, Mrs. F. Gilbert, per Mrs. Safford,	1,00	
Framingham, Female Mite Society	22,00	
do. Bap. ch., for Burman mission,	53,00	
per David Bigelow,		75,00
Boston, friends to missions, per Mrs. Rice,	1,50	
Boston, 1st Bap. Free Church, subscriptions,	60,00	
monthly concerts,	40,00	
per T. Gilbert,		100,00
do. Charles St. Bap. Fem. For. Miss. Society, Mrs. Sharp tr.,		100,00
do. Bowdoin Sq. Bap. church, mon. con., per Benj. Smith,		57,10
Newton Centre, S. School Miss. Soc., per Geo. W. Samson,		22,80
North Randolph, Baptist church, mon. concert, per A. Alden,		33,00
West Springfield, "A family offering," for the support of a Karen boy, per Rev. Benj. Willard,		12,00
Weston, Bap. ch. and soc., Uriah Gregory tr., per Rev. Chs. W. Bradbury,		13,66
		421,06

Rhode Island.

Wickford, 1st Bap. church, A. B. Chadsey tr., per B. King,	17,00	
Coventry, Caleb Waterman, per H. H. Brown,	15,00	
		32,00

Connecticut.

Norwich, 2d Bap. church, monthly concert, per Rev. M. G. Clark,	15,00	
Tolland, Bap. church, mon. concert,	7,50	
Mrs. Mary Willey	,50	
Mrs. Lucretia Willey	,50	
Thomas Webb	1,50	
		10,00
		25,00

New York.

Rev. Abijah Peck	10,00
John Peck	5,00
Solomon Smith	,13
D. A. Peck	,50
Mrs. Lydia Peck	1,00
Mrs. Maria Peck	1,00
Mrs. Mary Ann Davie	1,00
Rev. F. S. Parke	5,00
William Smith	,25
Mrs. Sarah A. Smith	,25
Half Moon church	5,00

* The design of this pledge is both to aid the Board in the immediate realization of funds, and also to relieve it from the injurious tendencies of uncertain fluctuations. May hundreds copy the example.

A friend 1,00
Stillwater, a collection, 30,80
Mrs. Rebecca Gavett 1,00
Elijah Knapp ,50
Mrs. Weston ,50
Solomon Smedley ,25
Stephen Knapp ,12
Nathan Raymond ,25
Rev. Benj. Andrews 1,00
Edmund C. Weston 1,00
Solomon Morse 5,00
Daniel Brown 1,00
Daniel R. Rooks 1,00
Westley Welch ,25
Wayne Association 95,09
Brown and Tioga Association 74,71
David Mitchel 2,00
A friend 20,00
Charles Randall 5,00
Ichabod Brown 3,00
Charles York 5,00
Mrs. Hannah H. Avery 1,00
Rev. Jedediah Randall 5,00
Chenango Association 278,64
Rev. J. S. Swan 3,00
Rev. David Leach 2,00
Mrs. Malinia Leach 2,00
Lisle, 1st church 4,83
Hiram Talman 1,00
Onondago Association 203,20
Oxford and Green church 8,01
Cayuga Association 144,83
Rev. Jay S. Backus 5,00
Seneca Association 100,00
Jacob Chamberlin 2,00
Hugh Hartsough, per H. L. Hartsough, 100,00
Ontario Association 326,79
Bristol church 10,00
Rev. Solomon Goodale 5,00
per Rev. Alfred Bennett, Agent of the Board, ——1479,90
New York city, For. Miss. Soc. of the 1st Bap. church and congregation, L. Denney tr., per John Stelle 150,00
Utica, a friend ,38
Constantia, Rev. D. S. Dean 2,50
Ellisburg, Jefferson co., Mr. Stearns 1,00
Steuben, Bap. ch., per Rev. Mr. Williams, 5,00
per Bennett, Backus & Hawley, —— 8,88
St. Lawrence Bap. Miss. Convention, per J. C. Lewis, 133,74
Mohawk River Association, Isaac Smith tr., 50,00
Stratford, Baptist church 18,00
do. Bap. Fem. Miss. Soc. 6,00
Annsville, collection, 10,12
Camden, " 5,15
Cazenovia, Bap. church, col., 9,91
do. Methodist " " 14,00
Pleasant Valley, " " 8,45
Gloversville, " " 10,37
do. S. G. Hildreth 5,00
Elbridge, col. 11,00
Auburn, " 5,00
Bridgewater, " 18,30
Clockville, " 19,75
do. Female Mite Soc. 10,00
Vernon, Mary Ann Hamilton 5,00
Oneida Association, E. Palmer tr.. 506,18
Winfield, J. Davis ,50
do. Henry Morgan ,25
——712,98
——2485,50

Pennsylvania.

Roxborough, Female Miss. Soc., Miss E. M. Jones tr., 30,00
Mrs. Rankin and sister ,75
per Rev. Alfred Bennett, Agent of the Board, —— 30,75
Montrose, S. Meylert, 10,00
—— 40,75

Maryland.

Baltimore, Wm. Crane, for African mission, 100,00

District of Columbia.

Alexandria, John Withers 150,00

Virginia.

A Virginia Baptist, for African mission, 100,00

South Carolina.

Darlington, Fem. Benevolent Society, Miss Mary A. Catlett tr., to assist in educating a native preacher at Tavoy, 60,00
Mrs. S. P. Catlett, toward the educating of a Siamese girl, 25,00
State Convention of the Bap. Denomination in S. Carolina, A. J. Lawton treasurer,
For Siam mission, 25,00
" German " 16,00
" African " 4,87
" Burman bible, 5,00
" general purposes, 278,67
——329,54
——414,54

Kentucky.

Louisville, Mrs. Miriam F. Buck, per J. Elliot, 10,00

Ohio.

Richfield, Nathaniel Oviatt, for Burman mission, per Rev. Solomon Demise, 14,00

Illinois.

Alton, Karen Sewing Soc., for educating Julia Ann Ives, a Karen child, 30,00
Tremont, Rev. Isaac Merriam 5,00
Henderson, E. S. Robinson, per Bennett, Backus & Hawley, 5,00
Rock Spring, Baptist church, per Rev. J. M. Peck, 5,00
—— 45,00

Michigan.

Hadley, a friend, per Bennett, Backus & Hawley, 3,00

LEGACIES.

Mrs. S. Conklin, N. Y., deceased, balance of her bequest, per Mrs. Phebe Conklin, 60,00
Miss L. Sealey, N. Y., deceased, per A. Woatverton, with a set of silver spoons, 14,00
per Rev. Alfred Bennett, Agent of the Board, —— 74,00

$4089,35

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. MAY, 1841. NO. 5.

American Baptist Board of Foreign Missions.

A'sa'm.

JOURNAL OF MR. BRONSON.

Our last number contained extracts from a letter of Mr. Bronson, dated April 1st, 1840, giving a detailed account of his removal, with his family, from Jaipúr to their new station among the Nága hills, and also of the school, containing some twenty or more scholars, established at that station. The present journal is dated "Nàm Sàng Nàga Hills," and extends down to June 22. The new missionaries referred to, are Mr. Barker and family, including Miss Rhoda Bronson, sister of Mr. B. It commences with

Reflections—Visit from a head man—Consultation with the natives.

April 26. Sabbath. Spent the forenoon in religious exercises with my little family. Felt lonely and dispirited, as I thought of the days when, in Christian lands, we hailed the Sabbath morning—and were permitted to feast upon the rich provisions of the gospel in the sanctuary. We have never been quite so much alone as just now, having always had some brother missionary or at least some English person with whom to associate. But we must expect to be alone for many months to come, and much of the time without any means of intercourse with Jaipúr or the plains below. Addressed my little congregation this evening from the first part of Christ's sermon on the mount. They were unusually attentive, and I hope the evening has not been spent wholly in vain.

27. Received a call from one of the head men of the place who has been most violently opposed to my remaining among them. He has not called for months previous. He brought a small present, and evidently appeared ashamed of his conduct. After satisfying himself that the Nága youths had ability to learn to read, he left. The next day he sent to me for medicines. I took the opportunity to go myself, and pressed upon him the importance of embracing religion. When I told him of a dreadful hell, and a glorious heaven, he replied that "they knew nothing about those things, and were seeking after a true religion, and a true teacher." Upon his promising to come and hear the word of God explained, I left him.

May 2. I am expecting daily to hear of the near approach of the new missionaries, and thinking it was time to prepare the minds of the people for their expected arrival, I called the chief and several of the head men of the place together, and told them, that my former associate* was killed near Sadiyá; that I had been alone until the present time; that I had recently learned that others were coming to take his place; that I intended soon to go down to the plain to meet them; and I wished to know whether they had any objection to their coming up to be associated with me. This called forth several inquiries and remarks, which convinced me that some prudence will be required to get the new missionaries introduced. I however got the approbation of the chief, and I doubt not all will end satisfactorily.

4. Received letters from Jaipúr, also from the new missionaries stating that they must now be at or near the Dihing mukh, and requesting boats and men to assist them on their way as fast as possible. Being unwilling

* Mr. Thomas. See last No. of the Magazine, page 86.

to remain longer without attempting to assist them, I concluded to leave my family, giving them over formally into the hands of the chiefs for protection. The Nágas gave me the use of a poor horse to help me over the most difficult parts of the way, and a number went with me by a new and circuitous route over the hills. By this means, we avoided the largest stream, which was then impassable. The first day's march was very fatiguing—and we laid ourselves down at night in the thick forest to rest, where we were in no small jeopardy from the tigers. We arose early next morning, and pursued our way over streams, and hills, and valleys; the rain pouring down in torrents. We reached Jaipúr toward night, thankful that we had accomplished our journey in safety. I immediately made my way to the spot dearest to me on earth, where sleeps the dust of my departed associate (br. Thomas.) And oh, it was sweet to commune with the dead! It was sweet to think that perhaps his emancipated spirit was accompanying me through my lonely way; and that soon we might be again reunited in the delightful employment of the upper sanctuary.

Arrival of the missionaries—Return to the hills.

May 8. Set out with a boat and four men down the Buri Dihing, to meet the missionaries. We passed rapidly down its swollen waters, nearly all the night. Next day the scenery was much enlivened by numerous large Bengáli boats covered with Chinamen, on their way to Jaipúr, to be employed in the manufacture of tea. Our voyage continued during the day, and toward night I had the satisfaction of seeing before me the boat in which were our dear missionary friends. I will not attempt to describe the emotions excited by our meeting. Here were "kindred in Christ"—members of the same family circle—a brother—a sister, met in a foreign land, and devoted to the same hallowed and delightful work. We found the missionaries enjoying excellent health,—and every needed blessing. On the 13th of May we arrived with them at Jaipúr, all well and happy.

18. After spending a few days in securing, as well as possible, my own and the mission property attached to my compound, I set out with my sister for the Hills. The superintendent of the Company's Tea Establishment, T. O. Wadkins, Esq., generously assisted us to the use of an elephant to go as far as the foot of the mountain. The circumstances of br. Barker's family did not allow of his accompanying us. We reached the Nám Sáng river about sunset, where I had prepared a rude shelter for the night, not having any tent suitable for the occasion. The road was muddy, and the rain made us very uncomfortable. The next morning at sunrise we again set out, and at 3 o'clock, P. M. reached the mission premises, both of us having walked the greater part of the way up the mountain. A short distance from the premises, we met several of the scholars coming down to welcome us back, and to inform us that all was well. How much better has the Lord been to us than our fears! While some deem it imprudent to reside among so wild a people, the Lord has mercifully led us forward; and when duty called me to leave my helpless family for two weeks, He graciously inclined them to be protectors. At one time during my absence, some fears were entertained in consequence of a disturbance with a neighboring tribe; but the most spirited among the people told Mrs. B. not to fear, for they would all die in defending her. At another time an attempt was made to enter the house at night, probably for plunder. The next night one of them came with *dáh** in hand to guard the house, declaring that he would seize the first person who appeared about the house as a thief, and cut him in pieces. Thus I have pretty good reason to believe that my confidence in the fidelity of this people is not misplaced. The chiefs and people came flocking in to see the new missionary—and when told of the long distance she had come to teach them, they exclaimed, "Can it be that the lady has come alone all the way over the great waters? If she did it in safety, might we not go and visit the '*God looking race*' and their wondrous country?" They often express a desire to visit America.

24. Sabbath. Had worship with my family during the day. In the evening we convened all our own attendants and a number of the Nágas, to whom I explained the 6th chapter of Matthew's gospel. I sometimes

* A large chopper or cleaver; used also as a sword.

have hopes of my second assistant. His mind is tender, and he is evidently "almost persuaded to be a Christian." My interpreter often exclaims in the midst of conversations, "Only hear those words." O that I might have the assistance of a few converts! It would produce an influence in favor of the truth that nothing could resist.

25. To-day an *Abor*, from an adjoining village, called to pay his respects, and to thank me for having, as he said, saved his life. He had received an injury from one of his associates, who had carelessly hurled a spear at a mark, while the unfortunate man was passing rapidly by. The murderous weapon, striking his breast bone a little obliquely, did not enter deeply, but left a horrid wound. A man was immediately despatched to me for help, saying that there were small hopes of his recovery. I immediately sent medicines and directions, which he appears to have strictly followed. The poor man strikingly reminded me of the cured leper who returned to give Christ the glory. Bowing down to the earth, and clasping his hands, as if intending the most devout homage, he expressed his gratitude, and left his little offering. I understand that the cure has given me much favor in the village, and I am trying to get leisure to visit them, to tell them about the great Physician of soul and body.

Retrospect—Need of more laborers.

May 30. The close of another month calls for self-examination, and a review of the providences of God. During the time, I have had occasion to leave my family alone among rude savages, without a solitary Christian friend, amid reports of war and various disturbances. But God watched over them, and returned me to them in safety. He has also given us the society of a dear sister, whose coming cheered our hearts in our lonely situation, and has encouraged us to new and increased effort for the salvation of these perishing tribes. I trust I shall now be able to devote myself more exclusively to the language—to the translation of the scriptures—and to conversation with the people. I think I feel an increased interest in the cause of missions, and an increase of desire that God would take this infant mission into his own hands—that He would defend it from all evil—and prepare the hearts of its unworthy laborers to receive an abundant blessing upon their feeble efforts. I pray that God will dispose the Board of Missions to send us help from the American churches. *We want the choicest spirits the church has to consecrate;* men well disciplined in mind—well versed in the study of human nature—of unfailing patience—possessing a zeal that difficulties will only enkindle; men who can press onward to the accomplishment of an object for years, amid every sacrifice, and not faint; not self-willed, not high-minded, but ready to take any place appointed to them in the providence of God;—above all, men of deep piety. Love to the heathen should be as the spontaneous bursting forth of a fountain—ever giving life and energy to the man; men whose supreme regard to the glory of God will lead them to devise every plan at the foot of the cross—and to demolish the idol self, at every step of their progress.

31. Sabbath. Had worship with my own family as usual. In the evening called together all our attendants, and addressed them from the passage, "Enter ye in at the strait gate," &c. I think I never before had so much freedom in conversing and praying in an unknown tongue. All present appeared solemnly impressed with the importance of religious matters.

June 1. Spent the day at Bor Kumbou's house, where by my request several of the chief men and elder people were assembled, to hear the "History of the Creation," which I had just revised. My object was to satisfy myself whether they understood the translation, as well as to give them some account of the origin of all things. They listened as I read sentence after sentence, repeating it after me, debating, consulting, and commenting in their own way. This is generally done by all at once, in a tone considerably elevated. They frequently became very much interested, and on several points carried on a pretty thorough discussion. During the interview one inquired, "Who made that book?" I replied that it was God's book. He remarked, "We Nágas can think of God, but how all things came into existence, or the order in which they were created, we know not." I replied that because we could not find out things ourselves, God had given us this book, and because it was God's book, I wished them to understand it.

Thus our interview closed very pleasantly.

Sickness—Native superstitions—Offerings to evil spirits.

There is considerable sickness in the village, mostly fevers, but few cases have proved fatal. I am now giving medicine nearly every hour in the day, and the cure of several bad cases has secured to me considerable influence in the village. I have, however, been out but few times myself. Were I to go at every call, I should do little else. I manage to send one of the assistants, unless the case be a difficult one, and thus redeem my time for study. Letters from Jaipúr inform us that the cholera is raging there, also in Mattak. The Nágas, fearing lest the disease should be communicated to their village, have prohibited all intercourse for the present, and are preparing to perform certain religious services, to drive away the evil spirits from the place.

June 16. For the last two weeks we have been in great anxiety in consequence of alarming illness in our own family. Our dear sister was first taken ill of fever, and two days after, our little daughter Mary. In a few days the former became convalescent, but our little daughter grew worse, until it was evident that without prompt and powerful measures to reduce the fever, she would not long survive. Our situation was rendered worse by having a very small supply of medicines on hand; so that in the height of our distress we were obliged to send to Jaipúr for medicines, and wait the issue of the disease. The fever continued about twelve days, and then left her; but it left her in so weak a state, that we had little or no hope of her recovery. We endeavored to prepare our minds for resigning the lent treasure to Him who gave it. We resolved, however, to try the use of stimulants, and soon had the pleasure of seeing an increase of animation. She continued in this doubtful state for nearly a whole day, when nature rallied, and she began to recover. During the whole of this time I have scarcely had an hour's quiet repose, Mrs. Bronson being also feeble; but the Lord has given us strength equal to our day, and in a most wonderful manner has been gracious in redeeming from the grave.

The event has had a powerful effect upon the minds of the people. When they were about making offerings to drive away the evil spirits, as mentioned above, I said much to dissuade them from doing so. But when they saw our distress, they said the spirits were angry at us, and would destroy us, unless we made offerings. We replied, that our lives were in the hands of the great God, and we feared none but Him. When the child grew worse, and was supposed to be on the borders of death, our friends sent again, and begged that we would give them two fowls—and *they* would sacrifice for us, to save the child's life. We told them we would pray to God for her recovery, but could not make offerings. They then thought her case hopeless; but God, who is jealous of his honor, and "will not give his glory to another," vindicated his own cause, and shewed the heathen that He was able and ready to save. The Nágas appear astonished at her recovery. O! may their eyes be opened to see that all their offerings are vain—and to fear that God "who is able to destroy both soul and body in hell."

Labors of the school resumed—Proposals for the temporal improvement of the Nágas.

20. To-day we re-commenced the labors of the school, and our studies, which have been necessarily suspended on account of sickness. The scholars all appeared pleased at being able to return to school. Not an individual is absent, and they appear to have applied themselves to their books with new zest. Several said they had read at home every day, lest they should forget what they had learned. May these young men, who have now learned for the first time that Jesus Christ alone can save them from hell, be brought to repent of sin, and give themselves up to spread the truth among their countrymen! I have of late felt an unusual strength of desire, that if there are none from the American churches ready to come over and help us, we may have help raised up among us.

25. I have lately received several letters from benevolent gentlemen in this vicinity on the subject of promoting the temporal condition of the people, by encouraging in them industrious habits, by introducing the arts, and by assisting them in the cultivation and preparation of tea. The subject appears to me of great importance, and one that should take its proper place in our efforts to benefit the peo-

ple. Like all other wild tribes, the Nágas are naturally indolent and need some powerful stimulus to exertion. They are generally satisfied with gaining a bare subsistence. The ready sale of their salt always supplies their wants, with but little labor, leaving them much time for idleness and useless amusements. The commissioner of Upper A'sám, Capt. Jenkins, has interested himself in the subject, and has obtained for this object alone, twelve hundred rupees, to be laid out during the present year, if it can be advantageously done. He has proposed that they be supplied with a few mechanics' tools; and that whatever will tend to improve the country, be urged upon their attention. Might not some energetic lay brother devote himself to benefitting the people in this way? I sincerely regret that I have not more leisure to devote to their temporal improvement, but I must confine myself to other duties. O! that I could speak a word to the hearts of American Christians, and to those who are preparing for the gospel ministry. Are there not some who will turn their attention to these tribes? Are there not some who are ready to sacrifice much in the cause of benevolence, and who, in the hour of retirement, have wept over the heathen world? Will not some come to the decision and say,

* * *

"On the mountains let me tell
"How He died—the blessed Savior,
"To redeem a world from hell."

EXTRACTS FROM THE JOURNAL OF MR. BARKER, AT JAIPU'R.

The arrival of Mr. Barker with his family at Jaipúr, is mentioned in the journal of Mr. Bronson, on the preceding pages.

It may, perhaps, aid our readers to a correct understanding of some of the details contained in the following journal, and in other communications from the same quarter, to be reminded that A'sám is a country about 700 miles in length and 70 in breadth, lying on the border of Thibet, between 500 and 600 miles north eastwardly from Calcutta. It is a very fertile country, watered through its whole extent by the Brahmapútra and its tributaries. The common mode of communication is by boats on these rivers, and the country is approached by a long voyage—often of several months—up the Brahmapútra, from Calcutta. The vallies are inhabited by the A'sámese, and the hill-country, by which it is bordered on either side, by numerous tribes less civilized, such as the Nágas, the Abors, the Bor-Duris, &c. The attention of the British government has been directed with much interest to this country of late, on account of the *tea cultivation*, which seems likely to be successfully prosecuted.

Mr. Barker commences his journal with the

Course of missionary labor—Chinese Catholics—Sickness of Mrs. B.

May 17, 1840. Worship was attended both morning and evening, at the house of br. Cutter. Mr. Bruce, superintendent of the Hon. Co.'s tea plantations, and Mrs. Bruce, were present, besides the missionaries.

Before the evening meeting I accompanied brethren Brown and Cutter in the distribution of tracts among the Chinese residing here. The tracts were eagerly received by them.

18. Commenced the study of the A'sámese language. Saw br. Bronson and his sister set out on an elephant for the Nága hills, accompanied by about thirty coolies. Attended native worship, conducted by br. Bronson. The Chinese inquire after our place of worship.

31. Chinese worship. The number of attendants was eight or nine. Several passages of scripture relating to the sufferings and death of Christ, were read and explained to them through an interpreter. They appeared interested, and seemed somewhat acquainted with the gospel, but their knowledge was mixed with much error. They had been taught in the Roman Catholic school, and seeing no other more appropriate image to bow down to, they turned towards the likenesses of brother and sister Hancock hanging in the room, and bowed before them.

June 3. In company with br. Brown, surveyed Mission hill, and the Bund road running across it. This is called by the natives, the Hill of the gods—by us, Mission hill. It has been applied for by the brethren here, in company with Mr. Bruce, for the establishment of a school.

13. Have felt deeply pained recently, that I cannot more frequently address my own people, those of my own language, by whom the message of the gospel can be understood. But on reflecting, I felt myself reproved; for, what am I that I should think it a sacrifice to remain here among the heathen, and sow the precious seed of

gospel truth, if the Lord should graciously spare my life?

22. Yesterday we had worship at br. Cutter's. The sermon was on the resurrection—"The Lord is risen indeed." A pleasant season.

26. Br. Brown has left us to-day, and gone to Calcutta for his wife and family.

Mr. Bruce has kindly invited us to come into his house, but we feel it to be our duty, on the whole, to remain where we are. We need wisdom from above to enable us to conduct affairs while br. Brown is absent. We can scarcely speak a word to those on whom we depend for assistance at this time.

July 2. Sickness is again appointed us by our Heavenly Father. Mrs. B. has a fever with chills—symptoms of the jungle fever. It is trying to see one's family suffering so much and not be able to prescribe for them or find any one in the place that can. On the Lord alone can we lean, and trust to be guided in the use of such means as he will delight to bless.

3. Mrs. B. is much better and able to sit up. The Lord has again heard prayer. He is truly gracious to me, and I may with emphasis say, "He doeth all things well."

5. Worship was conducted by br. Cutter. Communion season in the afternoon, on which occasion, for the first time, I officiated in administering this ordinance to the Christian disciples here. Surely it is pleasing to reflect that the Lord Jesus has all power, and that his strength is made perfect through our weakness.

18. Set off at 12 o'clock, to accompany br. Bronson to Tipam river, on his way back to the hills. We found the road very bad. The mud and water were two feet deep, some parts of the way. In passing the steep hills, the elephant would creep up and then slide down on his knees. At Tipling, about noon, I left br. Bronson to pursue his way alone.

Visit to the Nâga hills—Excursion to a village of Bor Duris.

August 11. My family being well and Mr. Wadkins (a government man) having offered me his elephant for several days, I set off with several coolies for the Nâga hills. I had not proceeded far when the elephant became fractious, and I was obliged to return. On the following day I set out again with a well-trained elephant. After proceeding a little way I came to a rice plantation, where women were employed in pulling rice, and some men, in transplanting it; while others were preparing the ground by the use of the buffalo and the rude plough of the country. After three hours' journey, I passed the Nâm Tipam river. Three hours more through high wooded jungle, and I came to the Nâm Sâng river. I immediately crossed, and then sent the elephant back and brought over the coolies and their loads. Here, by the side of the river, I pitched my rude domestic tent, of frail material, under which I found some rest, after having taken my curry, and committed myself and family to God's kind and merciful care. In the morning I struck my tent, proceeding again through thick jungle and along the bed of the river, which I crossed some twenty times in the course of the day. After twelve o'clock I came into some open country, where the trees had been cut, and where the buffaloes of the Nâgas feed. I now approached the place to which I was travelling. Here the river has forced its way between two high hills, and dashes over the rocks beneath, with great impetuosity. Our road or path was upon the side of the hill, and barely wide enough for the elephant, but from it, the river beneath and the surrounding scenery present a highly interesting view to the traveller. About three o'clock I passed the stream for the last time. The current was strong and could not be withstood by the men. Here I could not but admire the ability of the elephant to resist the strength of the opposing waters; and I could not but adore the wisdom and goodness of God who gave him that ability, and made it subserve the interest and happiness of man.

After crossing this river and ascending a small hill, I came to the salt-market, where I was to leave my elephant and climb the mountain's peak on foot. I asked a Nâga whom I had previously seen, to be my compenoor, (guide), to which he consented with apparent pleasure. Having out-travelled my coolies, I had had no nourishment since morning; I found it therefore very fatiguing to make the ascent; but cheered on by the Nâga, I at length reached the bungalow of br. Bronson, where I soon found refreshment and rest. Br. Bronson had been suffering from a fever, which was now apparently leaving him. Friday morning, the 14th, we sent off his interpreter to the Bor Duris, to inform the chief of that tribe

of our intention to visit him the next day. He returned before night and told us they would be ready and pleased to see us.

15. In the afternoon of this day, accompanied by br. Bronson, I set out for the Bor Duri village. The chief and some of his coolies accompanied us down the hill and across a small stream at the foot, to the salt springs of the other tribe. The train accompanying us were very cheerful and apparently happy. In the evening, as the sun was throwing his last rays across the hills and mountains, delighting us with the prospect, we arrived at the house of the chief. We first seated ourselves upon the *Sáng* before the door of the chief, commanding a view of his village and all the surrounding country. We were soon shown the watch-house where we were to stay. In the evening the chief waited on us and had a fowl brought, and some rice and fuel. Having warmed ourselves and taken some refreshment, we had some conversation with the people, and then laid ourselves down for the night, and rested as well as at our own homes. Next morning the air was fine, and reminded me more of a New England atmosphere than any I had before breathed since I came to this country.

The time for our interview having arrived, the royal family came in and seated themselves on a long hollow log, which they use for a drum, and a principal instrument of music. The rest of the audience seated themselves on the floor or stood about the door and near every aperture through which they could look upon us. They raised their objections, and br. Bronson answered them; he having gone through a similar service at his own place. When br. B. read to them in their own language they were highly pleased. Every eye was upon him and every ear open. They said that, from the first, they had books on buffalo hides, but being unable to read them they became angry and threw them away. Now, books had come down, as it were, from heaven to them; and why should they not read them? The chief on being asked to give his word that scholars should attend a school, if one should be commenced, did not know what to say; but referred the matter to the people, allowing that it was a reasonable question. After some talk among themselves, he turned to br. Bronson and said, if the Sahib would come, two or three at least would read. The village is literally built upon a rock. Nearly every house, I think, has such a foundation, and many stand where the surface is at an angle of from twenty-five to forty degrees. As we entered the village a most novel sight presented itself. Our path lay along a ravine in the rocky acclivity. On either side of this were their houses, the verandahs of which were well filled with men, women and children, who were as much amused at our appearance as we were at theirs. I shall never forget the strangeness of the scene around us. The houses are built of bamboos, raised on posts from the rock. They are long, containing generally three rooms, each extending across the house, which is entered at one end by a rude ladder. In the first room, upon a post in the centre, are all the heads of buffaloes which they have owned, and upon which they have feasted their friends; also bones of fish, heads of deer, and like things taken in hunting, are seen hanging about the room in various stages of decomposition. Upon a shelf in the watch-house are the skulls of their enemies taken in war.

This day was one of great interest to us. I could not but feel for these poor people, and heartily wish they might soon receive the blessed gospel. There must be nearly a thousand souls in this village. White men were probably never in it before. On the following day we returned to the house of br. Bronson.

18. Quite early in the morning several men came from the Bor Duri village, bringing fowls, some of which were sent as presents to br. Bronson and myself.

Return to Jaipúr—Visit to Jorhath and Rungpoor.

This day I left for my home and family. Arrived at the Nám Sáng river at night, and encamped where I did on my journey up. After supper I retired to rest at about nine o'clock, but was kept awake until twelve by the heat, and fighting with musquitoes and seripus. I was then called to remove my tent in consequence of the sudden rise of the river. In doing this my bed got wet, and I was driven into the jungle where leeches and other annoyances abound. To avoid these I got upon the top of my trunk; and there, with an umbrella over my head,

the rain descending in torrents, I stood and fought with insects until the morning came. Our elephant had crossed the river during the night, and was on his way home when found. We resumed our journey again, (but not refreshed,) after breakfast; and at two o'clock I arrived at home—where I found my companion and babe in good health. I have greater cause for gratitude to God than I ever had before.

After remaining at home a few days I determined on a visit to Jorhath and Rungpoor. This being approved of by all our little company here, I set out in my boat, on Thursday, August 27th. I found it painful to leave my family for so long a time, and especially as this season is the most trying of all the year; realizing, however, that myself and family were in the hands and at the disposal of the great and merciful God, I felt willing to go. In the evening I arrived at Tingrí mukh (mouth of the Tingri river.) Found two of the assistants of the A'sám company sick. They all spake discouragingly of my prosecuting my journey at this season.

29. At Dihing mukh. It is really a relief to get out of such a little muddy stream as the Tingri, into the greater, cooler, clearer water of the Brahmapútra.

31. Yesterday was spent in my boat, which was, a part of the day, tied up to the jungle. I was lonely only when my treacherous heart wandered from its true object. Left Dikho mukh to-day, where I gave away some tracts. Passed a small village of A'sámese a few miles above the mukh, (or mouth,) and arrived at a village of sixty or eighty houses, a part of which were on one side of the river, and a part on the other. In the morning, Sept. 10, I sent for the priest and gave him some portions of scripture history. He wanted the whole scriptures, but these I could not give him. He was a fine bright looking lad of about eighteen or twenty years of age.

Sept. 1. Passed two villages on opposite sides of the river—one of A'sámese, the other of Miris. These people have but little intercourse with each other, and it is said never intermarry. This has been a good day; my heart has been encouraged. I have abundant cause for gratitude to my kind heavenly Father. One more night in the jungle is before me.

It is evening, and we are safely moored at the ghaut of another little village consisting of twelve houses. The people say they are Máttáks; they have fine rice grounds and fruit trees. The priest is to come in the morning and get books.

2. Gave away a few tracts to the people and priest. This is a day of small things, but we must not despise it. They may enlighten some minds and introduce more extended efforts which shall result in the conversion of precious souls. About three o'clock, I reached the house of Capt. Hannay at Rungpoor, and received from him a cordial welcome. This place is the present capital of A'sám—is increasing rapidly, and will, doubtless, soon outstrip the former capital (Jorhath.) The village is not very large now, and the houses are somewhat scattered along the banks of the river. The houses of the European residents (of whom there are several,) are all on the borders of a large tank, which is nearly three miles in circumference, and seventy feet deep in the middle. On one side of this tank stand three large temples, which give to all around an ancient and venerable appearance.

3. Called on Mr. Brodie, chief magistrate of Jorhath district. He estimates the population of that district at 150,000, scattered between the Deesaee and the Buri Dihing rivers. Left this evening for Jorhath, and travelled all night. Found in the morning, I had gone a distance which it took me nearly three days to go, against the stream. I reached the Brahmapútra before breakfast. Proceeded down the river several hours, and took a small stream which leads across the country to Jorhath. About noon on Saturday, I reached the village, and stepping on shore, was conducted through the principal street to the vacated bungalows. The streets were narrow, crooked, and muddy. I felt a little sadness creep over me as I approached these vacated, dilapidated houses, once inhabited by the English here. There was no countenance among the multitude which I knew,—no one to welcome me, or to bid me where to lay my head. The loneliness for a moment seemed almost insupportable. I obtained an elephant from the Rajah, and improved the remainder of the day in a short ride in the vicinity of the village, to distribute tracts and make some observations upon the people. I had some satisfaction in giving tracts to those who could read. They received them with much

more avidity than I had anticipated. The most intelligent were the most ready to take them and the most anxious to have schools established here. I was very agreeably disappointed; I had expected opposition, but many expressed a wish that I should come and commence schools among them.

6. Lord's day. A fine little lad called this morning for tracts. He could read his A. B. C. in English. He wished a school, and thought I could get several hundred children.* An old man called for large books. These I could not give him, but assured him the small ones were good, and would tell him of God and heaven; so he took them. My humble boat which I made my house while here, was made a bethel to me this morning. Visited several small villages, and gave away tracts to all whom I found that could read.

8. Last evening I saw the Rajah at his request, and found him a fine looking man. I could say but little to him; but on my asking him if a school would be desired, he said "it would be very good." There were a great many children—Brahmins, Hindoos, and Mussulmans. He asked me if the books I had were the words of the great God; to which I answered in the affirmative. Met the brother-in-law of the Rajah, who asked me into his house, and showed me his books, &c. I gave him my name on paper, at which he was much pleased. He beckoned me into an adjoining room, and to show his kindness, offered me some *rum* and plantains. He said if I would come and establish a school, he would attend it, and learn English.

Home—Return voyage—Difficulties of communication.

I have set out on a journey of ten or twelve days (it proved to be thirty) without any one to cook for me but a common cooly. I find I have never fully comprehended what is meant by the word *heathen* before, but think I know more about it now. I think of my home, and sometimes, of that God who has made it what it is to me. I am led also to think of my home above, where there is no defilement.

21. Have been for several days on my return, passing up the Brahmapútra and Tipam rivers. Our progress has been slow, on account of the high stage of the water. I am still well, however, and favored of my heavenly Father. My boatmen are ill and without opium, which greatly annoys them. We looked a long time this morning for a place to cook our rice, and about 10 o'clock we found a spot of earth above water, where we stopped and took breakfast.

26. Arrived at Tingri again, where I had the pleasure of meeting with Mr. Bruce and of hearing from Jaipúr. God has made man a social being. It was pleasant to enjoy a little conversation, and particularly so, to read God's word and sing to his praise and engage in prayer to him, accompanied by others.

28. After one month's absence in the most sickly season of the year, I arrived at home in health and safety. How great the goodness of God! How thankful ought I to be for a home! This journey has given me more interest in the mission, and more encouragement. It has awakened a desire that my life, which has been so mercifully preserved, might be devoted to missionary labor among the people whom I have visited.

Oct. 17. Have recently learned that br. Bronson is coming from the Nága hills for the benefit of his health. There are many sick among us now. A missionary to A'sám should know something of medicines and be supplied with them. It is rather against him to be obliged to turn away the numerous applicants from his doors without showing his good will in endeavoring to alleviate the miseries of the body as well as of the soul.

There is scarcely any thing to be bought here. What we have of dry goods, groceries, medicines, &c., must come from Calcutta or from America. They must be sent for to Calcutta, a twelvemonth before they are required. The insurance, together with the expense of transportation, increases their cost very much, besides the destructibility of the climate, and nearly every kind of vermin. One living in America can know but little of the great difference which we find between that country and this, in almost every thing. We are truly in a new world. Boats coming from Calcutta with goods, managed by natives, are from six to nine months on the way. When our letters come by them, they not unfrequently present the paradox of very *old news*. These things, with many others of a

* There are probably 2000 souls in Jorhath village, and a dense population in the vicinity.

similar nature, although they furnish no ground for disquietude, much less for complaint, should be thought of in estimating the value of missionary labor here. A location in some parts of A'sám would not be subject to all these inconveniences, and would allow the missionary to make more direct efforts for the saving of souls, and to spend much more time in appropriate missionary labor.

Arracan.

EXTRACTS FROM A LETTER OF MR. STILSON, DATED RAMREE, NOV. 21, 1840.

Our latest previous accounts from this mission are contained in the journal of Mr. Comstock, page 57 of the March number. The continued good health of the mission family encourages the hope that Ramree will be found to be a favorable location, both as to health, and the prospect of successful labor. Mr. Stilson thus speaks of

Preaching and the preparation of books.

For the past year I have generally preached once on the Sabbath, have conducted a prayer meeting with the natives at my house on Friday evenings or Saturdays, and preached two evenings in the week in town, when the weather was suitable. Besides this, it has been my usual business to converse with and distribute tracts to those who called at the house. I sometimes walk out and converse with the natives, just at evening; and not unfrequently I find on the large bridges an attentive congregation, who hear something of the way of salvation. On such occasions I find those who praise the doctrine they then hear, but how many will be affected by it, is known only to God. I have two assistants, one of whom (Moung Kywet) spends his time in preaching and distributing books; he seems to be a faithful man. The other, (Thoo Pan Oung) is an old disciple from Akyab, who has had less opportunity to understand the scriptures and the Christian system, yet we hope he may do some good by preaching and distributing books at Cheduba, where he resides, near his relatives. We are not able to report any decided cases of conversion, though there are several interesting inquirers.

I have been, for several months past, considerably occupied in preparing works for schools. I have translated a part of Legendre's geometry, and also part of a work on astronomy—neither is yet ready for the press.

Being in the neighborhood of a village of Khyens, who are quite numerous in this province, I have improved frequent opportunities for obtaining a partial knowledge of their language, as a preparatory step towards furnishing them with books in their own tongue. I have succeeded in reducing the language of one tribe* to writing, in the Roman character, and have translated the Burmese Catechism and Lord's Prayer. Their language somewhat resembles the Hindustani in pronunciation, especially in a large class of words not introduced from the Burman. But in its construction it is quite analogous to the Burmese. It is a singular fact, that though this people much resemble the Karens in their habits, there is no discoverable analogy between the languages of the two. We do hope that some two or three faithful brethren will be willing to come and labor with these people. Mrs. S. has a small school of ten or twelve, consisting of boys and girls, and could we have funds to support a boarding school, we could get many interesting boys who are supported in the Kyoungs, and whose minds are fed on trash that can never profit them, in this world or in the world to come. We are all in good health at this station. Br. Kincaid and family have suffered much recently from illness. He is just recovering from an attack of cholera which brought him near the grave. They are expected here every day.

Teloogoos.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, (MADRAS PRESIDENCY,) NOV. 7, 1840.

A letter from Mr. Van Husen, published in the January number of the Magazine, and dated March 16, 1840, announced his safe arrival with his family at Madras. Mr. Day had already removed to Nellore, and Mr. Van Husen was expecting soon to join him there. Nellore, being situated in the heart of the Teloogoo country, and in the midst of a dense population, it was thought, would be a much more favorable position than Madras for laboring among that people.

For an interesting sketch of the country and

* This tribe, which is numerous, call themselves Kómó.

language of the Teloogoos, see the February number of the Magazine, page 48.

New Station at Nellore—Tract Distribution.

In my last, from Madras, I informed the Board of my expectation to remove from thence to Nellore.

On the 19th of March we left M. for Nellore, where we arrived on the 21st of the same month. It was indeed a most interesting and joyful event to us all; especially to our dear brother and sister Day, who had so long labored and prayed and wept alone, among the Teloogoo people. We found br. Day engaged in the erection of a mission building, which has since been nearly completed, and in which we are now pleasantly and comfortably situated. A zayat has also been built in front of the mission house, on one of the principal roads of Nellore, which terminates eastwardly on the bay of Bengal. Here the scriptures are read and expounded every morning in Teloogoo. Besides this, on Lord's day a sermon is preached by br. Day or myself. Of course I employ an interpreter. The ordinary number in attendance is about twenty-five. Some of them often listen with marked attention to the precious gospel. As the zayat opens in front toward the public road, the attention of the passers-by is frequently arrested by the novelty of the scene presented; and notwithstanding their prejudices, and their notions of contagious pollution, they stand gazing in mute astonishment. An opportunity is thus afforded for speaking to them of the Savior's dying love to perishing sinners. Many have already heard the joyful sound, and though none have believed, yet we know our labor will not be in vain in the Lord.

In May we attended two festivals about ten or twelve miles distant from Nellore, for the purpose of distributing tracts and portions of the Word of God. At both of these we gave away about two thousand tracts, and seven hundred portions of scripture. The latter, (with a few exceptions,) were given to adult persons who were required to read them as the condition of the gift. They were received with marked interest generally, and not unfrequently a strife ensued for the precious boon. May the Lord of the harvest bless the seed thus sown, and cause it to bring forth bountifully!

Baptism of a convert—The Teloogoo language.

On the 27th of Sept., in the presence of several thousand spectators, br. Day baptized the first Teloogoo man, (connected with this mission,) in the Pennar river. This man has been a believer in Christ for about three years, and is engaged in the civil service of government. He is about forty years old—possesses good natural abilities, and an easy and interesting address. We cannot but cherish the hope that through his instrumentality many of his perishing countrymen will be brought to a saving knowledge of the truth. We long to see the Word of the Lord take effect on the hearts of this people. Come Lord Jesus, come quickly!

Since my arrival in the Teloogoo country, my attention has been chiefly directed to the acquisition of the language. This appears to be copious and flowing. Would that I could use it freely in communicating the precious gospel. I hope soon to be able to do something in the way of direct effort for this interesting, but too long neglected people. Br. Day begins to read and speak the language with considerable ease. But it is painful to be obliged to labor in delivering the heavenly message, for want of a proper medium of thought and feeling. As the gift of tongues has ceased, we are content to work in accordance with the divine will. The Lord hasten the period when the glorious gospel shall be published in every language, to every people under the whole heaven; and when the earth shall be filled with his glory!

Mrs. V. and myself are quite well; and br. Day and family enjoy unusually good health. For this blessing we would be thankful. The Lord grant that we may live long to labor for the Savior's cause in this dark land.

Of Madras, as a missionary station, Mr. Van Husen writes as follows:

It is much to be regretted that a field so important and extensive as Madras, should remain unoccupied by the Board. An energetic, self-denying, persevering and single-hearted man, by the blessing of God, might accomplish much in Madras. Is there not one among all the devoted servants of the Savior who will make the sacrifice, and whom the Board will delight to send?

Karens.

JOURNAL OF MR. MASON.

(Continued from p. 85.)

We give below the conclusion of Mr. Mason's journal of his annual tour to the Karen villages south of Tavoy. The portion contained in our last number gave an account of his visit to the Burman village of Pai, and also to some remarkable hot springs, which are found, it is said, "in a series along the coast from Arracan to Mergui." The last entry was Dec. 23. The journal then proceeds:

Repeated baptisms—Church discipline.

Jan. 5, 1840. Pyee-khya. The results of our labors here are, that we have baptized *four* persons, and have excluded from our communion *five*, only two of whom, however, belonged to this church. Four of these latter, all members of one family, were excluded for offering to the Nats. The other was a member of the Karen school at Mergui a year or two ago, and was baptized there, or in the neighborhood.

There was a small school here of eight persons last season. There are about forty readers in the settlement.

7. Pa-saw-oo. When on our way to this place we met a chief and his brother who live near, and both profess to believe, but they seldom assemble with the Christians; though rendering an external homage to religion, they give little evidence of true conversion. I afterwards visited the house of the chief, and found his wife at home. She professed herself a Christian, and said she prayed regularly at home, but her small children prevented her attending meeting on Sundays, as she otherwise would. The father and mother, I learn, sometimes excuse themselves to the Christians for not attending meetings on Sunday, "because our clothes are not good enough."

One of the Christians quarrelled with and struck another person last rains, but he repented and confessed his sin to the church immediately. This is the only new case of difficulty that I hear of in the church. The man that was excluded last year for quarrelling, is here to-day and appears truly penitent; he is well reported of by the brethren.

8. This day was devoted to visiting the houses of unbelievers in the neighborhood. A brother of the chief below, was the first man I fell in with. He had nothing to object; admitted the claims of the truth, and acknowledged that he was living in sin. He promised, however, to reform. The chief's house was next visited, who, with his wife, promised to come to the zayat. They professed their attachment to christianity, and their intention to conform themselves to its precepts. The next place was the house of a Bookho who, more than four years ago, admitted the claims of christianity. He has never paid any further attention to religion, and having lost all his disciples, he has gone back to the common practice of drinking and offering to demons. We found no one at home but his wife, and she professed her faith in Christ, but confessed that her conduct did not accord with that profession. She is evidently uneasy in her present mode of life and said, "There is no happiness in obeying satan." She promised to come up to the meeting if her husband would come with her. We next came to a house on Nau-tau brook, where we are about to spend the night. The people here have been somewhat favorable for two or three years, and came from their former residence to be nearer the Christians; but they are still at a long distance from the zayat, some half a dozen miles, and they never come to meeting. They give little promise; but they do not reject christianity, and the woman says, "I like the word of God very much."

12. I baptized to-day sixteen persons whom we had previously examined and received. Four others were examined and rejected. Eighteen persons were in school last season, and our congregation to-day numbered more than eighty. We had our communion in the evening.

Danger from tigers—A Christian village—More baptisms.

15. Journeying to-day we met with a Pgho who said "I will become a Christian if the chief will. He is the head of the land, and the head of the water, and we must obey him." We are spending the night in a Pgho house; the people are in great alarm on account of the tigers. Two men, they say, have been devoured almost in sight of the house, in broad day light, and a third made a narrow escape. The mother of the family says she would like to become a Christian, and wished to go and see the Pgho teacher below, but said she was afraid to leave the house. She said "I have

abandoned swearing, and bad language; cannot I become a Christian and stay in the house?"

16. We reached to-day the Christian Pgho settlement at Palau, and were sorry to find that br. and sister Brayton had left two days before. This is occasioned by my being two weeks later in getting here than the time I anticipated, when I first started.

17. As br. Brayton had baptized here last Monday, and made a long stay among the people, I passed on to-day to Ka-tay.

19. I administered the communion to-day, having had a preparatory church meeting yesterday. Several of the church members have removed to Kapyau, and the only promising inquirers here,—two in number,—with several other Christians, are about to remove there soon. The present assistant is also about to remove.

20. We came to-day to the head waters of Palau, and six persons have come forward for baptism. After worship a man who lives in the neighborhood, professed his determination publicly, for the first time, to abandon his sinful practices and become a Christian.

It was quite interesting to see with what delight the readers here received a few books that I brought them. Those that pay for them would, I am sure, feel themselves repaid could they look on their happy faces, while they open the books here and there, scarcely knowing what they are doing, for joy.

21. We examined six and received four for baptism. An old woman came from a neighboring house and said she was exceedingly deaf and could not answer the questions that were put to the candidates, but that she prayed to God continually and would like to be baptized. I recommended her to the Christians for further instruction, and promised to take up her case next year, if our lives were spared. The wife of the man who first professed himself on the Lord's side yesterday, was present this morning, and declared her intention of becoming a Christian also. In the afternoon I baptized the four persons that had been previously accepted.

A Catholic convert—Return to Tavoy.

23. Returning through Ta-men-ma, we met with a Pgho chief, who professed himself a believer in the Catholic priest who had been there a few days ago. When I asked him what he had been taught to worship, he replied, the "Eternal God." And what was said about Christ? I asked. "Oh," he answered, "we must worship him, and his father and mother." And who is his father? "The Eternal God." And who is his mother? After a pause he seemed to recollect himself suddenly and replied, "Adam-Eve; yes, Adam-Eve was his mother."

Feb. 2. Reached home a few days ago, and this evening two Burman men came forward and asked for baptism. One has been long employed as a teacher in a day school. He professes to have been considering, and to have given up idolatry for several years, ever since he was employed as a teacher, but did not obtain a new heart until within two weeks. The other is the father of a little girl in Mr. Mason's school. He has been about so for years, and heard much of the gospel, but never gave attention to it before.*

EXTRACTS FROM A LETTER OF MR. WADE, DATED TAVOY, OCT. 19, 1840.

The interest felt in the condition and prospects of the Karens, has naturally led our missionaries to bestow some attention upon their temporal as well as their spiritual improvement. They are now—especially those connected with the Maulmain and Tavoy stations, and who enjoy the protection of the British government—in a situation peculiarly favorable to improvement in their temporal affairs. The greatest obstacle to their becoming more settled in their manner of life, and to their enjoying the privileges of the gospel with still greater hope of benefit, is the want of industrious habits, and their ignorance of the arts of civilized life. Any aid or encouragement that may be afforded them in this respect, will be of essential service; and as the funds of the Board cannot be directly appropriated to this object, we think the subject well worthy the attention of benevolent and enterprising individuals. Doubtless there are many among us who would be glad to contribute in some way to the social and domestic improvement of those among whom our missionaries are laboring. This may be done; and, in many instances, at a small expense, a very important service may be rendered to the cause of humanity, as well as to that of missions.

We hope the suggestions contained in Mr. Wade's letter, and in Mr. Bronson's journal, will receive their due degree of attention; and

* This person has since been baptized.

that we shall have occasion to acknowledge some donations for these specific objects.

Mr. W. thus writes in reference to the

Domestic affairs of the Karens—A new Christian village proposed.

I feel thankful for the promptness with which the articles have been supplied which were asked for in behalf of the poor Karens; and hope, that by thus furnishing them with a few articles year by year, calculated to facilitate their improvement in civilization, their temporal as well as their spiritual condition will soon be much ameliorated. There is an article which Mrs. Mason mentioned a few days ago, as having seen at home, which, from her description, would be of vast benefit to them. It was a machine for *cleaning cotton*, which is said to be very simple, and will turn off seventy pounds in a day, and that the cost is only twenty-five dollars. Now the method by which Burmans and Karens clean cotton is very rude and slow. And as all their cloth is made of cotton, it would be a great blessing indeed to them to have such a machine. If the funds of the Board cannot thus be appropriated, I have no doubt but that, if the subject were mentioned to two or three wealthy individuals in or around Boston, they would heartily rejoice in having an opportunity of doing the poor Karens so great a good at so little cost. To be able to clean seventy pounds of cotton in a day would seem to them almost a miracle, and would be the means of putting a garment on the back of many a destitute and needy individual. As soon as the cold, or rather, dry season opens, we are intending to look out a new location for a Karen settlement, near Tavoy, where we can live among them all the year, or at least visit them at any season, whether dry or rainy.

In this village, if we succeed, we intend to have a permanent school, to supersede the Karen boarding school in Tavoy. Having the relatives of the children, and in many instances, the parents themselves in the vicinity of the school, many of the scholars would board at home, or with friends; and thus the expense would be diminished without lessening the benefits of the present boarding school. The only fear we have is, that the Karens may not see the way to support themselves in the vicinity of Tavoy, for want of a sufficiently extensive tract of land for cultivation. For, in their present mode of cultivation, they do require a wide range of country. But if we could furnish them with some few facilities for cultivating the same land year after year, and take the lead a little in their temporal affairs, I have no doubt they would find themselves in a short time in vastly better circumstances than they are or can ever be by their present mode of cultivation. *Mata* is so situated that we never can prudently attempt to live there during the rainy season. For if one should take the fever he must abide the consequences without medical advice; he could not come into town or a physician go out to him, however urgent the case. Besides, the people are so positive that the place is unhealthy, that it only creates distrust of our motives and judgment, to *urge* them to remain there.

Mr. Wade's health—Baptism—Annual feast of the Tavoyers—Lives lost.

I have been afflicted this rainy season with another attack of my old complaint, which was quite obstinate, and laid me up almost entirely for three weeks. My present physician says he has seen cases of the same complaint (inflammatory congestion of the liver,) and that by proper remedies I may hope to get temporary relief as the paroxysms occur; but he cannot encourage me to hope for permanent relief without an entire change of climate and employment. He cautions me particularly against sedentary labors, as writing and close study.

Our Karen boarding school has been dismissed about a month—a little earlier than usual, on account of the very high price of provisions. We have baptized three in Tavoy since our last report—two Europeans and one native. The Tavoyers have just finished their annual feast to their sea-god or demon, at which a sad accident happened. A company of forty or fifty persons were going down to the mouth of the river to pay their respects to the demon when their boat (or rather raft,) got afoul of some fishing stakes—was torn in pieces by the force of the tide and the violence of the waves, and all perished except two individuals; forty dead bodies, it is said, were found soon after entangled in different parts of the fishing establishment. Not long ago there was great excitement and alarm among the people on account of a report that a great human sacrifice was to be offered to the demons (who were killing off the buf-

faloes) to appease their wrath; and several children, it was said, had been actually caught and carried off for this purpose. The report and the general belief in the fact that such a sacrifice was being made, are enough to show pretty clearly that such sacrifices *are sometimes* made. True it is contrary to their sacred books, and so is all demon worship, and yet these are worshipped constantly.

West Africa.

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

Our last number contained pretty full extracts from the letters and journals of the missionaries at this station. The arrival of Messrs. Constantine and Fielding at Edina, on the 3d of December, was announced. They were to remain at that station, agreeably to their instructions, for a time, or until they had passed through the first stage of their acclimation, and would then proceed to the place of their destination in the interior,—probably to some point on the river Niger.

We give below some brief extracts containing further details of the state and prospects of the mission. Mr. Crocker, in a letter dated Edina, Dec. 10, 1840, writes of the

Health of the missionaries—Encouragements.

Our hearts have been made glad by the reception of letters and packages from America, especially by the arrival of our dear missionary brethren and sisters. We begin to feel that poor Africa is not wholly forgotten by our brethren at home, and that, ere long, she will share largely in the sympathies of the Christian public. We feel that God is regarding this mission with a propitious eye. True, we have been cast down, but have not been destroyed. We were permitted to rejoice only a short season, in what we believed to be a valuable accession to our number. But God has evidently not taken his loving kindness from us. The prospects of the mission have been gradually brightening from the very first. During the past year, we have not been cheered by evidences of conversion among the *natives*, yet we have seen in them a growing inclination to have their children instructed by us, and more of a willingness to attend upon the means of grace. The health of brother and sister Clark has most of the time been very good. My own health for three months past has been as good as it was usually in America. Since I came from Cape Palmas, I have been employed upon the dictionary of the language; and I have been able to write as closely and as long as I could usually do in America. We are exceedingly gratified that the press, type and paper have come out, and also that you have sent plank and timber for building a school-house and a printing office. The brethren recently arrived have, and, as we think, wisely, concluded to stop with us till they have become a little acclimated. To go directly to their field of labor without having done this, would be deemed rash, probably, by every one living on this coast. The idea that they would escape the fever by going away from the sea-coast immediately, is, I think, irrational. Admitting that it is comparatively healthy three hundred miles from the coast, yet they would have to pass through an unhealthy region to get there, and the seeds of disease would probably be sown in their constitutions before they arrived. And should they have the fever there, the want of proper conveniences and attention would be likely to make it prove fatal. If they should go to Cape Coast Castle, or to Fernando Po Island, they would probably gain no local advantages for the fever, and be among strangers, who could not be expected to feel all that interest in their welfare, which would be felt here. If the field to which they have turned their attention presents all the facilities for spreading the gospel in the interior which they contemplate, we could not conscientiously attempt to divert their attention from it, though we might be desirous of having them remain a little nearer to us. While staying here, we hope they will be able to acquire from British men of war, or from traders which call here, information respecting the result of the present expedition (British) up the Niger. Such information may be very important in enabling them to decide respecting their future course. If those vessels which go up, remain two or three months, they will be better able to decide than they now can be, respecting the healthiness, or unhealthiness of that region. But whatever may be the salubrity of the climate in the interior compared with that of the sea-coast, the constitution of an individual who comes from the region of frosts and snow to reside

where the thermometer rarely falls below 70° Fahrenheit, must go through a great change to adapt itself to its new situation. Our brethren, though desirous of occupying their contemplated field of labor as soon as practicable, after hearing our reasons, have deemed it prudent to remain here till they can proceed with some prospect of safety. We look forward to their attacks of fever with some degree of solicitude. If all four get safely through, we shall feel it to be a special indication of God's merciful kindness to us.

Mr. Clarke, in a letter of the same date with the above, thus writes of the

State and prospects of the schools.

Our prospects here were never more encouraging than at the present. The natives in this vicinity manifest an increasing interest in the education of their children. We have forty children connected with the school at Edina—twenty-eight boys and twelve girls. They are making good progress in their studies. About half of them can read tolerably well, and have advanced considerably in writing—seven of them are attending to arithmetic, five to English grammar, seven to geography, four to natural philosophy, and two to the rudiments of Latin. One of these latter is Kong Koba,—the other, Zewio, the son of Santa Will, the head man of the town (Made Bli) in which br. Crocker resides. They are superior scholars, and we wish them to have a thorough education. Br. Crocker has seven boys in his school at Made Bli, and intends to add five or six more to his number. Br. Day, at Bexley, has in his school fourteen or fifteen Americans, and ten natives. Three of the children in the school at Edina are supported by individuals in this country—one by Gov. Russworm, of Cape Palmas, one by Gov. Buchanan, and one by the Edina Missionary Society in this place. The school at Edina is taught by Mrs. Clarke and myself, assisted by King Koba. The afternoon I usually devote to the study of the native language. I continue to preach at King Joe's, and have from thirty to sixty present at worship.

Mr. Fielding, Dec. 8, thus describes his own feelings in prospect of

Missionary labor in Africa.

It falls to my lot, with my life in my hand, to take up my cross and come here among these miserable and benighted heathen. I feel as, no doubt, all true Christians do, in their various modes of doing good, a sense of human weakness pressing upon me. I look over this land of darkness and death with tearful eye and a feeling heart, and ask, "who is sufficient for these things?" We lean upon God who gave us our commission, and the promise too, "Lo, I am with you always to the end of the world." We know not but that a few months may close our career, and the very next letter may bear back the solemn tidings that we too have fallen. Nevertheless we do not shrink. If it is God's will, so let it be. In Him is all our trust—in Him who holds in his providence the destinies of all his creatures. Such a view of what lies before us may lead some of the more timid to dream of our being fanatics and beside ourselves. We say to such, "If so, it is for God," and we would sincerely too, in the language of one honored martyr to this cause, "Let a thousand fall before Africa be given up." Suppose we die! Can we die in a better cause? Instead of being so timid or faint-hearted, let us think upon the immutable promise of God. Oh! that our brethren were more earnest in prayer and more faithful in duty. It would then be a moral certainty, that our lives would be preserved, and that success would attend our efforts.

We know full well, that as the instruments of carrying forward this great enterprize, we must endure much privation and trial. This thought will sometimes crowd upon our minds, and in the field of our labor the contrast will be much greater than now. No doubt we shall feel the loss of the many privileges and blessings we once enjoyed, all of which we are now called upon to exchange for a forest—a dwelling with savages and wild beasts—for a life of disappointment and hazard. Ah! but what is this to the rich reward, the calm satisfaction, which the cause we are engaged in is calculated to give. How comforting the thought, that we are endeavoring to illumine the benighted souls of the heathen—souls which are worth thousands of worlds. And if one of these should be saved through our instrumentality, the fact that that was the soul of a heathen, which could have had no other means of salvation, and would certainly have been lost, had not God sent us to point out to it the way through Jesus Christ,

must be a source of unspeakable joy and consolation.

And now we ask of you, what we ask of every Christian, your fervent prayers, that God would preserve our lives and health; and that success may attend our labors. We are encouraged by the promise, that "The name of the Lord Jesus shall be great among the heathen,"—"Righteousness and Peace shall spring forth before all nations, and Zion shall be a crown of glory in the hand of our Lord, and a royal diadem to our God."

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

The following notices are compiled from the Annual Report of the Mission, as published in the Missionary Herald for April. The annual meeting of the missionaries was held at Honolulu, commencing on the 18th of May, 1840.

Printing.—At Honolulu thirteen separate works have been issued from the mission press in the Hawaiian language, and six others from the press at Lahainaluna. These, regarded as a series, contained an aggregate of 882 continuous pages, most of them of the duodecimo size. The whole number of copies of these works printed was 105,050, embracing 4,685,700 pages. Besides these there were printed at Honolulu 13,720 copies of works in the English language, containing 412,280 pages; making the whole printing at the mission presses amount to 118,770 copies and 5,097,980 pages.

A second edition of *ten thousand* copies of the entire Scriptures has been published by the mission, making, with an edition of 10,000 copies previously published and put in circulation, *twenty thousand* copies of the entire Bible translated and published within twenty years from the establishment of the mission. So much has been done for a race of unlettered savages, whose language had never been reduced to a written form, until it was accomplished by the missionaries.

Statistics of the Churches.

The present number of native churches in the islands is *nineteen*, two having been organized during the year. The whole number admitted to the churches from the beginning, is 21,379. The number admitted on examination during the year, is 4,179. There are now in regular standing, in all the churches, 18,451 members.

The number deceased the past year, 520; suspended, 2,434; the number of marriages, 1,221.

Seminaries and Schools.

Seminary at Lahainaluna.—The number of scholars at the commencement of the year was fifty-six. During the year six, for various reasons, were removed, leaving fifty belonging to the school at the close of the last term.

Female Seminary at Wailuku.—The year was commenced with fifty pupils; of these, five died at the seminary, and ten or twelve left either on account of sickness or through fear arising from the prevalence of disease; but they have returned, or their places have been more than supplied by others, so that the present number connected with the seminary is fifty-four, of whom eighteen are hopefully pious.

School for Children of the Chiefs.—Mr. and Mrs. Cooke, have charge of this school; the average attendance has been six scholars.

A commodious building has been erected by the government for the school and the accommodation of the teachers and their scholars. In their report the teachers say, "The six children of the chiefs, who first came to the school, were four boys and two girls. The eldest of these was about ten and the youngest about four years of age. One of them, Alexander, the king's adopted son, could read a little in English books; and one, Moses, could spell out words of one syllable. Four of them did not know the alphabet; as for writing they knew nothing about it. Five can now write a legible hand. We commenced, proposing to teach them the English language, and through that the sciences. Four of these six have attended almost daily. Two, the king's son and a mate of his, in a few weeks after the commencement of the school, went to Maui, but others have taken their places. During the year the children have been under our influence but about three hours per day, and five days in a week. However, they have made some progress, which encourages us in our new, very difficult, and responsible

task. They have not been so difficult to manage as we anticipated, submitting to the rules of school without a great deal of opposition.

After a vacation of nearly four weeks, from April 8th to May 4th, the children, seven in number, came into our family; and a separation to which we had looked forward with dread, took place between these seven children and their almost numberless servants. The first week was one of frequent crying on the part of the children, and of wailing on the part of the servants.

The second week the children became more reconciled to their new home, and are now happy in school and at play, and apparently in the restraints already beginning to surround them.

On the 18th of May the former number of seven was increased to eleven by the arrival of the king's son and two smaller children with him from Maui, and Kamamalu, a little girl of eighteen months old, daughter of Kinau. In a few days another scholar is expected to enter, which will make our number twelve, and will be as many as we can possibly manage, considering it to be a family school, and not a boarding-school only."

Hilo Boarding-school for Boys.—The present number of scholars is fifty-five. Among those who have been longest in school an increasing desire for knowledge is manifest. About twenty hold themselves candidates for admission to the seminary the present year.

Hilo Boarding-school for Girls.—The boarding-school for girls, has been greatly prospered through the year. Health and happiness have pervaded the school. None of the children have died and none have been dangerously ill. The pupils still appear affectionate, amiable and docile. The government of the school is easy, and the improvement of the little girls in knowledge and manners is very gratifying. Besides the regular studies of the school much effort has been made to instruct the girls in various branches of useful industry.

The number of scholars is twenty-two, fourteen of whom are professors of religion.

Boarding-school at Waialua.—This is designed to be a self-supporting institution. Its present members consist of nine boys and one girl. Two hours of each day are devoted to instruction in school, and four of each week-day to labor in the field, under the personal direction of the teacher. The plan is to enlarge the school to twice its present number as soon as the means will admit.

Common Schools.—The whole number of pupils attending the district and station schools, exclusive of the boarding-schools noticed above, may be estimated at not less than 15,000, embracing adults and children; of whom, as nearly as can be ascertained from the teachers and from examinations, about 11,000 may be called readers.

Afflictive Dispensations of Providence.

Under this head are reckoned the consequences of events connected with the visit of the French Frigate l'Artemise in 1839. On this subject the missionaries remark—

As the particulars are, ere this, well known to you, having been forwarded from this station, we shall only say in passing, that for a few days the brethren and sisters then at Honolulu were placed in circumstances of great peril, and though deliverance was ultimately granted them, yet it was at so great a cost to the Sandwich Islands nation, that we scarcely know whether it be a matter of congratulation or of regret. The introduction of the Roman Catholic religion at the cannon's mouth, the sweeping away of the barriers to the introduction of sin, which the government had erected, and the triumph of wicked men, are the bitter fruits of this visit. We need not assure you that no means will be left untried to turn away much people from the simplicity of the gospel. We shall doubtless soon have to contend with the adherents of the man of sin at our own doors from one end of the islands to the other. To God we look for help. In him do we confide. We plead the promise, that when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.

The ravages of death among the people of the islands we justly regard as an afflictive dispensation of Providence. No census has been taken the past year, and we cannot therefore speak definitely of the decrease of population. The reports of stations, however, show plainly that the islands are depopulating in a fearful ratio. Our hearts are pained when contemplating the fact, and we sometimes tremble lest the land become desolate, without inhabitant, or filled with a mongrel race, which shall speak like certain men of old, "half in the speech of Ashdod," employing a corrupted dialect of the Hawaiian language, and cursing and swearing in broken English. The waning of the people admonishes us to do all in our power to prepare them for a speedy removal from earthly scenes, and the distressing probability that the great majority who die go wholly unprepared into the presence of their Judge, should cause us to cry mightily to God for

help, while we warn all within our reach day and night, and bring motives before their minds to prepare to meet their God.

Death of a pious Chief.

Chiefs as well as people die, and the past year has seen the grave close upon two important chiefs. Madam Boki, who, with her husband, accompanied king Rihoriho to England, died soon after the visit of the French frigate. In January last Hoapili, the aged governor of Maui, died. It is due to his memory, as an early and tried friend of the mission, as one of the first fruits of the gospel at Maui, and especially is it due to the grace of God, of which he was a striking monument, to say a few words in this connection respecting this veteran chief. As a full account of his life may have been prepared by the brethren at Lahaina, we will only say that no serious blot is known to have attached to his Christian character while living, and now that he is gone, his memory is sweet. Those who saw and conversed with Hoapili while he was waiting the summons of death, were much affected with his deportment. He seemed well nigh to have shaken off what in health seemed like listlessness. He was wakeful and deeply interested in the prospect of the change which awaited him. He cast himself with much confidence on Christ. His attachment to the house, the word, and the ordinances of God were marked. He was carried to the house of God only ten days before his death, although he had the dropsy, and was unable to sit up long at a time. The word of God and prayer seemed to be his delight, and from these he sought solace till he was insensible to every thing earthly. He longed to depart and be with Christ. His last interview with the king was said to have been tender in the extreme. After conversing with him in a dignified manner for a time, alluding to his own departure and beseeching the king to abandon his sins and become a good man, he became much affected, laid his hand on the lap of the king, and burst into a flood of tears. As he lay dying, he gave a charge concerning his bones, strictly prohibiting wailing on the occasion of his death, and desired that his grave might be a humble one near the sleeping place of Mr. McDonald. We are happy to add that these injunctions were complied with to the letter. We bless God for his grace, his distinguishing mercy to this once dark-hearted and polluted chieftain.

Condition of the Churches.

By our last general letter as well as other communications from these islands, you have heard of the wonderful displays of divine grace in the conversion of many souls, and of the large accessions to the churches in the Sandwich Islands. You, as well as we, have rejoiced with trembling, well knowing that a day of trial and temptation would come. Such has been, to a considerable extent, the past year. It has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to show more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these, the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians, greater and more alluring than any to which they have heretofore been exposed.

Considering the fickleness of native character, and that most of the church members were mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since.

Progress of Improvement.

By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which heretofore retarded civilization here, and which we have often mentioned, still exist. In addition, we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked im-

provement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some $200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealakekua on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry. On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, etc. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not cease to urge this subject upon their attention.

Progress and Prospects of Native Education.

After stating that schools under the instruction of native teachers, owing to a variety of causes, have languished during the year, the missionaries remark—

During the last two years, no appropriation has been made by the mission for the support of native teachers, and consequently they have been thrown principally on the native population for their support; and though contributions have been taken from the churches and people for this object, yet the amount obtained in this manner has been small and inadequate to give a suitable compensation for teachers.

It is proper to add here that the government have recently taken up the subject of common schools in the islands and promise to adopt measures to secure a general attendance of the children, to erect school-houses and support teachers. Their plans are not fully known to us, but we are encouraged to hope that something will be done to sustain the schools.

Of the higher schools the missionaries write—

We look to our seminaries and boarding-schools with strong hope, that, under God, we may raise up here a better generation of men and women, may correct public sentiment, form a higher standard of morals, and hasten the reign of truth and righteousness in these fair islands.

Political and Social Improvement.

We rejoice in every effort of the rulers to secure the rights of their subjects, to encourage industry and thrift, to establish a system of education, to restrain and punish vice; in a word, to be a terror to evil doers and a praise and encouragement to them who do well. We cannot but hope that something, in this respect, has been gained the past year. A new code of laws has been framed and they are now being carried into execution, which, it is believed, are an improvement on their former laws, if immemorial custom and usage can be called law. The chiefs appear to be waking up to their duty as rulers, and farther improvements may confidently be expected. On the whole, we rejoice to say that the people of Hawaii are advancing, slowly but steadily in the march of improvement; and if they are not crushed and trampled down by foreign nations, they will, we think, continue to advance. We earnestly pray that our hopes of the ultimate prosperity and happiness of the Hawaiian nation may not be disappointed. What we can we shall do to save the nation. Still we have no confidence in our own resources, our wisdom or strength. In God do we confide. If he shall smile upon our efforts we shall succeed. The nation will be enlightened and saved.

SIAM.

How Christianity is regarded by the Rulers.

On this subject the editor of the Herald has the following remarks:—

Siam may be regarded as the first country, under the government of an independent heathen ruler, and having an established and prevailing system of religion, which the missionaries of the Board have entered. On continental India and Ceylon the heathen rulers are restrained by British law and British arms. In the Indian Archipelago the heathen are controlled by the Dutch colonial power. In Canton and Macao missionaries are under the cover of certain commercial regulations. In Tur-

key the government is not jealous of our action on Christian sects, and Mohammedan missions have not been attempted. At the Sandwich Islands and among remote Indian tribes, where no civilized government exerts much influence, there was, when the missionaries approached them, nothing like a system of religion of any kind existing, in favor of which the rulers were prejudiced, and of the overthrow of which they might be suspicious. Nearly the same is true of the African tribes which our missionaries have approached. But in Siam the missionaries found an independent government, almost identified with the priesthood, and intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete that prevails in the heathen world. The priesthood of Boodhism has been eminently proud, arrogant, and intolerant. The system, wherever it prevails, is a state religion, indissolubly connected with the civil power, as in Burmah, Siam, and China.

We have heretofore had accounts of the kindness of the king of Siam and others high in authority to the missionaries, of their hospitality and frankness in social intercourse, and the readiness with which they availed themselves of the knowledge and skill of the missionaries, where these could be turned to advantage. A letter has recently been received from Doct. Bradley, dated Bankok, Aug. 24, 1840, in which he says:

Divine providences concerning the work do not seem to be ripening as rapidly and conspicuously as I was inclined to predict a year and a half since. The Spirit of God has not yet descended with marked power upon this people. So far as I can discover, souls are not being converted to God from among the Siamese, and but very few from among the Chinese. There appears to be no special convictions of sin among all these millions of polluted heathen. Scarcely even will one of them inquire with deep-felt solicitude, "What shall I do to be saved?"

It would savor too much of ingratitude and unbelief to think, however, that the Holy Spirit is not operating upon many souls in Siam by something more than his ordinary influences. If these may not be seen in converting souls, they may be clearly seen in overruling the heart of the king and nobles and all in authority, and thus inducing them to receive and protect the ambassadors of the Lord Jesus among them. They may be seen in opening a wide door for publishing and preaching the gospel unmolested, and in awakening an universal desire to obtain and read Christian books. Those in authority, from the highest to the lowest, appear to be our friends. Not a word of objection has been heard against the landing and settlement of all the late reinforcement. The Rev. Mr. Buel, of the Assembly's Board, has just arrived and located himself without a governmental obstacle. As yet no rent has been demanded for our mission-premises, which we have directly from his majesty's munificence. The major-general of his land forces still allows us the quiet occupancy of his large brick house in the buzaar, for the purposes of a tract magazine and chapel. Who can look upon the congress of missionaries in Bankok without feeling, with the psalmist, "That the Lord reigneth over the heathen?" We are living in Bankok as among chained lions. Nothing but the interposition of Almighty God prevents our being devoured. It can scarcely be doubted that the object of these missions is pretty well understood by those in authority, as well as by thousands of the common people. The following incident is one of many that I might relate corroborative of this remark.

A false report.

On a Sabbath day, just as I had seated myself in the verandah of the tract-house to preach Jesus Christ to the people, a Siamese man, aged about forty years, whom I had often seen among my auditors before, came to my seat with great apparent kindness and asked for the third part of the Old Testament History, in continuation of what he had read. I granted his request and gave him freedom to talk with me. Upon which he said he would tell me what he had heard in the king's palace. Well, said I, what did you hear? "Why," said he, "the king is very angry at you and your companions in labor, because you print and distribute tracts which are contrary to the established religion of the country and are designing to overthrow these temples and idols of the Siamese by leading the people away to trust in Jesus. The king has issued his curse against all persons who carry these books to their houses to read. He has threatened that the houses, wherever they are found concealed, shall be destroyed, and that those persons who persist in reading them shall lose their heads." On saying to him that I was not prepared to credit such a report, he became vexed with me and resorted to open and vile abuse. He labored hard to frighten away the people that were gathering about me. Seeing that he could not prevail upon me to desist, nor upon the crowd to disperse, but that the eager applicants for tracts were much increased by

all he said and did, he raged and threw his book into the street, vociferating that he would not take the accursed thing to his house, for it would cost him his head. He at last sobered down and requested me to give him the gospel by Mark, which I did, notwithstanding his ill treatment of the other book. I did it, hoping that the Holy Spirit would use this gospel to his everlasting benefit. He then went quietly away.

A few days after this affair one of our company was informed by prince Choufah that the king had recently taken offence against one of his officers, for having reported that he was displeased with the missionaries, and that the king ordered him to be stripped of all his honors and privileges and turned out into plebeian life. From this circumstance and others it seems very probable that the degraded officer was no other than the person that opposed me at the tract house.

Now I do not infer from this or any other circumstance that the king is really looking with favor upon the Christian religion. I am disposed to think that he cares very little, if at all, about it. He gives too abundant evidence of his fond and firm attachment to Boodhism. He no doubt feels that his religion is as immoveable as the mountains; as said one of the chief priests to one of our company sometime since, "Do you think that you are going to beat down the mountains with your small chisel?" As yet the king has seen nothing of the power of Christianity to revolutionize kingdoms, and he probably has heard as little of its power. Should he have occasion to see the strong holds of his faith weakened, by multitudes of his own subjects turning unto the living God, and see many running to and fro, denouncing the abominations of heathenism and preaching up the spiritual and holy worship of Jehovah, he would very probably feel himself stirred up powerfully to resist the innovation. I speak, of course, of what I think he would do with his present heart of unbelief. But may we not hope that he, with all his subordinate officers, will yield to the omnipotent influences of the Holy Ghost? and ought we not to make this object prominent in all our prayers? If we do so, it will be safe to predict that the work of converting this nation unto God, will begin on the throne and flow down thence in floods of salvation upon all ranks and orders below. How much cruel persecution would this course of events preclude! How greatly is this to be desired! How much, therefore, ought we to pray for the chief ruler here and for all in authority under him! It would appear that his majesty has formed a high opinion of Americans. Not long since prince Choufah came to me with a special message, saying that the king was desirous to obtain some Americans for his service as ship-builders and ship-masters, because, said the prince, he thinks Americans are a sober and honest people; and he might have added, because he has no fears that they will ever want to get possession of his country, as he fears the English do.

Our efforts to meliorate the temporal condition of this people have probably operated powerfully to inspire the noble as well as the ignoble with confidence in us. The work of inoculating for the small-pox, a year and a half ago, will ever be remembered with much gratitude by them. And our success in vaccinating during the months of February, March, and April last has, no doubt, increased this confidence. The lymph was received from Doct. J. V. C. Smith of Boston, by the reinforcement. It has passed through fifteen successive persons in Bankok, and was then cut off at once, about the first of May, at which time there was much thunder with copious showers of rain. I suspect it will be very difficult, if not impossible, to propagate vaccination in this climate during the wet seasons. Small-pox itself dies very nearly away while thunder and rain are abundant. It annually begins to prevail about the first of the dry season in November, and continues to increase in frequency and malignity until the rains have thoroughly set in.

Departure of Missionaries.

Siam. Dr. James C. Hepburn and wife, missionaries of the Presbyterian Board, sailed for Singapore in the ship Potomack, Capt. Carter, from Boston, on Monday the 15th of March. They are designated to the Siamese mission, and are accompanied by Etam Apping, a Chinese young man, who is believed to be pious, and it is hoped will be useful to the mission.

Sandwich Islands.—The ship Gloucester, which sailed from Boston 14th November last, having on board Rev. Messrs. Dole, Bond, and Paris, and Mr. Rice, with their wives, destined to the Sandwich Islands and Oregon missions, encountered a severe gale on the second week after leaving port, which made it necessary to put into Rio Janeiro, January 6th, for supplies of provisions and water. Mr. Dole writes on the 9th, that the company were then in good health. The captain had been kind and attentive. They were hospitably entertained by the Rev. Mr. Spaulding, Methodist Missionary at Rio Janeiro.—*Miss. Herald.*

Recent Intelligence.

ARRACAN. A letter from Ramree, dated Oct. 23, states that Mr. Kincaid had recently experienced an attack of cholera, at Akyab. He had, however, nearly recovered, and was daily expected at Ramree, in the hope of receiving benefit from a change of residence for a short time. The cholera had also broken out at Ramree, but the missionaries were all in good health at the above mentioned date.

A'SA'M. Intelligence from this mission states that Mr. Brown, who had been to Calcutta, for the purpose of accompanying his family on their return, was on his way back to Jaipúr. We regret to learn that the object of their visit to Calcutta, the benefit of their little son's health, was but partially attained. Though somewhat improved, the prospect of his speedy recovery was discouraging.

TAVOY. A letter from Mr. Hancock, dated Sept. 15, 1840, gives information of his expected return to this country, on account of the continued ill health of Mrs. H. He was, at that date, at Maulmain, making arrangements for his passage, and is now, probably, on his homeward voyage.

Donations,

FROM MARCH 1, TO APRIL 1, 1841.

Maine.

A friend to missions, per J. Wakefield,	10,00	
Saco Baptist church, per Rev. A. Jones, monthly concert,	12,00	
		22,00

New Hampshire.

Dover Baptist church, mon. con., per Lucien Hayden,		5,00

Vermont.

Fairfax Baptist church, per Hon. J. D. Farnsworth,,		10,00

Massachusetts.

Boston, a member of the 1st Bap. Free church,	50,00	
do. Baldwin place Bap. church, mon. con. for March, per J. C. Pratt,	13,06	
West Dedham Bap. church, mon. con., per Rev. T. G. Freeman,	35,90	
Shelburne Falls, Eben'r Dodge, Jr.	2,00	
Westminster monthly concert, for general purposes,	9,00	
" German mission,	1,00	
		10,00
Townsend Bap. church, L. Ball tr., per Levi Warren,	13,32	
Salem, a member of the 1st Baptist church,	1,25	
New Bedford Bap. church, per Rev. Henry Jackson,	25,72	
Cambridge, a friend, per Levi Farwell,	10,00	
Franklin Bap. Association, Cyrus Alden treasurer,		
Colerain ch. and soc., per Rev. D. Purington,	3,13	
A friend to missions, with a gold ring,	,75	
Buckland, Miss L. Willis	,50	
		4,38
Newton Upper Falls, Miss Eliza Jameson, for Indian missions, per Miss Priscilla Crosby,	40,00	
		206,13

Rhode Island.

Providence, Female For. Miss. Soc. of the 4th Bap. church, Miss H. Peck treasurer, for support of a Karen female, on the Knowles scholarship, —annual subscription,	25,00	
towards the support of a youth in the native school at Edina, Africa,	13,28	
		38,28

Connecticut.

Litchfield Bap. church, Gaylord's Bridge, per Rev. E. Baldwin,		2,00

New York.

Saratoga Springs, Bap. ch., per Rev. Norman Fox,	29,00	
Genesee River Association	49,81	
Pike Female Miss. Soc.	10,00	
" Baptist church	7,00	
Silver tea-spoons sold,	5,00	
William Phelps	5,00	
Monroe Association	6,33	
Rochester, a Lady	,94	
Miss Ann Melville	1,00	
Two Sabbath school children	,20	
Joshua Fish	5,00	
Adoniram J. Heath	,06	
Cattaraugus Association also 2 rings and 1 pair ear drops.	114,00	
J. Thirds ,50, Mrs. Thirds ,50	1,00	
Elbridge Baptist church	35,00	
Frederick J. Evarts	,06	
Skaneateles Baptist church	5,00	
Scipio, collection,	15,00	
Rev. Amos Kingsley	1,00	
Madison Bap. Foreign Miss. Society	445,03	
Otsego Bap. Association per Rev. A. Bennett, agent of the Board,	95,00	1428,10
New York city, Rev. William A. Hallock	10,00	
do. do. do., For. Miss. Soc. of 1st Bap. church and congregation, Lewis Denney tr., Thos. T. Devan, per John Stelle,	100,00	
do. do. do., Laurens st. ch., collection, per Wm. Colgate,	13,57	
do. do. do., Oliver st. Female Miss. Soc., per Rev. S. H. Cone,	200,00	
Rev. Luke Davis, per Wm. Colgate,	2,00	
		1782,67

New Jersey.

Piscataqua 1st church Sunday school, per Wm. Colgate,	5,19	
New Brunswick, Hon. Joseph F. Randolph,	10,00	
		15,19

Pennsylvania.

Newtown Female For. Miss. Soc., for Burman mission, 24,00
do. Baptist church, monthly concert, 7,00
per Rev. D. Trites, —— 31,00
Marcus Hook, Bap. church, per Rev. J. Walker, 13,35
Philadelphia, Mrs. Hiles, for African mission, 2,00
do. H. B. Rawlings 2,00
do. J. L. Smith ,50
do. Mrs. Burgess ,50
do. Little girl, per Thos. Blyler, 1,00
do. Jona. Hughes 1,00
do. J. K. McIlvain 2,00
do. William Simpson 1,00
do. Central Bap. ch., mon. con., 5,00
do. do. do. children of a female class in Sabbath school, proceeds of a missionary box, per Miss S. Stokes, 2,75
do. Third Bap. church, mon. con., per Thos. Blyler, 32,00
do. Sansom st. Fem. For. Miss. Soc., collected after sermon by Rev. Mr. Bennett, 15,00
Meadville Bap. church, per Rev. W. W. Locke, mon. concert, 2,00
Chesnut Hill, monthly concert, 7,06
do. do. Mrs. Eliza J. Young, for Burman bible, 1,50
West Chester, a friend ,50
Muncy, Alexander Fisher 3,00
Am. Bap. Pub. and S. School Soc., for tracts in Germany, per Rev. B. R. Loxley, 92,49
—— 215,65

Delaware.

Wilmington, Rev. George J. Carlton, the principal and interest of a note against ——, per J. C. Crane, 68,00

Maryland.

Baltimore, Bap. Fem. Miss. Soc., Mrs. James Wilson treasurer, 200,00
do. Foreign and Domestic Male Miss. Soc. of the 1st church, A. W. Poulson treasurer, 500,00
—— 700,00

District of Columbia.

Washington, Rev. Dr. Chapin, 50,00
do. 1st Baptist ch., as follows,
Rev. O. B. Brown 10,00
Mrs. O. B. Brown 5,00
Mrs. Ratcliffe 5,00
J. S. Meehan 5,00
William Q. Force 5,00
Mrs. Tuley 2,50
W. V. H. Brown 10,00
J. McCutchen 30,00
Miss M. McCutchen 10,00
Miss Mary Quincy 3,00
Public collection, 19,50
—— 105,00
do. John Davis, of Abel Navy Yard, 20,00
do. Navy Yard Bap. church, as follows,
A. Rothwell 10,00
Mrs. E. Dewees 10,00
Mrs. James Cull 5,00
R. P. Anderson 10,00
Public collection, 15,00
—— 50,00
—— 225,00

Virginia.

Virginia Bap. For. Miss. Society, A. Thomas treasurer,
Collected by Rev. Wm. Mylne, for building a house of worship at Bassa Cove, 50,00
A Baptist minister 50,00
Sundry persons 15,00
—— 115,00
Fredericksburg, John Teasdell 5,00
do. contribution 22,57
do colored members, for African mission, 7,47
—— 30,04
Richmond, Female Miss. Soc. of the 1st Bap. church, Mrs. A. Thomas treasurer, 100,00
—— 250,04

North Carolina.

Wilmington, Bap. church and congregation 52,00

South Carolina.

Newberry, Hon. John K. Griffin 10,00
Beaufort, Rev. R. Fuller 50,00
Charleston, M. T. Mendenhall 10,00
do. a friend 2,00
do. A. Bolles 5,00
—— 77,00

Georgia.

Washington, Rev. Dr. Mercer 20,00
Penfield, Hon. A. Janes 5,00
Augusta, Mrs. W. H. Turpin 50,00
do. Mrs. Ann Milledge 10,00
do. 1st Colored ch., contribution, 22,11
Eatonton, Thomas Cooper 100,00
do. a friend to missions 200,00
per Rev. J. Peck, —— 300,00
Palmyra, Lee Co., Hon. Lott Warren 10,00
—— 417,11

Alabama.

P. S., per Rev. Spencer H. Cone, 10,00

Kentucky.

Russellville, Norton & Brother 10,00

Ohio.

Rockport, Henry Alger, per Wm. Colgate, 26,00
Lockland Bap. ch., 3,50
do. do. do., for Burman bible, 3,50
per Rev. D. Bryant, —— 7,00
Cincinnati, Ninth st. Baptist ch., J. W. Shepard tr., 245,06
East Lebanon, Bap. ch., per W. R. Collett, 50,00
—— 302,06
—— 328,06

Illinois.

Rock River Association, Nathaniel Crosby tr., per Rev. S. S. Whitman, 19,00

Wisconsan.

Milwaukee, monthly concert, 1,00

LEGACY.

Litchfield, Ct., Mrs. Mercy Kellogg, deceased, per Rev. Elijah Baldwin, 10,00

$4464,13

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. JUNE, 1841. NO. 6.

Baptist General Convention for Foreign Missions.

MINUTES OF THE TENTH TRIENNIAL MEETING.

Convention met in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on Wednesday, April 28, 1841, at 10 o'clock, A. M.

Brother Philip Montague, of Virginia, by request of the President of the last Convention, offered prayer.

The President, by request of the pastor of the church, welcomed the brethren to their place of worship and their homes, with cordial and fraternal love.

Credentials of delegates were then received, and engrossed for a committee of elections, to be hereafter appointed.

The Convention proceeded to the choice of officers.

Brethren James C. Crane, of Richmond, George W. Norris, of Baltimore, and Garrett N. Bleecker, of New York, were appointed tellers.

Voted to elect the President of the Convention, and the Secretary and Assistant Secretary, on one ballot. The Rev. S. H. Cone stated that having been honored for nine years past with the appointment of President of the Convention, he desired, for weighty and important reasons, to decline a re-election.

The following were elected officers of the Convention.

WILLIAM B. JOHNSON, *President.*
RUFUS BABCOCK, JR., *Secretary.*
JAMES B. TAYLOR, *Assistant Secretary.*

On taking the chair, the President addressed the Convention, adverting to the distinguished character and services of those who had preceded him in that office, and expressing a deep sense of the responsibilities which it imposed.

Resolved, That brethren H. Lincoln, Eli Ball, G. S. Webb, J. J. Finch, and John R. Ludlow, be a committee to examine the credentials of the delegates to this Convention, and report.

The Committee subsequently reported the following names of persons entitled to seats in the Convention:

MAINE.

Bowdoinham Bap. Miss. Soc.—S. Adlam.
Cumberland Baptist Foreign Missionary Society.—*Thomas O. Lincoln.
Portland, 1st Bap. ch.—J. T. Champlin.

NEW HAMPSHIRE.

Baptist State Convention.—E. E. Cummings, Samuel Cooke, D. D. Pratt, A. T. Foss, G. Williams, J. N. Brown, E. B. Smith.

*Absent.

Bap. State Convention.—B. M. Sanders, Thomas Stocks, Jonathan Davis, *John E. Dawson, *A. T. Holmes.

OHIO.

Ohio Bap. For. Miss. and Bible Soc.—Jonathan Going.

Cincinnati, 1st Bap. ch.—W. H. Brisbane.

" *9th st. Bap. ch.*—S. W. Lynd, *J. W. Sheppard, *P. P. Wells.

KENTUCKY.

Russelville ch.—Silas Webb.

ALABAMA.

Baptist State Convention.—*Basil Manly, Jesse Hartwell, *J. H. De Votie, *D. P. Bestor, *M. P. Jewett, *Wm. Tryon, *W. Jenkins, *W. C. Crane, *Thos. Chilton.

MISSISSIPPI.

Bap. State Convention.—T. G. Blewett.

ILLINOIS.

Baptist State Convention.—*J. M. Peck, *James Lemen, *I. T. Hinton, Wm. F. Boyakin.

INDIANA.

General Association of Baptists.—Geo. C. Chandler.

MICHIGAN.

Baptist State Convention.—*O. C. Comstock, Elon B. Galusha.

Present 261,—Absent 59,—Whole number 320.

Resolved, That brethren Solomon Peck, S. P. Hill, and George F. Adams, be a committee to arrange the religious services of the Convention.

Resolved, unanimously, That our grateful acknowledgments are due to brother Spencer H. Cone, late President of the Convention, for the faithfulness and ability with which he has, for nine years, discharged the laborious duties of the station from which he has now, in consonance with his own wishes, retired.

Resolved, That during the meeting of this Convention, all committees be nominated from the chair.

A communication from the Trustees of Columbian College, stating the condition and prospects of the institution, and requesting the nomination of a list of fifty names from which a board of Trustees may be elected, was read. The following brethren were appointed a committee to prepare a list of names: Stephen Chapin, Jas. E. Welch, John Smitzer, Jonathan Davis, of Georgia, and J. B. Jeter.

Resolved, That after this day the Convention adjourn regularly at the hours of 1 and 6, P. M. each day, and re-assemble at 9, A. M., and 3, P. M.

Resolved, That when this session adjourns, it adjourn to meet to-morrow morning, at 9 o'clock.

Resolved, That the Report of the Board be read immediately upon the opening of the session to-morrow morning.

Resolved, That a Committee be appointed to recommend a place for holding the next Triennial Meeting of the Convention, and to nominate individuals to deliver the introductory discourse.

Brethren B. M. Sanders, Cumberland George and R. H. Neale, were appointed the committee.

Adjourned. Prayer by br. Stephen P. Hill, of Baltimore.

In the evening at half past 7 o'clock, a crowded assembly was convened in the meeting-house of the Sharp street church, when, according to appointment, brother Richard Fuller, of Beaufort, S. C., delivered a discourse from John xii, 32: "*And I, if I be lifted up from the earth, will draw all men unto me.*" The interest of the occasion was heightened by the presence of the Chinese brother Avung, who sang a hymn in the Karen language.

Thursday, April 29, 9 o'clock, A. M.

The session was opened by singing a hymn, and prayer by br. Cone.

The Report of the Board was read by br. Solomon Peck, one of the Secretaries.

Resolved, That the Report now read be accepted, and printed under the direction of the Board. (See page 153.)

On motion, the President led in thanksgiving and prayer to God in view of past success and of the necessity of Divine influence in future operations.

Resolved, That a committee of five be appointed to take into consideration so much of the report of the Board as relates to the appointment of an Executive Committee, and the introduction of honorary Vice Presidents and Managers. The committee chosen were brethren N. Kendrick, A. Hall, A. Caswell, D. Dodge and W. F. Boyakin.

Resolved, That brethren Daniel Sharp, Jesse Hartwell, James Furman, G. B. Ide and Alfred Bennett, be a committee on the Asiatic Missions.

Resolved, That brethren S. H. Cone, T. Stocks, O. B. Brown, Jno. Peck and D. Benedict, be a committee on the Indian Missions.

Resolved, That brethren R. Fuller, J. S. Bacon, W. Crane, S. Lynd and J. H. Kennard, be a committee to report on the African Missions.

On motion, brethren B. T. Welch, I. Chase, A. M. Poindexter, W. Hague and J. O. B. Dargan, were appointed a committee on the European Missions.

Resolved, That the election of Officers of the Board and Managers be the order of the day for to-morrow morning, and that this election take place by ballot.

Resolved, That the Secretaries be authorized to prepare a printed list of the names of those who constituted the last Board, for distribution.

Resolved, That the Secretaries of the Board be requested to prepare an abstract of their annual Report this day presented, embracing the number and location of the missions and stations, the number and stations of the missionaries and assistants, the number, locations and operations of the printing establishments, the number of churches and members, and additions by baptism during the year, the state of the treasury and wants of the Board; to be printed during the present session of the Convention, for the use of the members;—and that each ministering brother present be requested to preach to his people, on his return, a missionary sermon, in which these important statistics shall be embodied. (See close of the Annual Report.)

The committee to nominate a list of names from which to elect Trustees for Columbian College, reported.

On motion, the report was adopted, as follows:

The Committee appointed to prepare a list of fifty names from which thirty Trustees of Columbian College may be elected, beg leave to report the following :

Heman Lincoln, Mass.	S. P. Hill, Md.	Dr. Moore, N. C.
Lucius Bolles, "	G. S. Webb, N. J.	Wm. B. Johnson, S. C.
N. Brown, R. I.	Eli Ball, Va.	I. L. Brook, Geo.
S. H. Cone, N. Y.	J. B. Jeter, "	R. Fuller, S. C.
W. W. Todd, "	J. B. Taylor, "	J. B. O'Neall, "
Wm. Colgate, "	J. S. Baker, Geo.	Wm. H. Turpin, Geo.
B. T. Welch, "	Thomas Huggins, Va.	Jesse Mercer, "
R. Babcock, Jr., "	Robert Ryland, "	M. A. Cooper, "
Geo. B. Ide, Penn.	A. M. Poindexter, "	Wilson Lumpkin, "
R. W. Cushman, "	T. Meredith, N. C.	R. M. Johnson, Ky.
Wm. Crane, Md.	Wm. Jordan, "	John McLean, Ohio.

R. B. C. Howell, Ten.	Peter Force,	D. C.	Jno. Withers,	D. C.	
Jesse Hartwell, Ala.	John Safford,	"	A. K. Parris,	"	
T. S. N. King, Miss.	J. L. Edwards,	"	Thos. P. Jones,	"	
Henry Ellsworth, D. C.	Geo. Wood,	"	Dr. Broadhead,	"	
J. S. Meehan, "	M. Nourse,	"	Geo. Kendall,	"	
Andrew Rothwell, "	J. L. Skinner,	"			

Adjourned. Prayer by br. Sharp, of Boston.

Afternoon session.

Prayer by br. J. N. Brown, of New Hampshire.

On motion, brethren in the ministry, of good standing, in the Baptist denomination, were invited to participate in the deliberations of the Convention.

The following brethren accepted the invitation:

Wm. J. Childs, Nanjemoy, Md.	E. T. Winter, Fredericksburg, Va.
Joseph H. Jones, Rockville, "	H. Sever, Neponset, Mass.
Joseph Mettam, Pikesville, "	Martin Byrne, Robbinston, Me.
Isaac Sawyer, Deerfield, N. H.	

Resolved, That brethren E. Galusha, R. Turnbull, Thomas Hume, Jno. Finlay, Wm. F. Nelson and Addison Hall, be appointed a committee on Agencies.

Resolved, That a committee of Finance, consisting of brethren Jno. O. Choules, J. B. Jones, Wm. Colgate, Thos. Stocks and Jas. Thomas, be appointed.

The report of the committee on Elections was read in part, and recommitted.

The committee on religious services presented the following report, which was on motion adopted.

The committee on Religious Services respectfully submit:

That this evening be set apart by the Convention for devotional and other religious exercises: that thanks be rendered to God for the support which He has given to the object and operations of this Convention, and supplication made that He would graciously continue His favorable regards; that He would especially bestow large measures of wisdom and love upon the Convention, its officers and agents, and upon the churches, associations and individuals whom the Convention represents, and greatly enlarge the number and the liberality of contributors to its funds; that He would regard with special concern the missionaries of the Convention, at their several posts of labor and suffering, on our western borders and in foreign lands; that He would prolong their lives and renew their strength and endow them abundantly with every needed qualification for the successful prosecution of their arduous service; and above all, that He would shed down the enlightening, quickening and consoling influences of the Holy Spirit upon the nations to whom they have been sent, and speedily give His word free course over the face of the whole earth;—services to be conducted by brethren Jeter and Hume, of Virginia. *Also*, That during the meeting, opportunity be given for missionary addresses from brethren Ide of Philadelphia, Sears of Massachusetts, and A. Bennett and Cone of New York. S. PECK, *Chairman.*

Resolved, That in the election of Officers and Managers, the Convention will ballot for eighteen Vice Presidents.

Adjourned. Prayer by br. Going, of Ohio.

In the evening, according to the recommendation of the committee on Religious Services, prayers were offered by brethren Jeter and Hume, extracts from the annual report were read by one of the corresponding secretaries of the Board, and interesting addresses were delivered by brethren Ide, Sears, Bennett and Cone.

Friday, April 30.—Morning session.

Prayer by br. Healy, of Baltimore.

The Treasurer of the Board read an abstract of his Report, whereupon, on motion, it was accepted and committed to the committee of Finance. (See Treasurer's Report on subsequent pages.)

On motion, after some conversation, and prayer by brethren Fuller and Galusha, the Convention proceeded to the election of Officers of the Board and Managers.

The following tellers were nominated by the chair: brethren J. C. Crane, Wm. W. Keen, G. N. Bleecker, J. E. Welch, J. J. Finch, J. Culpepper, Jr., Wm. Sands, B. R. Loxley, H. S. Washburn and J. R. Ludlow.

Voted, That this Convention will give place, tomorrow morning at 9 o'clock, to the Am. Bap. Home Mission Society for the completion of its business.

On motion of br. H. Lincoln, *Resolved unanimously*, That this Convention cherish a grateful remembrance of the labors, the counsels, the prayers and the munificent contributions of our aged brother and father, *Jesse Mercer*, one of its early and devoted friends and for many years the President of its Board; who has now declined a re-election, and who, amidst sickness and domestic affliction and in the prospect of soon finishing his course, has manifested a father's solicitude for our united and vigorous prosecution of the great work of commending "the glorious gospel of the blessed God" to the perishing millions of the human family.

On motion of br. S. Peck, *Resolved unanimously*, That the thanks of this body be presented to br. Fuller for his sermon delivered before the Convention on Wednesday evening, and that he be requested to furnish a copy of the same, to be placed at the disposal of the Board.

Adjourned. Prayer by br. Chapin, of the District of Columbia.

Afternoon session.

Prayer by br. Dodge, of Penn.

The Committee on the place of holding the next triennial meeting and for nominating preachers, reported as follows:

The Committee of nomination recommend that the next triennial meeting of the Convention be held with the First Baptist Church in the city of New York, and that br. Samuel Lynd, of Cincinnati, be appointed to preach the introductory discourse; br. Barnas Sears, of Massachusetts, his alternate. B. M. SANDERS, *Chairman.*

The report of the Committee was adopted. (Reconsidered p. 151.)

Resolved, That this Convention entertain a grateful sense of the liberality exhibited towards the Board by the American Tract Society, and recommend that Society to the prayers and efforts of our churches.

The committee on Elections reported the absence of two members, Ball and Finch, and requested that their place should be filled. Brethren Hume of Virginia, and Nelson of Massachusetts, were appointed.

The committee on Asiatic Missions presented their report, which was read, and adopted.

The Committee to whom was referred so much of the report of the Board as relates to Asiatic Missions, beg leave to report:

That in view of the detailed and interesting statement of facts contained in the report, the committee deem it unnecessary to do more than urge a proper attention to that document.

The facts and suggestions contained in it, are entitled to the most serious consideration of the members of this body. The position which we occupy (as a denomination) is one of peculiar and solemn interest. As disciples and servants of Jesus Christ, we are placed under obligations absolute, and infinite—obligations which can no more be measured than the amazing condescension of God in making us the objects of his favorable regard, or the value of the price paid for our redemption in the blood of His Son. These obligations we have, each one by his own act, acknowledged. In that holy rite in which he gave his deliberate and public expression of allegiance to the King in Zion, each one of us became a spectacle to God, to angels, and to men. This surrender of self to the supreme authority of God our Savior, repeated on that occasion when the believer, who had given himself to the Lord, gave himself to his brethren by the will of God, is yet again repeated on such an occasion as that which finds us assembled together. For, what is the meaning of our holy convocation? What are the principles on which we meet and deliberate and resolve and act? Is it not admitted, nay, rather acknowledged, that there is a *work* to be done—a work to be done *for God*—a work which *we* may do—a work which *He requires* us to do?

Your reply to this question, your committee are sure, will come as from one heart and with one voice. But if this be answered, other questions meet us. How much of this work shall we do? What limitations shall bound our endeavors? Shall we do as much of it as we can, or as much as we please? Shall our exertions terminate with our ability or our convenience? These are not idle questions. They ought to be answered. They have been answered. They have not been verbally presented, nor have we given a verbal reply. Our reply has been louder than words. Our actions have been our answer. Fathers and brethren, what have been our actions? We have enjoined a curtailment of efforts for the salvation of the heathen. The Board have been compelled not only to forego the occupancy of important fields, to which the finger of God was plainly pointing them, but to withhold the seed where they had prepared to sow it. Their Report informs us of the number of our American missionaries in Asia diminished during the last year—the publication of Christian books lessened while the demand for them has increased. It tells of schools which could be increased if the means of sustaining them were furnished, and alludes to candidates for missionary work detained for want of funds.

Now let us ask, are these things right? Do they comport with the precepts of the gospel, the word by which we shall be judged in the last day? Do they agree with the example of early Christians, who for the sake of Christ took joyfully the spoiling of their goods—or of Paul, who counted not his life dear unto him that he might finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God? Do they agree with the conduct of our missionary brethren, who have devoted themselves to self-denial, and their children to poverty for the gospel's sake? Can we shelter ourselves from this contrast, in the thought that the obligations of Judson and Wade, of Paul and the early Christians, were greater than ours? From what were they delivered, from which we were not? Was it from the dominion of sin? So were we. Was it from wrath? So were we. And if the price of their redemption was the blood of Christ, it was of ours. If they gave their all, who of us are at liberty to give less? With how much less than a surrender of our whole selves will God be pleased? Does he not demand that the same mind shall be in us which was in Christ, and did not that mind lead him to despise the cross and endure the shame? And do our past exertions—do our present aims, come up to this spirit? If they do not, how shall we explain the fact, how excuse ourselves? These are questions which it becomes us each one to ask himself, and to ask himself as under the very eye of God.

Your committee feel assured that for the restriction of any past effort in behalf of the dying heathen—or for the failure to meet the demands urged by the painful necessities of their actual condition, no reason can be assigned which does not inculpate ourselves. Are we not saying, Lord, Lord, while we do not the things which Jesus says? Does not our love exist in word and in tongue, more than in deed and in truth? Has the abundance of our joy and our deep poverty abounded to the riches of our liberality? Or have we not, rather, been giving only out of our abundance? The holy self-devotion of the first Christians, if it pervaded our ministry and our churches, would undertake and execute plans of benevolence with which our present operations would shrink from a comparison.

Your committee, however, do not regard these facts as proofs of insincerity in the professions of our ministers and people. They rather regard them as the fruit of a weakened sense of individual responsibility, produced by the conviction that so large a number are engaged in the same cause. The remedy of the evil they believe will be found in each one of our ministers and of the members of the churches resolving care-

fully to consider and faithfully to meet *his own* obligations, by his personal contributions and prayers, and by his endeavors to incite others to do their duty. And, this spirit spread throughout our churches, who can tell how rapid will be the spread of our Redeemer's kingdom—how early the period when all nations shall call Him blessed?

JAMES FURMAN, on behalf of the Committee.

DANIEL SHARP, *Chairman.*

The committee on Indian Missions presented their report, which was read, and made *the order of the day for Monday next.*

The report of the committee on the African Mission was read, when, on motion, the report was adopted.

The committee to whom was referred so much of the annual report as relates to Missions in Western Africa, beg leave to report:

Your committee feel great pleasure in contemplating the course of Divine Providence in regard to this mission during the past three years. Its interests have been prospered, and the prospect of extensive usefulness is now much more promising than at any former period. The recommendation to their Board, by the last Triennial Convention,—to promote, as far as possible, the establishment of primary schools among both natives and colonists, and to send out, as soon as practicable, a printing press and materials for furnishing books, &c.,—has been complied with. Schools have been sustained at the several stations, and a press is now on the ground, which will be ready for employment as soon as a printer can be found to superintend its operations. There is an earnest demand for schools among the tribes bordering upon the colony. Several of these tribes have been led, by recent events, to place themselves under the protection of the colonists, and they express a strong desire to partake with them of the privileges of the gospel and the blessings of civilization. This part of the field is thus rapidly widening, and increasing in interest in a like proportion.

The late important discoveries connected with the long lost river of the desert, have opened a broad and attractive region for commercial and benevolent enterprize. The former will not be slow in entering that field—nay, it has already entered. An extensive expedition has been fitted out from Great Britain; and it becomes the Christian community—it becomes us as an integral portion of that community, and especially, as *American* Christians,—to see that the light of the precious gospel, *borne by the living teacher*—that the spirit of Christianity, *borne in the heart and in the life of the missionary of the cross*, should follow close upon the footsteps of that commercial enterprize, which seeks only worldly aggrandizement and worldly gain. It is true, that two missionaries with their wives have been sent out by the Board, during the past year; but what are these among the benighted millions in the interior of Africa, who have never heard the gospel?

One of our missionaries at Liberia has, in the wisdom of an inscrutable Providence, been removed by death during the past year, and the others are asking earnestly for additional help. Your committee cannot but express the hope that the prayers of his people will prevail with God, and that their contributions will enable the Board to sustain this mission with becoming vigor, and to increase the number of laborers, as its interests or its exigencies may demand.

They therefore beg leave to offer the following resolution:

Resolved, That the tokens of Divine favor which have been bestowed upon our mission in Western Africa during the past three years, call for the devout gratitude of our hearts, and that the events in Providence which seem to be enlarging the field of labor and greatly increasing the prospect of usefulness, call upon us and upon the churches connected with this body, for earnest prayer and increased exertion, that we may be enabled, in a suitable manner, to occupy that wide and interesting field.

All of which is respectfully submitted. R. FULLER, *Chairman.*

The report of the committee on Obituary Notices was read, and on motion it was adopted, as follows:

To recall to mind the virtues of the departed, is one of the best means of improving those of the living.

It is, therefore, no less the dictate of our highest interest, than it is a compliance with the promptings of affection, to rescue from forgetfulness, the names of those with whom we have taken sweet counsel, or with whom we have joined hand in the service of our Lord.

Since the last Convention, the Recording Secretary of your Board has been removed: the name of Knowles has been added to the number of those who rest from their labors, and are receiving the blessing of the dead who die in the Lord.

In the sentiments expressed in a series of resolutions adopted by the Board a few days subsequent to his death, the committee are persuaded our whole denomination participate; and would recommend that those resolutions be placed on our minutes as expressive of the sense of this Convention. They are as follows:

"*Resolved*, That in the general grief created by this event, the Board deeply participate.

"*Resolved*, That the Board are specially sensible of the loss which they have sustained, in view of the wakeful interest which was ever manifested by their beloved brother in the cause of Foreign Missions, and the distinguished ability with which he counselled and labored for its successful prosecution.

"*Resolved*, That while we cherish a spirit of humble deference to the divine appointment, which has so suddenly bereaved us of our brother, in the midst of his usefulness,—it becomes us also to exercise devout gratitude to God, for the eminent services which he was enabled to render for so long a period, and for the bright example which he has left for our imitation.

"*Resolved*, That the Board tender to the afflicted widow and family of the deceased, the assurance of their Christian sympathies, and that the senior Corresponding Secretary be requested to communicate to the same a copy of the above Resolutions."

Since the last Convention, also, the names of Jones, and Rollin, and Merrill, and Macomber, and Crocker, have been added to the bright roll of those who have finished their course with joy, and passed from the missionary field to their reward.

Of some of our deceased missionaries, we have biographies, by which, though dead, they yet speak in behalf of the perishing heathen. Of others, possibly memoirs may yet be given to the public through the agency and interest of personal friendship. But there are many the memory of whose piety and self-sacrificing devotion to the missionary work, after lingering a few years in the circles of those who knew them personally, is in danger of being lost; and with it, the influence of their examples from among the living.

To prevent this, the committee believe an obituary volume, consisting of brief memoirs of those who have fallen in our service, should be prepared and given to the churches, while yet the materials are obtainable from those who live to remember and to love the early developments of their piety and missionary zeal. They ask leave therefore, to suggest a recommendation to the Board, that they cause to be prepared and published, a volume of brief memoirs of deceased missionaries; which may form the first of a series, of the character and title of the "Missionaries' Memorial."

Respectfully submitted. R. W. CUSHMAN, on behalf of the Committee.

The committee on Changes in the Board, &c., presented their report, which was read, and on motion it was laid on the table.

The tellers, appointed to examine the ballots, reported in part.

Resolved, That when the Convention adjourns, it adjourn to meet in the basement room at half past 7 o'clock this evening.

The committee on Finance reported. Whereupon, on motion, the report was adopted.

The committee on Finance respectfully submit,—

That we deeply regret to find a balance of $1200 due to the Treasurer, and an aggregate receipt of funds totally inadequate to the *existing operations* of the Board. We therefore advise all diligence and energy in the collection of funds, and beseech the churches to renew and multiply their contributions, as without such a course we cannot discharge our duty to the heathen, or assume our proper place among the armies of the living God. We further respectfully suggest, that the agents of the Board turn their especial attention to an effort among our wealthy churches, and endeavor to secure the support of a missionary or native preacher,—the one at an expense of $400, the other $100. JNO. O. CHOULES, *Chairman.*

On motion, at his request, br. Galusha was excused from serving on the committee on Agencies. Br. J. E. Welch was substituted in his place.

Adjourned. Prayer by br. Sanders, of Georgia.

Evening session.

Opened with prayer by br. Babcock, of New York.

Resolved, That the report of the tellers on the election of Officers and Managers in the Board of the Convention, be now made in full.

There being a deficiency of six Managers, on motion the Convention proceeded to ballot.

The following were duly elected Officers and Managers of the Board:

DANIEL SHARP, *President.*

Vice Presidents.

SPENCER H. CONE, N. Y.	THOMAS STOCKS, Geo.
NATHANIEL KENDRICK, "	STEPHEN B. MUNN, N. Y.
STEPHEN CHAPIN, D. C.	JONATHAN GOING, Ohio.
F. WAYLAND, JR., R. I.	*JEREMIAH CHAPLIN, N. Y.
JESSE MERCER, Geo.	JOHN H. COTTON, Vt.
WM. T. BRANTLY, S. C.	RICHARD FULLER, S. C.
BASIL MANLY, Ala.	G. S. WEBB, N. J.
JESSE L. HOLMAN, Ind.	ARCHIBALD THOMAS, Va.
JOHN L. DAGG, Ala.	RICHARD FLETCHER, Mass.

LUCIUS BOLLES, SOLOMON PECK, } *Corresponding Secretaries.*

BARON STOW, *Recording Secretary.*
HEMAN LINCOLN, *Treasurer.*
LEVI FARWELL, *Assistant Treasurer.*

Managers.

Joel S. Bacon, Mass.	R. B. C. Howell, Ten.	John M. Peck, Ill.
Eli Ball, Va.	George B. Jde, Penn.	Aaron Perkins, N. Y.
A. J. Battle, N. C.	Henry Jackson, Mass.	Barnas Sears, Mass.
A. M. Beebee, N. Y.	Jeremiah B. Jeter, Va.	Adiel Sherwood, Geo.
Alfred Bennett, "	Noble S. Johnson, Ohio.	Benjamin Smith, Mass.
Irah Chase, Mass.	William Leverett, Mass.	Eli B. Smith, N. H.
William Colgate, N. Y.	James M. Linnard, Penn.	Charles G. Sommers, N. Y.
O. C. Comstock, Mich.	James H. Linsley, Con.	Ebenezer Thresher, Mass.
John Consant, Vt.	S. W. Lynd, Ohio.	Charles Train, Mass.
William Crane, Md.	Howard Malcom, Ky.	John Wayland, Mass.
Albert Day, Con.	Isaac Newton, N. Y.	Bartholomew T. Welch, N. Y.
J. H. Duncan, Mass.	Robert E. Pattison, R. I.	N. W. Williams, Mass.
W. W. Everts, N. Y.	John Peck, N. Y.	Wm. R. Williams, N. Y.
William Hague, Mass.		

Ex officiis, { WM. B. JOHNSON, *President of the Convention.* / RUFUS BABCOCK, JR., JAMES B. TAYLOR, } *Secretaries* "

The following resolution was proposed:

Resolved, That the Constitution or By-Laws be amended by inserting the word "*two*" before the word "Vice Presidents" in the 2d line of the 4th article, and that it take effect from the commencement of the next meeting of the Convention.

It was also proposed, that the constitution be so amended as to make it necessary that a Vice President be appointed for each of the States.

*Since deceased.

On motion, the whole subject was referred to the Acting Board, to report at the next triennial meeting of the Convention.

Adjourned. Prayer by br. O. B. Brown, of Washington, D. C.

Saturday, May 1.—Afternoon session.

Prayer by br. Denison, of Connecticut.

The report of the committee on Publications was read, whereupon, on motion, it was adopted.

Your committee to whom was referred the Publications of the Board, would respectfully report:

That in our judgment great importance is to be attached to the circulation of full and correct intelligence upon the subject of missions, among those whose prayers, contributions and active energies should be secured for the great cause in which we are engaged. The true Christian, in the lively exercise of the spirit of piety, needs only to know his duty, to be induced to perform it. Our brethren constitute no exception to this rule. Spread among them missionary intelligence; let them see heathenism in all its debasing influences, and christianity in all its loveliness; let them hear the last, great, though yet unfulfilled command of our ascended Lord; let their faith be assisted by what may be seen, heard, and felt, in regard to the success which has attended our missionary labors; and their hearty, cheerful, and steady co-operation is secured. We have never known of an instance in which an individual has, through the organs of the Board, become thoroughly acquainted with the missionary work, where a spirit of Christian enterprize, a zeal for the cause of God among the heathen, has not been the result. With these views, we would recommend to the Convention the adoption of the following resolutions:

Resolved, 1. That the Convention approve of the suggestions in the report respecting Missionary Tracts, and would recommend, as suitable topics for some of them,—the harmony and necessary connexion between the belief of the doctrine of grace and Christian effort—the entire consecration of person, time, and property, implied in a religious profession—facts which afford a triumphant refutation of charge of peculation in the missionary enterprize—narratives of conversions among the heathen, &c.

Resolved, 2. That occasional papers, containing peculiarly interesting intelligence and pungent appeals, and coming as fresh communications, would exert more influence than similar matter communicated through the more usual channels.

Resolved, 3. That the Missionary Magazine, the most important of the publications of the Board, ought to be universally circulated, and that it be recommended to the churches to adopt immediate and efficient measures for supplying themselves with such numbers of it, as will afford all their members an opportunity of becoming fully acquainted with the operations of our Board and of kindred institutions.

All which is respectfully submitted. J. GOING, on behalf of the Committee.

The report on Changes in the Board, &c., was on motion taken up—whereupon after much discussion it was referred to a select committee consisting of brethren Kendrick, Dodge, Boyakin, Cone, Sears, S. Peck and Chapin.

Adjourned. Prayer by br. Hill, of New York.

Monday, May 3.—Morning session.

Prayer by br. Perkins, of New York.

The report of the select committee on Changes in the Board, &c. was presented and read, whereupon on motion it was unanimously adopted.

The special committee to whom was referred the report of the committee on Changes in the Board of Managers, beg leave to report:

Your committee, after having prayerfully weighed the subject submitted to their consideration, would say, that although they believe it would be better to reduce the number of the Board of Managers, a large proportion of whom should reside at the seat of the Board's operations;—yet as this cannot *now* be done, they would submit the following resolutions—viz.:

1. *Resolved*, That the Board of Managers of the Baptist General Convention be in-

structed at their first meeting after the rising of this body, to designate fifteen of their own number, whose names shall be published in their annual reports, and who shall be residents in Boston and vicinity, to be their ACTING BOARD, any *seven* of whom shall be a quorum for business.

2. *Resolved*, That to this *Acting Board*, at all times responsible, shall be referred our missionary business, which may arise between the meetings of the Board of Managers, to whom they shall make annual reports of all their doings.

3. *Resolved*, That the word *five* in the latter clause of the fifth article of the By-Laws of the Convention be stricken out, and the word *seven* be substituted in its place, so that the clause will read, "but at other meetings *seven* shall be the quorum."

All which is respectfully submitted. In behalf of the committee.

NATH'L KENDRICK, *Chairman.*

The report on Indian Missions was on motion taken up and read.

A substitute for the resolutions contained in the report was proposed, when, after much discussion, on motion the Convention

Adjourned. Prayer by br. Galusha, of New York.

Afternoon session.

Prayer by br. Ide, of Philadelphia.

The substitute for the resolutions recommended by the committee on Indian Missions, being still under discussion, several brethren gave a free expression of their opinions, when, the hour having arrived for adjournment, the Convention determined to meet this evening at half past seven o'clock.

Adjourned. Prayer by br. Church, of New York.

Evening session.

Prayer by br. Bacheller, of Massachusetts.

The report of the committee on Indian Missions having been amended, was adopted and ordered to be printed.

The committee to whom was referred so much of the report of the Board of Managers as relates to the operations of the Convention among American Indians, beg leave to report:

That having given to the subject all the consideration which time and circumstances would permit, they have arrived with entire unanimity of sentiment, at the following conclusions.

The worthy and efficient missionaries employed by the Board, to labor as preachers and teachers in different tribes, have been blessed with a large share of success in the conversion of this benighted people, within the last two or three years; but your committee have learned with unfeigned regret, that during the same period, the number of Baptist missionaries in the Indian Territory has decreased. We are constrained therefore earnestly to recommend, that as soon as practicable, stronger efforts than those heretofore employed be put forth, that as a denomination we may adequately and faithfully cultivate this interesting portion of the land, of which we believe the Captain of the Lord's host has commanded us to take possession.

We rejoice that the descendants of the native lords of the soil, after being driven by the influence of white men of a foreign clime, from river to river, from forest to forest, over mountains and valleys, have at last found a settled home in the regions of the far west, where they have a country guarantied to them by the faith of the nation, as a permanent residence for all future generations. Here, by the fostering care of the government, and the holy influence of religious institutions, they are acquiring those habits which are essential to their comfort and usefulness on earth, and to their happiness beyond the grave. Already, wholesome laws and courts of jurisprudence are established, and to a cheering extent, the usages of civilized society have superseded their ancient and barbarous customs of retaliation. The benevolent designs of the christian and the philanthropist, in reforming their morals and in promoting their future welfare by the aid of secular as well as religious instruction, may now be carried out with greater facility, and with brighter prospects of success, than at any former period of their history. This long-oppressed and degraded race are gradually apprehending the importance and nature of self-respect; and the consciousness of security in the enjoyment of their national and in-

dividual rights and possessions, and the triumphs of the cross of Christ in the salvation of many of their precious souls, seem to indicate the speedy realization of that favored state of human existence, where the immunities of civilized society and the blessings of the gospel of peace are possessed and appreciated.

Your committee therefore respectfully recommend the adoption of the following resolution:

Resolved, That it is the sense of this Convention that early and energetic measures should be adopted by the Board to give increased efficiency to this department of their operations. SPENCER H. CONE, *Chairman.*

The report of the committee on Agencies was presented, and on being read and amended was on motion adopted.

The committee to whom was referred that part of the report of the Board which relates to the subject of Agencies, beg leave to report:

It is the dictate of wisdom that we employ the best means at our command, in the prosecution of the cause in which we are engaged. The Board has commended to the deliberate consideration of this Convention, the propriety of employing additional agencies in the collection of funds, and your committee believe the suggestion wise. It is not necessary that we inquire into the obligations of the churches and their pastors—what they *ought to do*, to promote the cause of missions; we must take the case *as it is.*

The Board have said, "In the present condition of our churches, *living agencies are necessary;*" and have presented their views at length, of the qualifications of those who should be thus employed. It is a mistaken policy that would select a man for such service, *because* his circumstances in life, or the situation of his family, would permit him to labor with little or no compensation. One man would be cheaper at an ample salary, than another would be, at nothing. The one has no influence, and can exert none, beyond that which his commission gives him;—the other would wield a mighty influence in the community at large, independent of his official character; instead of being carried through the world by the celebrity of the Society he serves, he will support that society as upon his shoulders, and triumphantly bear it onward in the accomplishment of its benevolent designs.

Nor is it every eloquent preacher or sound divine, who would make a good agent for the collection of funds. Not a few learned men appear to be most lamentably deficient in business talent—in good, practical, common sense,—than which, nothing is more indispensably necessary in every day's intercourse with almost every diversity of character.

There is no man more important to any society,—certainly to a missionary society,—than he who goes abroad as their representative among the churches. That it should be so, is a matter of grief before God; and it ought to be a subject of daily prayer, that the time may soon come when all our churches and their pastors will come up to the help of the Lord in missionary labor, and save the cause most of the toil and expense of agencies. *But that time has not yet come;* and hence, your committee beg leave to recommend that the Board be authorized to appoint collecting agents, and to assign them their fields of labor; and that they be authorized also to appoint a Financial Secretary, with a suitable compensation, who shall by and with their advice correspond with the district agents, and, in general, superintend the collecting department of the Board.

All which is respectfully submitted. JAMES E. WELCH, *Chairman.*

The report on European Missions was read, and on motion accepted.

The committee on European Missions have had the subject referred to them under serious consideration, and request leave respectfully to report:

That while deeply impressed with the importance of increased exertion for the diffusion of the gospel in countries professedly christian, but actually involved in the gloom of bigotry or the darkness of infidelity, they are convinced that the Board have done all that prudence will justify, and zeal chastened by discretion demand, in view of the prevailing pecuniary embarrassments that have depressed the country for three years past. The union of the church with the civil power in Europe, presents obstacles more formidable to the advancement of the truth in some lands claiming to be regarded as christian, than exist in pagan Asia; and it is most earnestly to be desired that increased liberality on the part of our churches, should speedily afford the means of enlarging the operations of the Board in Germany, France and Greece, and wherever the beast and the false prophet resist with despotic and unhallowed influence, the grace and glory of the Son of God. There is much to encourage our faith and to animate to renewed ef-

fort, in the fact that the spirit of inquiry is increasing, and opposing influences obviously yielding to the claims and power of the truth; and although at present we must rely more upon the agency of the press than upon the voice of the living teacher, yet we may rejoice in the conviction that our devoted missionaries are now scattering precious seed which must ultimately ripen into an abundant and glorious harvest.

The necessity of a more elaborate report is obviated by the lucid and comprehensive manner in which the subject is presented in the report of the Board. As all that is interesting connected with our mission stations in Europe, is there furnished in minute detail; and as the committee find nothing in their present condition that requires the immediate or special action of the Convention, they refrain from presenting resolutions, but would earnestly and seriously commend our European Missions to the prayers and liberality of our churches.

B. T. Welch, *Chairman.*

Adjourned. Prayer by br. McCoy, of Shawanoe.

Tuesday, May 4.—*Morning session.*

Prayer by br. Solomon Peck, of Massachusetts.

The minutes were read and corrected.

The report of the committee recommending the next triennial meeting of the Convention to be holden with the First Baptist Church of the city of New York, was on motion reconsidered. Whereupon,

Resolved, That the next meeting of the Convention be held with the First Baptist Church of the city of Philadelphia.

Resolved, That the next annual meeting of the Board be held with the First Baptist Church of the city of New York.

On motion of br. Chapin, ***Resolved unanimously,*** That we recommend to the ministers of the several churches connected with this Convention, to preach on suitable occasions upon the importance and influence of fervent prayer in connection with the great missionary enterprize in which we are engaged.

The Treasurer presented an account of moneys received for Foreign Missions during the session of the Convention, amounting to about $15,000.

On motion of br. S. Peck, ***Resolved,*** That the fervent thanks of this Convention are due to our Heavenly Father, that throughout the deeply interesting discussions and transactions of this session, *He* has caused to prevail so large a measure of Christian affection and harmony.

On motion of the Foreign Secretary of the Board, ***Resolved,*** That the Convention tender to the Baptist churches and congregations and other friends of this city, their grateful acknowledgments for the generous hospitality and christian courtesy with which they have been received and entertained during their present session.

Resolved, That the minutes and documents of the Convention be referred to the Board for revision and publication.

Resolved, That a Committee consisting of brethren A. Perkins, Solomon Peck, and Stephen Chapin, be appointed to consider the expediency of so altering the Constitution as to change the time of our triennial meeting; said Committee to report at the next meeting of the Convention.

On motion of br. Sharp, ***Resolved unanimously,*** That the thanks of this Convention be presented to the President for the able, impartial and courteous manner in which he has performed the arduous duties of his station during the present session.

Adjourned, with prayer by the President.

William Bullein Johnson, *President.*

Rufus Babcock, Jr., } *Secretaries.*
James B. Taylor, }

MINUTES OF THE ANNUAL MEETING OF THE BOARD OF MANAGERS.

At a meeting of the Board of Managers of the Baptist General Convention, held at the call of the President, in the First Baptist Church, Baltimore, immediately after the adjournment of the Convention, May 4, 1841;—there were present Messrs. D. Sharp, W. B. Johnson, Stephen Chapin, Jonathan Going, Jno. Peck, S. Peck, S. H. Cone, R. Babcock, Jr., H. Lincoln, J. B. Jeter, C. G. Sommers, I. Chase, J. H. Linsley, Thos. Stocks, N. Kendrick, B. T. Welch, Wm. Colgate, Wm. Crane, G. B. Ide, A. Bennett, J. B. Taylor, Jno. Wayland, B. Sears, A. Perkins, Wm. W. Everts, N. W. Williams, J. S. Bacon.

The meeting was opened with prayer by br. Linsley.

J. S. Bacon was appointed Recording Secretary, *pro tem.*

On motion, a committee, consisting of Messrs. Cone, Sears, and N. W. Williams, was appointed to nominate fifteen persons members of this Board to constitute the Acting Board for the ensuing year.

The following list was reported and unanimously adopted, to constitute

THE ACTING BOARD FOR 1841-42.

D. SHARP,	B. STOW,	I. CHASE,	E. THRESHER,
L. BOLLES,	B. SMITH,	B. SEARS,	N. W. WILLIAMS,
S. PECK,	R. FLETCHER,	W. HAGUE,	JNO. WAYLAND.
H. LINCOLN,	J. S. BACON,	W. LEVERETT,	

On motion, the following resolution was adopted:

Resolved, That the Acting Board be instructed to give immediate attention and distinct prominence to the subject of Indian schools, and that they be especially directed to secure to each individual whom they regard as a school teacher, and who is reported as such to the U. S. government, increased facilities for teaching a school as large a portion of every year as may be practicable.

On motion, *Resolved*, That the Board now proceed, as authorized by the Convention, to elect by ballot a Financial Secretary.

The ballot was taken, and resulted in the unanimous choice of Barnas Sears, as Financial Secretary.

On motion, *Resolved*, That the appointment of preacher for the next anniversary, be referred to the Acting Board.

The Foreign Secretary stated that Daniel J. Macgowan, M. D., of New York City, had offered himself as a missionary to China, and that he was in this city. Whereupon it was

Voted, That brethren Peck, Williams and Bacon be a committee to converse with Dr. Macgowan with reference to his appointment as a missionary, and that they report to the Acting Board in the afternoon.

The meeting was adjourned with prayer by Dr. Kendrick.

J. S. BACON, *Recording Secretary, pro tem.*

Note. The next Annual Meeting of the Board will be held on the last Wednesday in April, 1842, with the First Baptist Church in the city of New York.

Br. R. E. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and br. Pharcellus Church, of Rochester, N. Y., to be his alternate.

TWENTY SEVENTH

ANNUAL REPORT OF THE BOARD.

Presented to the Convention, at Baltimore, April 29, 1841.

MR. PRESIDENT,

The Board of Managers have looked forward to this anniversary with profound interest, and, in concert with Christian brethren in all parts of our extended country, have offered fervent supplication that the deliberations and measures of the Tenth Triennial Convention may be marked with the charity and concord which have characterized the proceedings of every Convention that has preceded it, and may eminently conduce to the furtherance of the great object of their organization—the universal promulgation of the gospel of peace.

The period that has elapsed since the present Board was charged with its high trust, has been one of unusual trial, at home and abroad. The inroads which death has made upon us, though they have been fewer than within some former seasons, have been painfully severe. The late Recording Secretary of the Board, James D. Knowles, of whose piety, sound judgment, and enlarged benevolence, it would be hard to determine which had the preëminence, and whose diligence in doing good was alike comprehensive in its objects and effective in execution, died, in the fulness of his strength, almost immediately on his return from the Convention of 1838. The removal by death, of Mrs. Jones, Mr. Rollin, Mr. Merrill, Miss Macomber, and Mrs. Crocker, of the foreign service, the last two within the year now closing, is also subject of mutual condolence with the Board and its bereaved missions.

That the lives of other missionary brethren have been redeemed from imminent peril and distress, and that the members of the Board, who were honored with your confidence, are so generally permitted to complete the term of their official duty, and to give back their trust to so full a representation of brethren and co-adjutors from every section of our confederacy, on this hallowed occasion, we offer to God our grateful praise.

The peculiar circumstances in which the Board and its missions have been placed within the last three years, to which allusion has just been made, appear to call for a departure from our usual method of report.

The ability of the Board to fulfil its trust, is essentially dependent on the *entireness* of the confidence reposed in it by the community whom it is commissioned to serve. For the generous measure of confidence awarded to the Board hitherto, we are grateful. And so far as a just exposition of our principles and acts shall prove us entitled to its continuance, we indulge no apprehensions of its abatement. Such an ex-

position we propose now to make, with as much particularity as the circumstances of the occasion shall permit. We begin with the

ORGANIZATION AND RELATIONS OF THE BOARD.

1. RELATIONS OF THE BOARD TO THE CONVENTION.

The Board have seen cause to give a public expression to some of their views regarding the intent and nature of their organization, in an *Address* adopted Nov. 2, 1840 (Appendix A). It is stated in that address that the Board is empowered to act for the Convention with reference to one, defined object. We now *add*, that for the prosecution of that object its powers are plenary. Whatever means are best adapted to spread abroad among the heathen and other partially enlightened nations the full light of the knowledge of the glory of God as it shines in Jesus Christ, the Board is authorized to employ them, whenever and wherever it will, to the extent of the resources placed at its disposal. Not only may it commission Christian missionaries to preach the gospel in foreign lands, and provide for their adequate support, but it may furnish all requisite facilities to make their preaching successful. With its preachers it may also send forth school-teachers and bibles and tracts, and so far as the gospel takes effect through their instrumentality, it may virtually become a home organization in the countries being evangelized, educating and sending into the field native teachers and pastors.

The capabilities of the Board are the same as to its domestic operations. Simplicity of object does not involve necessarily inattention to subordinate ends, nor the use of a single order of means. Whatever means are appropriate to secure the continuance or increase of its income, it may constitutionally apply them. It has indeed no concern with individuals or associated bodies beyond the legitimate prosecution of its one great object; but within that range, its powers are unfettered except as they are regulated by a sound Christian discretion.

Charged with so ample discretionary powers, the Board, nevertheless, is not an irresponsible body. Created by the General Convention, to the Convention it is amenable, and *through the Convention* to the societies and individuals therein represented. The Convention has a right to know all its measures and its policy; it can pass upon the same an award of approval or of condemnation, and in the exercise of the right of appointment can confirm or change that policy; it can alter or restrict the powers of the Board, or it may rescind them altogether.

The application of these statements might be manifold. They may serve as a corrective to an error which seems to have possessed some minds, as though the simplicity of our organization were not in every way perfectly adapted to all the diversified operations which may enter into the process of evangelizing the world. They furnish to the Board their warrant and encouragement to seek the hearty coöperation of any and all whom the Convention represents. They indicate distinctly with whom the Convention has deposited its mediate *directory* power, in the conduct of its missionary enterprize, and where lies its security against the abuse of that power. They illustrate the necessity why the Board, being held responsible by the Convention, must assert and enforce a like responsibility to itself of all who are subject to its direction.

To prevent misapprehension, we subjoin:

The Board, in asserting the adequacy of its constitutional powers to all the purposes of its creation, does not claim the exclusive privilege of laboring in this glorious work, nor disparage the coöperation of others: in conceding the right of inquisition to the Convention alone, it seeks no concealment of its aims or doings from any other association or individual. On the contrary, we are forward to communicate all needed information to all who are desirous to know. We are grateful for the sympathy of the kind, the counsels of the wise, and the help of all.

2. CHANGES IN THE BOARD.

On the decease of Mr. Knowles, the Rev. Baron Stow was appointed Recording Secretary of the Board, and the Hon. Richard Fletcher was elected a member, in place of Mr. Stow.

The Convention of 1838 having appointed a third Corresponding Secretary, to be specially charged with the collection of funds, the Board took immediate measures to carry the design into effect, by arranging the duties of the Corresponding Secretaries in three departments; a Home Department, including all the stations in North America, and all the home correspondence, except that which should pertain to the financial operations and to the Foreign Secretary in procuring candidates for missionary service in his department; which was assigned to Dr. Bolles:—a Foreign Department, including all the missions out of N. America; which was assigned to Mr. Peck:—and a Financial Department, including the visiting of churches, associations, conventions, &c., for the purpose of awakening a missionary spirit, and the collection of the necessary funds; including also the charge of the library and cabinet of curiosities at the Rooms,—the home correspondence pertaining to the financial concerns of the Board—the direction of such agents as the Board might appoint, and the collecting of information for the other Secretaries respecting candidates for missionary service; which was assigned to Mr. Malcom. The Foreign Secretary was also requested to edit for the present the Missionary Magazine, and the other Secretaries to aid in the same in their respective departments.

The division of labor contemplated in this arrangement was effected in part, for a short period. But in the following December the Financial Secretary requested liberty to suspend his services for a few months, which was granted, and on further application leave of absence was continued till the tender of his resignation, which was accepted in July, 1840. The consequent accumulation of duties in the other departments of correspondence, induced the Board, in 1840, to provide additional aid in editing the Missionary Magazine, and at the commencement of the present year, in view of the protracted sickness of the Home Secretary, to appoint one of their number sole editor, the compensation of whose services is derived from the avails of the publication. The Board perceive no present necessity for departing materially from this plan. The duties which were assigned to the Financial Department, are, in the main, compatible with those of the Home Secretary, provided that he be relieved on the one part by a continued participation of the Foreign Secretary in the home correspondence, and on the other, by the wonted efficient coöperation of the Treasurer of the Convention; and also pro-

vided, that there be an early and judicious multiplication of domestic agencies.

The expediency of other modifications pertaining to the Board may properly be alluded to in this connection.

The Board transacts its business at monthly, or more frequent sessions, which ordinarily are attended only by a minority of its members, not more than a third, or even a fourth. The entire Board is seldom convened except at its annual meetings. Yet a small minority, if only a quorum be present, act in the name and with the authority of the full Board; and all its members, present or absent, are, in a degree, held responsible. Hence, properly speaking, there is no appeal from the "Acting Board" so called, and the report of its proceedings, and the annual revision of them, is little better than a mere form. It is believed that the annual appointment by the Board, from its own members, of a local *Executive Committee*, which should be charged with the duties of the "Acting Board" and be held directly amenable to the Board appointing it, would concentrate and increase the feeling of personal responsibility in its members, and at the same time reserve to the Board at its annual meetings, a salutary power of sanction, amendment or reversal, as the nature of the exigency might demand. Such an arrangement could be readily adjusted on the election of a new Board, and doubtless would be, were it favorably regarded by the Convention.

The expediency of providing for the appointment to honorary memberships in the Board, annual and for life, is also submitted respectfully to the consideration of the Convention. The pecuniary condition of membership in the Convention is the annual payment of $100. A similar payment, or rather the same, might be allowed to constitute also an honorary membership in the Board for the year or years in which it was made, and the payment of at any one time to constitute an honorary life-membership. A provision to this end would have a direct favorable bearing upon the collection of mission funds; and at the same time promote a feeling of a common interest and of the duty of hearty coöperation in some who, having no personal agency in the doings of the Convention or the Board, are liable to regard them as matters of foreign concernment. As a means of cultivating intimacy of acquaintance, and brotherly love, and mutual sympathy, among many who, though strangers to one another, are pledged to a common cause, the influence, if less necessary, would not be less auspicious. The number of Managers is by the present constitution restricted to forty. It might be deemed unwise to relax the restriction, and an entire substitution of members at short intervals could not be effected without embarrassment. Yet there are hundreds in our wide-spread community, entitled to and enjoying the confidence of their brethren, whose counsels and sympathies and prayers would greatly enhance the benefits and the pleasure of our anniversary meetings. Provision for the election of honorary and foreign members at the annual meetings of the Board might also be made, if judged expedient, as an expression of respect and gratitude to distinguished benefactors.

3. RELATIONS OF THE BOARD TO ITS MISSIONARIES.

The connexion formed between the Board and its missionaries may be considered in various aspects. It is a *voluntary* connexion. No

one becomes a candidate for missionary appointment, unless of his own free choice; and no candidate is entitled to or receives an appointment except as the Board approves. The motives to form the connexion, on either hand, are, professedly, mutual confidence and a common aim, including harmony of views as to the essential modes of operation.

The connexion is designed to be *permanent*, ending only with the life of the missionary; yet liable to disruption at any moment, even though life be continued. Unforeseen contingencies may make it desirable with both parties to sever their connexion, and ordinarily it would not be prolonged beyond the willing concurrence of either. The relation however, is too sacred to be tampered with: it was formed too deliberately and for objects too momentous to be hastily sundered: it involves, at its beginning and its ending, too serious sacrifice or damage to be relinquished for slight cause.

The connexion, *officially and to a limited extent*, is one of *reciprocal direction and acquiescence*. The members of the Board individually, would indeed be far from claiming preëminence above their fellows. In the language of a letter recently addressed by the Board to some of their missionaries in Asia, "They consider their missionaries as embarked with them in a common cause; that one is their Master, and that all they are brethren. As heirs of God and servants of the same Master, they delight to consider themselves as on an equality." On the other hand, in the language of the same document, "We have not all the same office. The missionaries have the honor of offering themselves—the Board have had imposed upon them the responsibility of accepting or rejecting candidates for missionary service." And "when a brother is accepted, it is the duty of the Board to assign his station, to give a general direction as to his duties and labors," &c. This principle, that the directory power lies with the Board, is also recognized in Regulations (B) subscribed by missionaries on their entering into the missionary connexion.

It remains, under this head, to state the principles recognized by the Board in regard to the temporal *support of its missionaries*.

The fundamental principle on this point is, that the missionary "*be* comfortably provided for and supported" by the Board. It is an apostolic injunction, or rather, "the *Lord* hath ordained, that they who preach the gospel should live of the gospel." And it is only on the presumption that this injunction will be faithfully carried out by the Board, in respect to all its missionaries, that other regulations, consentaneous with it, have their justification. The missionary is expected to give himself wholly to the work for which he is sent forth; to engage in no secular business for the purpose of personal emolument; and honestly to transfer to the Board all avails of labor or compensation received for service of any kind (B). In doing this, he relinquishes all means of independent maintenance, and casts himself entirely on the good faith of the Board.

The amount required for a comfortable maintenance, and the best mode of its adjustment, have been with the Board subjects of prolonged and careful inquiry. "The Board are unanimously of opinion," in the words of the document before referred to, "that in all cases where it can be intelligently and satisfactorily done, it is best to have settled rates of salary. * * * And yet in the commencement of a mission, it may

be difficult and even irrational to fix unalterably the amount of salaries. Much must be left to the information which the experience of the missionaries will impart—to Christian principle—to sound discretion—and to mutual consultation and confidence. Such changes might take place at any of the mission stations, in regard to means of subsistence and comfort, that it would be the duty of the Board to increase the salaries of the missionaries; and they would conform to this indication with as much readiness and pleasure as they would to a proposition from the missionaries to have their salaries diminished. But in the event either of a diminution or an increase of salary, it is the unanimous opinion of the Board that it should be the result of fraternal and deliberate consultation between them and their missionaries." Agreeably to a resolution on this subject, adopted unanimously on the 6th of April, 1840, "The Board recognize entire equality of rights between themselves and their missionaries; the right of ultimate decision respecting the amount of appropriation to the missionaries, belonging to the Board,—and the right of determining whether on a reduction of appropriation they will continue in the service, belonging to the missionaries."

It may not be unseasonable to add, that although for the sake of distinctness and a full understanding of the case, we speak of rights of missionaries and the Board, and of settled rates of salary, we would be far from implying that the connexion between the Board and its missionaries is based on pecuniary obligations, or that their interests and rights are not in perfect unison. "He that planteth and he that watereth are one."

It may also be stated, that the system of fixed rates of salary is in operation in all the missions of the Board, and on a scale so adjusted to their respective circumstances, as to secure the Board, on one hand, as it is believed, from all just charge of a lavish expenditure, and on the other, so far as is known to the Board, to provide for all the missionaries an adequate and satisfactory support (C).

4. THE RELATIONS OF THE BOARD TO OTHER INSTITUTIONS

have generally continued as they were at the last anniversary of the Convention. The generous tender of coöperation from the American and Foreign Bible Society, made at that time and cordially accepted by the Convention, the Board are happy to say has been abundantly sustained in the appropriation of $50,000 to the printing and circulation of Scriptures by your missions within the last three years. The whole amount received from that Society since its incipient organization in 1836, to the present time, exclusive of donations of bibles and testaments, is $70,500 (D).

The Board have the pleasure of acknowledging repeated and large supplies of Scriptures from the American Bible Society, chiefly in connexion with the Greek mission. It is a source to the Board of unfeigned regret, that any thing should have occurred to restrict the *full* coöperation of that Society, so cordially given in former years and so highly valued. The occasion of its restriction, and the attendant circumstances, were presented in the published minutes of the annual meeting of the Board in 1836, and need not be repeated. We allude to them now, neither to arraign nor to vindicate; but solely that we

may renew, after so long an interval and with the calm confidence of reiterated revision, the distinct and earnest expression of our belief in the soundness of the principles relative to the translating of the Word of God, embodied in our resolutions of 1833 (E), and in their vital importance to the best interests of truth and religion throughout the world. We fervently pray that their just importance may not fail to be rightly appreciated, through the error of ascribing their advocacy to pride of opinion or sectarian prejudice. They are principles that belong to the church of God—the church universal;—and in their steadfast maintenance every branch of the church has like interest, and a duty that cannot innocently or safely be neglected.

We deem it important to add in this connexion, inasmuch as the Board has been charged by some with having applied to translations made in accordance with those principles, appropriations which were not designed for such translations, that the Resolutions of 1833, above mentioned, were published in the annual Report of the Board immediately on their adoption, and before the first appropriation in aid of its translations, granted by the American Bible Society, subsequently to their adoption, had been expended; and that thirty copies of that Report were laid upon the table of the American Bible Society by one of its Corresponding Secretaries.

The American Tract Society holds on its magnanimous and beneficent course without halt or turning. For many years the Board has been an honored almoner of its bounty, and a sharer in the blessedness of its efficiency, in its dissemination of truth, to enlighten and save. For the aid which it has afforded, amounting in all to $41,550—and rendered still more acceptable by the fraternal spirit which has uniformly accompanied and blessed its appropriations, the Board are deeply grateful; and they cordially commend that truly national institution to the confidence, benedictions and support of all the churches of our communion (F).

The Board are happy to avail themselves of this opportunity to mention also as kind co-laborers, who from time to time have contributed to our supplies, the American Sunday School Union, the Baptist General Tract Society, now merged in the American Baptist Publication and Sunday School Society, the New England Sunday School Union, and the London Religious Tract Society.

Substantial aid has also been had from the United States Government for purposes of Indian reform, and on other occasions from civilians of high standing and influence, whose interposition, though unofficial, has proved of signal benefit to the interests of this Convention.

Communications having been made from time to time to and from the Board, in favor of a more intimate union with the Roberts Fund and China Mission Society in the Mississippi Valley in the foreign missionary work, the Home Secretary was deputed near the close of 1839 to visit that body and concert measures for the accomplishment of so desirable an object. He accordingly went to Kentucky in June following, and having had free conference with the Executive Committee of the Society and received a satisfactory exposition of the principles on which a union had been sought, the Board expressed their concurrence in the same at their monthly meeting in July, the arrangement to take effect whenever the Board shall be apprized by the Society that their

missionary in China, the Rev. I. J. Roberts, has acceded thereto. It is mutually understood that the agency of this Society will be confined to Kentucky, and that its operations shall be subsidiary to the Board in the same manner as those of other auxiliaries, reserving to itself the right belonging to all contributors, to designate the objects to which its donations shall be applied.

We are reluctant to close this notice of our relations to kindred institutions without adverting to the Christian courtesy and friendliness which with scarcely an exception the Board and its missionaries have gratefully experienced at the hands of co-ordinate missionary associations at home and in foreign lands, and which it has been their habitual aim to reciprocate. To the sentiments avowed by an honored Missionary Board of this country, that "assiduously to cultivate a mutual respect and courtesy; to avoid all unpleasant interference with each other's plans and proceedings; and to cultivate good feeling and coöperation among all the missionaries in the foreign field," is "the solemn duty of the different Protestant missionary societies," we give our hearty concurrence. To these societies is committed in a peculiar measure the ministration of the truth in love, to a misbelieving and contentious world. They are to be the eye of the world, which is now sitting in darkness: and "if the eye be *evil*, how great that darkness."

TRANSACTIONS OF THE BOARD.

DOMESTIC OPERATIONS.

The domestic operations of the Board, designed, as the preamble to the constitution expresses it, for the "eliciting and combining of the energies of the whole denomination in one sacred effort,"—embrace the *collection* and *disbursement* of *funds*, the *procurement* and *sending forth* of *missionaries*, the *promotion* of *prayer for success*, and, as subsidiary to these, the *cultivation of an enlightened and fervid interest in the Foreign Mission cause.* For the successful prosecution of these objects the Board relies on various instrumentalities, some of them created by itself and others spontaneous, but all working harmoniously to the same ends. The first of these instrumentalities is the *Press.*

Publications.

The Baptist Missionary Magazine has been the official publication of the Board since the transfer of its seat of operations to Boston in 1826. Since the beginning of 1836 the work has been exclusively missionary in its design and character, relating chiefly to the proceedings of the Board, but embracing also notices more or less extended of missionary operations at large. As an agency of the Board for communication with the societies and churches on whose behalf it acts, the publication is indispensable. Its usefulness is also believed to have been not inconsiderable, in the diffusion of just missionary principles and intelligence, and the enforcement of missionary obligations on the conscience and the heart. It is a matter of serious regret that the work continues to have so limited circulation. Notwithstanding the subscription price is only $1 per annum, and a copy is sent gratuitously to the secretary of every auxiliary society, and to the pastor of every church that regularly con-

tributes at the monthly concert, to the funds of the Board, *when application is made* for the work, yet the number of copies circulated hardly averages one to a church throughout the country.

This deficiency of circulation is supplied in part by the numerous local periodicals, which more or less copiously spread the contents of the Magazine before their numerous readers. And the Board takes pleasure in acknowledging its obligations to the conductors of these journals for the alacrity with which they have contributed to give publicity to its communications and doings in their respective vicinities. It should be borne in mind nevertheless, that the objects of these journals and the Magazine are not the same, and that no *appropriate* agency of the former can supersede the importance of securing to the official publication of the Board the widest possible circulation. In proportion as the patronage of the work is extended, it should also be noted, the ability will be increased of enhancing the value of its contents, and at the same time enlarging the list of gratuitous distribution.

Beside the monthly Magazine, the Board has issued occasional statements and circulars, in the form of quarterlies or otherwise, as circumstances required or favored; and a method has been projected, but not fully matured, by which new facilities would be supplied to give additional interest to the monthly missionary prayer meeting.

Much good, it is believed, could be effected by the periodical publication of missionary tracts, embodying the worthiest conceptions of our best and ablest men. Information needs to be continually and largely and in every way spread abroad, concerning the condition of the heathen world, the means of access to those miserable domains of idolatry and superstition, the efforts already made to introduce among them the knowledge of the true God and our Savior, and the alternate successes and reverses and gradual advancement of the gospel, in its enlightening and life-giving circuit round the globe. And, inasmuch as in the conduct of every great enterprize the wisest measures are liable, through ignorance or prejudice, to be assailed and the purest motives to be suspected, there should ever be at hand the means of a corrective, remedial influence, which by the simplicity of truth and the meekness of wisdom should at once disarm and win. Still greater demand is there for appeals of love and power, to arouse the conscience of the church and kindle up its affections to a zeal and activity commensurate with the grandeur of the work which it has begun. The love of Christ, his example and last command, the worth of the soul, the unnumbered blessings of Christianity in the present life and its priceless heritage in the world to come, these and a thousand other themes of exhaustless interest, touching the missionary enterprize, should be perpetually presented to the heart in ever-varied aspects.

But the silent pleadings of the press will fail of their rightful efficiency, if they are not sustained and enforced by *living*

Agencies.

With all the objections that are urged against the employment of domestic agents, from prejudice, from erroneous ideas of economy, or from cases of official mismanagement, it is a clearly demonstrated truth that their services cannot be dispensed with by this Board without great detriment. As stated in a report on the subject of finance and agencies,

adopted at our last annual meeting, "In the present condition of our churches, *living agencies are necessary.* Circulars may be of use, as subsidiary and auxiliary to such agencies, but cannot alone accomplish the great object of providing an unfailing supply to our funds."

In its efforts to procure an adequate number of domestic agents, the Board has encountered serious difficulty. This has been owing in part to the high order of qualifications which, in the judgment of the Board, enter into the constitution of an efficient agent. He must be a man of great simplicity of aim, whose entirely transparent motives shall subject him to no just reproach; yet so humble and quiet in spirit as to be ruffled by no slanderous accusation. Minutely acquainted with the condition and claims of the cause to which he is devoted, he should have a largeness of views to comprehend the relations of others, a quick discernment in the observation of character, and a well-moderated sensitiveness to the proprieties of time, place, and cirumstance. He should be capable alike of profound argument, apt illustration, and impassioned appeal; able to speak in the crowded assembly as one having authority, and with boldness, as he ought to speak; yet ready, at all times and to every man, to give place and precedence as the occasion and the interests of the cause which he has espoused may require. He should be a man endued in an eminent degree with the spirit of his Master; a true yoke-fellow with his brethren in the foreign field, compared with whose sufferings and toils his own need not shrink from the parallel, though commanding less sympathy; an impersonation of the charity which he endeavors to promote in others, that seeketh not its own, but is full of mercy and good fruits. To these qualifications of mind and heart must be added a physical constitution capable of strong endurance, not easily tired, and quick to restore itself.

In this estimate of the elements of character in an accomplished agent, we have been confirmed by a consideration of the power for good or for evil, which an associated body confers on any individual whom it commissions to go abroad in *its* name among the people; by a humiliating remembrance of the lamentable perversion or waste of that power in sundry instances; and from having noted the too common undervaluing of some agents, who were "worthy of double honor."

A complete organization of domestic agencies, so as to cover the entire ground of our home operations and ensure the due canvassing of every part, until at least the resources of our denomination shall have become more generally developed and made more available to the Foreign Missionary cause, would require the appointment of an agent for Maine and New Hampshire, and a second for the remainder of New England, one for the interior of New York, another for the residue of New York and the Middle States, two at least for the southern portion of our confederacy, and two or more for the valley of the Mississippi: these to constitute a class of permanent general agents, who should be empowered to call to their occasional aid the services of temporary local collectors. Agencies of various duration have been performed in all these divisions of country since the meeting of the Convention, and with manifest good effect. And proposals have been urged during the last year upon several approved individuals, members of the Board and others, for their renewal; we regret to add, without success. With others still, negociations are yet in progress, which may issue more favorably.

The only general agents now in connexion with the Board, and who have labored throughout the year, are the Rev. A. Bennett and the Rev. J. D. Cole. The former has devoted most of his agency to the interior of New York, but has also spent some time in parts of Vermont, Massachusetts, Rhode Island, New Jersey and Pennsylvania. "In labors abundant," as for a long series of years, and his "natural force unabated," any diminution, if diminution there has been, in the pecuniary results of his labors, is attributable to extrinsic and unwonted embarrassments in part, and in part to the extensiveness of the field which his destitution of co-workers has naturally led him to traverse. The agency of Mr. Cole has been principally directed to Indiana, Illinois and Missouri, where, not overlooking the present collection of funds, his chief object has been to give missionary intelligence and foster a missionary spirit with reference to future benevolent action in those States. For a statement of other financial operations within the last three years, we beg leave to refer the Convention to the accompanying reports for 1839, and 1840, and to other divisions of this Report.

Having alluded to two of the prominent objects sought in the appointment of agents,—the diffusion of missionary intelligence and the collection of funds,—it is important to remark a third of at least equal moment, and which, in proportion as it is attained, will also promote the two former; the intelligent, hearty and steadfast

Co-operation of Pastors and Churches.

In the language of the Report on Agencies, before quoted, "*One* of the grand objects contemplated in a system of agencies, should be the preparation of the *pastors* of the churches to become ultimately their own agents. Every agent should enter upon his field of labor with this aim distinctly in view." Of the nature of the relations between a pastor and his people, involving his obligation to instruct them in *all* righteousness and both by precept and example to train them to diligence in every good work, it would be superfluous here to remark. We will advert simply to the *importance* of the coöperation of pastors in the support of *Foreign Missions*, and its *effectiveness* whenever it is cordially rendered.

Their coöperation is important, to give scope to the faithful exertions of visiting agents. Common courtesy and common discretion alike require an agent to begin his canvassing among a people, with *him* whom they have chosen for their teacher and leader in things pertaining to godliness. It is important also, in order to secure to the labors of agents a proper measure and permanency of effect. The return of an agent to a given point in his circuit, will be necessarily distant; and *might* be indefinitely postponed except for the recurrence of such an occasion, in the state of missionary feeling or effort, as first led him thither. But missionary feeling and effort among a Christian people should be subject to no waning. The cause is unchanging—the demand for sympathy and effort never ceases—the work gains upon our hands, and *will* gain, however helpers may multiply. To enable a people to come up once a year, only, to the *full measure* of "the riches of their liberality," requires judicious training. Their minds must not be permitted to lose sight of that great commission of Christ to the church, "Preach my gospel to every creature;" they must be led to note with intelligent interest the progress of its fulfilment; they must be *habituated* to labor,

to give, and to pray. *Prayer*, above all things else, should not be intermittent, prayer for the out-pouring of the Holy Spirit on all the earth; without whose agency all other agencies are unavailing, and which *can be had only through* fervent, united and unceasing prayer.

The monthly prayer-meeting is preëminently an occasion of delightful, hallowed interest to the missionary, and to missionary institutions. Its perpetuity and general observance are among the surest tokens of their eventual success. It is a principal channel through which comes the present grace of God. But the regularity with which the monthly concert is maintained by any people, the fulness of its attendance, the interest that is imparted to its exercises, even the appropriateness, fervor and prevalency of the prayers which are offered there, depend in an eminent degree upon the faithfulness and skill of the pastor in conducting it.

In regard to the *effectiveness* of pastoral agencies, in the promotion either of prayer or offerings, it is enough to refer to the origin of our missionary organization and the almost entire history of our home operations. It was the *pastors of our churches*, the watchmen upon the walls of our Zion, who first descried the desolations of heathen lands and summoned the people to their succor. It is the spontaneous, unrequited, and often unnoticed instrumentality of pastors and teachers, that has quickened to life ten thousand benevolent desires, and given them form and substance. It is to the prompt sympathy, with which as members of one body they have transmitted to the people whatever was adapted to stimulate them to nobler exertions, that we are specially indebted for the quick returns that have been made to our occasional appeals for aid. It would be a pleasure to rehearse, in this connexion, the names of a numerous portion of the honored pastors of the churches, whose devotedness to the cause of missions and sense of personal responsibility have allowed them to employ no foreign helper in the collection of funds; but who have either persuaded the churches to appoint their own agents to "make up beforehand their bounty," or of themselves, book in hand, have presented to every church-member the opportunity of imparting to the mission treasury according to that which he had. On the coöperation of such pastors and brethren we are constrained to rely still. May their spirit and their example be speedily characteristic of all.

We have dwelt the more largely on the desirableness of pastoral coöperation, in view of the imperative necessity for an immediate and decided improvement in the state of our

Finances.

This branch of our domestic operations includes the collection of funds, and their disbursement. The former of these has been comparatively a subject of solicitude, only within the last few years. In 1825-6, when the Board was removed to its present location, the treasury had been overdrawn and was involved in embarrassment. But the measures employed to relieve the Board were shortly effectual, and for several succeeding years the spontaneous contributions of the churches were in advance of its exigencies. Hence those measures, becoming unnecessary, were suffered very generally to fall into disuse.

Of late, the necessity recurring, the system has been resuscitated; and where it had *not* been wholly laid aside, has been plied with new fidelity,

and with correspondent success. Its characteristics are its simplicity and, so far as it is cordially adopted, its effectiveness. It corresponds also, with admirable congruity, to the organization of our churches. Each church, on this system, is an already organized auxiliary to the Convention, its members composing two primary societies, male and female, appointing annually their own collectors; and thus securing to *every individual* of the church, and it may be added, of the congregation worshipping with it, an opportunity of contributing *every year* to the cause of Foreign Missions, as God gives the ability. The moneys thus raised by the churches, are then transmitted through some larger organization, or directly, as may be preferable, to the mission treasury; including also the contributions at the monthly prayer-meetings, which form a very large item of our annual receipts, and which the system of annual collections should not be allowed to supersede. The productiveness of this plan of operation is of course dependent, as we have already intimated, on the extent to which it is cordially applied; and this again, in an eminent degree, upon the kind and spontaneous coöperation of the pastors of the churches.

In the disbursement of funds, the invariable rule has been to make them as available as practicable, to the ends for which they were contributed. Great care has been used that no expense beyond what was sanctioned by the soundest economy, should be incurred in their collection, disposition, or transmission. With respect to the expenses at the Missionary Rooms the Board has exercised a peculiar vigilance, and has repeatedly appointed committees of investigation to ascertain if they could be consistently reduced. And these committees, having "made a careful and minute examination of the details," have unanimously reported, "that there is no point where a sound economy would admit of a reduction." In regard to appropriations for foreign objects the Board is equally conscious of a fidelity that challenges scrutiny. Some important arrangements of recent date, affecting their manner and amount, will be noted under the head of *Foreign Operations*.

The receipts of the Board during the financial year ending April 16, 1841, were $56,948 42* and the expenditures $61,860 27.

The Board has also received and duly appropriated within the same period, from the Am. and For. Bible Society, $15,000†
" " Am. Tract Society, 4,700‡
and " " United States Government, 4,400

amounting to $24,100,

but as these institutions are not auxiliaries of the Convention and their appropriations do not entitle to a representation in that body, the sums contributed by them are not computed in this statement with the ordinary receipts of the year.

Co-ordinate with the collection of funds and demanding at least equal care, is the

* From churches &c. $50,144 59—from legacies $2,454 09—interest $1,750 59 and Missionary Magazine, $2,599 15.

† Beside $5,000 received since the preparation of the Treasurer's Report.

‡ Exclusive of $2,500 received since the preparation of this Report, and including part of appropriations made by the Am. Tract Society the preceding year.

Procuring and Appointment of Missionaries.

The duties belonging to this department have respect to the qualifications of missionaries and to their number. In regard to the former the Board has been always and essentially of one mind. The arduousness of the missionary service, the infinite moment of the interests at stake, the missionary's comparative destitution of fraternal counsel and support, the extent of discretionary power necessarily entrusted to him, and the peculiar sacrifices and temptations incident to his vocation, all urge the importance of inducting into it such individuals only as are *known* to possess in a marked degree the requisite qualifications. Among these are mature piety, soundness of religious faith, and "charity that never faileth;" a discreet judgment, and power to adapt one's self to all men and all things; a mind well furnished, disciplined, and ready of acquisition, patient of labor and disappointment, hopeful even against hope; and a bodily constitution inured to toil, elastic, and free from disease. *All* these, and others, should go into the estimate of any man's fitness for the missionary work, and the absence of either should be so far held a drawback to his eligibility.

Occasional intimations have been given by some, that missionaries are much like other men. And so far as the expression of such a sentiment is intended to guard the church against a superstitious veneration of missionaries, or to excite to sympathy and intercession on their behalf, or even to forestall the shock which the best of imperfect men are liable at times to cause, we freely assent to it. But if it be meant to detract from the essential qualities of the missionary character, as if the candidate for missionary appointment might be little better than ordinary men, we utterly repudiate the idea. The church should send forth her choicest sons. They are to stand out as her representatives among the heathen, and before the Christian world. They are to do her most difficult, most dangerous and most honorable work. And they must needs be few. To effect a right selection should engage not only the wisest circumspection of those who are specially charged with the duty, but also the faithful animadversion of pastors of churches, and especially the teachers of our literary and theological schools. No misplaced tenderness or false delicacy should prevent a frank exposition of facts. The character of a candidate should be thoroughly sifted, through all his previous history, and the final decision made with great deliberateness and in the fear of God.

Much also needs to be done to increase the number of missionaries. Not to speak, in this connexion, of the wants of individual missions,—there must be provided a succession of laborers, in growing numbers, to supply the places vacated or laid open by their predecessors. And to raise them up and bring them forth to their work, is not the unaided service of prayer alone, nor of extraordinary appeals, but a labor of time and method and well-appointed means. It is presumption to expect that an adequate supply of missionaries can be had without well-directed effort; it is folly to imagine that they can be trained to the service in a day. Hence the importance, in this respect, of pastoral coöperation. The seeds of missionary devotedness must be sown in the church at large; and, as one and another of these plants of promise are transferred to our higher seminaries, they must there be nurtured and trained to a rich maturity.

Missionaries Appointed.

The following are the names of individuals, exclusive of native assistants, who have been received into connexion with the Board during the last year, and have entered or are on their way to their respective spheres of labor..

*Joseph Fielding, preacher, appointed to the	African	Mission.
Alfred A. Constantine, " " "	"	"
Mary Fales Constantine, as. missionary "	"	"
*Maria P. Madeira Fielding, " "	"	"
Peter Mönster, preacher, appointed "	German	"
Ambler Edson, preacher and school-teacher,	Otoe	"
Temperance P. Bruce Edson, as. missionary, "		"
Rufus F. Buel, preacher, appointed to the	Greek	"
Mary J. Raymond Buel, as. miss., "	"	"
Miss Abigail Webster, " "	Shawanoe	"
Judith Leavitt Jones, " "	Siam	"

FOREIGN OPERATIONS.

We include under this head all that is done in the foreign field, whether by the Board directly, or by its missionaries and other agents.

The direct action of the Board relates to the *designation of the countries* to be evangelized, and of *the stations* to be occupied; the *sending out and locating of the missionaries*, and the assignment of their respective labors; their *organization into missions*, so far as may be judged expedient; the *transmission of supplies;* and, generally, the *supervision and direction* of the missions and missionaries, according as their several circumstances shall require.

Missions Designated.

Missionaries have been sent by the Board—

Within the United States and territory adjacent:—

To the Ojibwas, near Lake Superior;
To the Ottawas, in the State of Michigan;
To the Oneidas, &c., in the State of New York;
To the Shawanoes, including Delawares, Putawatomies, and Western Ottawas, in the Indian Territory;
To the Otoes, near the junction of Missouri and Platte rivers;
And to the Cherokees, Creeks, and Choctaws, in the Indian Territory.

In West Africa:—

To the Bássás, in Liberia, including the projected mission to the banks of the Niger.

In Europe:—

To France, Germany, and Greece.

And in Asia:—

* Deceased.

To Burmah and the Karens, Siam and China, Arracan, A'sám, and the Teloogoos.

The whole number of missions is twenty.*

Organization of the Missions.

Where two or more missionaries are located within convenient distances, they are organized into a mission, for mutual counsel and coöperation. The nature of the service on which missionaries are sent, and their distance from the Board, require that they be entrusted with large discretionary powers. The principal safeguard against the misapplication of these powers, lies in the intelligence and moral worth of the missionaries individually. It is an additional security, that each missionary, not in frequent direct communication with the Board, is enabled to avail himself of the counsel of his brethren, and is not permitted to "attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren (associated with him), as well as in conformity with the regulations of the Board."

In relation to some departments of missionary labor, involving special importance or difficulty, or where the responsibilities of the Board seemed peculiarly to require it, the Board has entered into a more minute specification of the methods of procedure, and particularly as to the appointment of native assistants and the management of the press.

Native Assistants.—Under the denomination of *native assistants*, we include native preachers, translators, and school-teachers, but none whose service is chiefly mechanical, such as printers or binders for the missions, or who are employed for private purposes by individuals. Great importance is attached to native instrumentality in the prosecution of the missionary work. Not to urge the alleged impracticability of raising up a sufficient number of missionaries from Christian lands, and supporting them in a foreign service, until the whole body of heathenism shall have been converted to Christ;—the history of the church, from the earliest times to the present, abundantly shows, that the *divinely appointed* agency for its perpetuation and enlargement, in whatever country it is once propagated, is the sanctified talents of the native population. The good seed having taken root and sprung up, its growth and expansion, under the favoring influence of cloud and sun, depend upon the strength and adaptation of its adopted soil. Planted by the rivers of water, it will bring forth its fruit in its season; and its leaf will not wither. There is, especially, in the constitution of the Christian church, the power of re-production. The Head of the church has not confined his ascension gifts to any one branch of his church, or to his churches in any one land, but every where he provides for it pastors and teachers, for the edifying of itself in love. Coincident with this is the peculiar adaptation of a native ministry to its allotted service, including its economy, its facility of increase, and its efficiency.

The responsibility of training and rightly directing this native instrumentality, is specially charged upon the *united* counsels and care of

* The number reported last year was twenty-three. The reduction is in the embodying of the Shawanoe and adjacent stations in one mission.

all the members of the several missions. None is to be employed as an assistant "who shall not have been examined and approved for the service, by the mission that employs him;" and none retained "who shall not, at the close of every year, upon a careful review of his services by the mission, appear to have discharged his trust worthily."

Publications.—Next to the preaching of the gospel, and in some respects co-ordinate with it, are the preparation and circulation of the Scriptures and religious tracts.

The principles which guide the missionaries of the Board in translating the Scriptures into heathen languages, we have already stated, and will only add the cordial expression of our confidence in the integrity and general competency of the individuals on whom more especially this sacred duty has been devolved. The highest security is given, which the nature of the circumstances admits, that the translations have been and will be executed with good fidelity. In the preparation of religious tracts the objects particularly sought, are the introduction into each of sufficient religious truth, without admixture of error, to save those who receive it, and a just adaptation, both in thought and style, that it may be received.

In regard to the number of copies of Scriptures and tracts printed, the general limitation is the current demand for judicious distribution. And one of the principal requisites in judicious distribution is, that "every copy of the Scriptures and every tract should, if possible, be sustained by personal remark, and where there is not a reasonable prospect of their doing good, they should be withheld."* Very much, nevertheless, is unavoidably left to the good judgment of the missionaries, and particularly to the Committees of Publication, as to the amount of printing executed; while the mode and extent of distribution must depend partly on the number of the people where the missionaries severally reside, their ability to read and general intelligence, and the degree and kind of interest manifested in the contents of the works distributed. Of the rules in respect to printing in heathen languages communicated by the Board to the missionaries in Asia, the more important are herewith submitted (G).

Transmission of Supplies.

The remittances made to the missions, embrace (1) supplies for the personal support of the missionaries; which are regulated by mutual adjustment, in accordance with the principles stated in a former part of this report; (2) donations or appropriations received for specified objects, such as bibles, tracts, assistants and schools; which are either expended by the Board, and the avails duly transmitted, or communicated directly to the missions, with information of the objects for which they were contributed;—and (3) such additional appropriations from the Board as are judged to be important to the successful prosecution of missionary objects, and which are regulated on the one hand by the exigencies of the missions, and on the other by the amount of funds placed at the disposal of the Board.

So long as the resources of the Board were ample, the limitations to this last class of disbursements were in the circumscribed success of

* Letter to mission in Burmah, October 18, 1837.

the missionary and the exercise of a judicious economy. No restrictions were laid in regard to the employment of native assistants, or the establishment of schools or any other suitable expenditure involved in the right conduct of the missions, from a mere regard to the state of the missionary funds. The missionaries were empowered in their collective capacity to carry forward their work with all possible efficiency, and to let no opportunity pass unimproved to raise the heathen from their ignorance and pollution to the knowledge and love of God.

To relinquish this system of operation, and thus to forbid our missionaries, who were toiling in the field, from gathering up the sheaves which seemed ready to fall into their bosoms, was exceedingly painful. It was a stern necessity alone that could have led to it. But the necessity had come; the funds committed to the Board were liable to be overdrawn; and in pursuance of its settled policy,—approved, it was believed, by the General Convention,—to incur no burdensome debt if by any means it could be averted, the requisite limitations were made. A system of allowances was adopted for the extra expenses of the several missions in Asia, in 1839, and subsequently extended to the missions in Europe and Africa, assigning the amounts for which they would be at liberty respectively to draw upon the Board from year to year, and which they would not be expected to exceed, unless in case of distressing calamity.

In making these assignments the Board were guided mainly by the supposed relative necessities of the missions, and the prospective amount of the resources to meet them.

General Supervision.

Of the general supervision of the missions, there is little to be added to the details given above. The Board is in frequent correspondence with all its missionaries, each of whom, according to an article subscribed on his first engaging in the service, is bound to "transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time and performs the duties of his profession." The several missions are also required to make reports of their condition and progress from year to year.

The following digest of the operations of the missions for the last year, will complete our report of progress since the Convention of 1838; those of 1839 and 1840 being detailed in the annual reports annexed.

MISSIONS IN NORTH AMERICA.

Mission to the Ojibwas.

SAULT DE STE. MARIE.—A. BINGHAM, preacher, Mrs. BINGHAM, A. JUDSON BINGHAM, school-teacher.
Utikwâmenân.—Shegud, native assistant.

MICHIPICOTON, } J. D. CAMERON, preacher.
OCHEKWUNING, }

2 stations, and 1 out-station; 2 preachers, 1 school-teacher, and 1 female assistant, = 4.—1 native assistant.

Miss Leach, a school-teacher at this station for a short period, returned to New York, on account of ill health, in June, and her place was supplied by A. J. Bingham.

The state of the mission at the Sault is not materially altered from that reported the last year. The church numbers 16, one Indian having been dis-

missed, and one, a soldier, who had been received by letter, excluded. The ordinary means of salvation, including the Sabbath school and a flourishing bible class, which was revived in October last, are employed as heretofore; and tours to various Indian encampments have been made by Mr. Bingham during the year to the extent of nearly 500 miles. In these tours the missionary has been uniformly well received. The Indians say "they are glad to see him and hear him preach the word, but they think it difficult to obey it."

The school was re-opened the 16th of June, and contained, the first quarter, 46 scholars, the second 41, and during the winter 36, of whom 21 are Indians and of mixed race, taught gratuitously; beside others who pay for their tuition. Seven beneficiaries are *wholly* supported by the mission. The school is well conducted, and the scholars make good progress in their studies. The boys, with the assistance of Mr. B., have cleared and sowed about two acres of new land the past year, besides nearly preparing for tillage five or six more.

At Utikwâmenân, meetings were regularly maintained the last winter, by deacon Shegud, and most of the Indians attended them with encouraging frequency.

At Michipicoton the church was enlarged previously to August 2, the date of our last direct information from Mr. Cameron, by the addition of 7 females, on profession of faith in Christ, making the whole number of the church 24, all natives. During the past winter Mr. Cameron has resided at Fort William, about 30 miles beyond the place of his location the previous winter, that post being much visited by Indians from all quarters, and pre-occupied by no missionary. He has completed the translation of Luke and Mark into Ojibwa, and is ardently desirous that they be printed without delay.

Mission to the Ottawas in Michigan.

1 station.

Richland, *Ottawa Colony.*—Leonard Slater, preacher and teacher, Mrs. Slater, = 2.

The colony embraces 26 families, containing more than 100 members. Most of these dwell in comfortable log houses, 6 of which were erected the last summer. Their attention is increasingly interested in agricultural pursuits, and to some extent in the mechanic arts. The past year they raised a sufficient supply of vegetables for home consumption. The winter is generally devoted to hunting, to obtain meat and furs, the latter to exchange for clothing; some attention is given also to sugar-making. On the opening of last spring "several councils were held for the regulation of their conduct during the year. Among other matters the subject of respect towards females was discussed. The chief mentioned that he had noticed a peculiar but happy regard shewn by the white people for females: these were confined to houses, to keep them clean, and to cook, and wash the clothes of the men and children; and the men brought their wood and water for them. When their women went out they attended them and waited upon them in and out of their waggons, and were seated by them in meeting. 'Now,' said he, 'we should imitate the white man, and go with our women when they go to trade at the store, and assist in making a proper selection of goods; also in meeting, that our women be seated on benches instead of the floor. Here we sit on benches, while our women are before us on the floor.'" In August their temperance society was reörganized, and 58 signed the pledge. No recent additions to the church have been reported. Two of the members have died, besides a youth who gave good evidence of piety. Present number of the church 18.

The colony are very desirous to build a house for religious worship. At a council convened on the subject, the design was approved with one voice, and a disposition manifested to aid by every means in their power. A comfortable meeting-house had been occupied at their former location, for the erection of which they had contributed ear-nobs, &c., and "Now," said the chief, "we can all do something." The house is expected to cost $500, of which the Board supply $350, the colony proposing to raise the remaining $150 among themselves. The first day of the year was spent in prayer and fasting by the church, for the descent of the Holy Spirit upon them, and the conversion of sinners to God.

The number on the school-list of the winter and summer quarters was 25, who, with the exception of 4, were of pure Indian descent. One came expressly to attend the school more than 50 miles.

Mission to the Oneidas, &c.

Two stations.

TONAWANDA.—AUGUSTUS WARREN, preacher and superintendent, Mrs. WARREN, = 2.
TUSCARORA.—*James Cusick*, native preacher.

During a part of the year the Tonawanda station was in charge of Rev. J. B. Rollin and Mrs. Rollin, who were dismissed at their own request in the autumn, and succeeded by the present superintendent. Miss Margaret Dryer left the station in the course of the summer, on account of ill health.

From the report of the secretary of the New York State Convention, who have the entire charge of this mission, we learn that a "gradual but very interesting change has of late taken place in the Tonawanda station. The school has averaged 60 daily attendants, and their proficiency in the studies pursued has been decidedly good. Divine service has been regularly conducted, and a good attendance has been given by the natives on Lord's days. Some of the natives, the superintendent reports, 'have of late manifested some feeling on the subject of religion. Three of the chiefs have spoken in our meetings in favor of the Christian religion, but are not fully prepared to renounce all for Jesus's sake. Paganism has a strong hold upon these dark minds, and it is indeed to them like plucking out a right eye to renounce it.'"

Connected with the Tonawanda and Tuscarora stations are two churches, containing each from 20 to 30 members.

The amount expended at the Tonawanda station, by the Board of the Baptist Missionary Convention of the State of New York, is reported by the secretary of the Convention at $756 66, exclusive of the funds derived from the United States Government for Indian reform, through the Board of the General Convention.

It seems proper to remark here, that, as the appointment and direction of the missionaries, and the application of funds in this mission, are exclusively at the discretion of the Baptist Missionary Convention of the State of New York, the propriety of reporting the same in connexion with the operations of *this Board*, is based on the above-mentioned arrangement, by which the funds derived from the United States Government are necessarily transmitted through the treasurer of the General Convention.

Mission to the Otoes.

One station.

BELLEVUE, or Otoe village.—AMBLER EDSON, preacher and school-teacher, Mrs. T. P. BRUCE EDSON, = 2.

Mrs. Merrill retired from the station last autumn.

Mr. and Mrs. Edson, who left Boston for Bellevue October 27, proceeded as far as St. Louis, Mo., when, finding the season too much advanced to allow them to prosecute their journey to Shawanoe, they concluded to pass the winter in that vicinity, and thence to go to the place of their ultimate destination by water, at the earliest opportunity on the opening of the spring. Their attention at Bellevue will be given primarily to teaching, Mr. Edson being under appointment of school-teacher from the United States Government; but they will not neglect to communicate instruction in things pertaining to God and salvation. A cordial reception is anticipated for them from the Otoes. The lamented missionary who preceded them, had acquired among the Indians a good report. "He was known among them," says the writer of his obituary, "by two names, one signifying '*He who always speaks truth*,' and the other '*The patient man*.' After his decease they visited Mrs. Merrill with expressions of condolence; inquiring also, *if the deceased had not a brother living, of similar character and kindness, who would come and take his place.*"

Mission to the Shawanoes, &c.

SHAWANOE.—J. LYKINS, F. BARKER, preachers and school-teachers, J. D. PRATT, preacher and printer, and their wives.
Miss ABIGAIL WEBSTER, school-teacher and assistant.
OTTAWA.—J. MEEKER, preacher and school-teacher, Mrs. MEEKER.—*David Green*, native assistant.
PUTAWATOMIE.—R. SIMERWELL, school-teacher, Mrs. SIMERWELL.—*Andrew Fuller* (Nukko), native assistant.
DELAWARE.—I. D. BLANCHARD, preacher and school-teacher, Mrs. BLANCHARD, Miss SYLVIA CASE, school-teacher.
Henry Skiggett, Charles Johnnycake, native assistants.

4 stations.—4 preachers and school-teachers, 1 preacher and printer, 1 school-teacher, 2 female school-teachers, and 6 other female assistants, = 14.
4 native assistants.

Mr. and Mrs. Pratt, accompanied by Miss Webster, returned to Shawanoe Nov. 16, the health of Mrs. Pratt having been restored. Mr. Pratt carried out with him a fount of Cherokee types, in Guess's character, and additional English types, with other apparatus, for the printing department. A printing office is now being erected, and on its completion the former office will be used as a place of religious worship and school-house. Miss Webster took charge of a school of ten pupils, under the superintendence of Mr. Barker, December 1.

The spiritual state of the mission has been unusually prosperous the past year.

Among the Shawanoes, the indications of religious interest, contrasted with former indifference, have been peculiarly gratifying. The congregation at public worship on the Sabbath, is increasingly numerous. The principal war-chief, Captain Blackfeather, has been received into the church by baptism, and the civil chief, who now frequents religious meetings, also exerts an influence in favor of Christianity.

The awakened interest at Ottawa, mentioned in our last report, continued through the summer. Ottowukkee, whose opposition to the gospel was renewed on being partially restored to health, died on the 18th of March, (1840.) On the 29th following, Mr. Meeker baptized 4 Ottawas, 1 Ojibwa, and 1 white woman; in the following May, 4 Ottawas; in June, 4 Ottawas and 1 Putawatomie; and in August, 3 Ottawas, and 1 Putawatomie, = 19. Subsequently all but members of the church withdrew from religious meetings, and 5 of those were excluded from church-fellowship. At a later period 3 were restored, on evidence of repentance; and in February the church was reported to be "growing in grace and the knowledge of Jesus." All the male members of the church, with one exception (and that perhaps unavoidable), were regular in the maintenance of daily family worship. They are also ready, whenever called upon, to pray or speak in public. "Seven of them are fluent speakers, who often go into the Ottawa and Putawatomie settlements, call the Indians together, and sing and pray, and discourse with much feeling on religious subjects." Mr. Meeker conducts religious services on the Sabbath, besides a weekly prayer-meeting. Much time is also devoted to religious visiting, and several days of every week to the translation of Matthew into Ottawa, which is soon to be revised for the press. "The Christians have nearly all learned to read in their own language, and to sing a good many English tunes."

The contrast in the condition of the Christian and that of the pagan families at Ottawa, illustrates in a striking manner the efficacy of Christianity to impart civilization and temporal comfort.

The families connected with the church, "have become industrious and economical, are putting up good houses, enlarging their farms, increasing their stock, and preparing to live comfortably; while opposers are intemperate, and wasting their property, and destroying their health, their lives, and their souls. In the Ottawa tribe one out of every fifteen has died the past year. But death has not been permitted to enter any of the native families connected with the station, nor at this time (Feb. 27) is any member of them sick."

Of the results at Putawatomie no late information has been received. As intimated in our report for 1840, Mr. Simerwell has supported himself by manual labor the past year, that the appropriation heretofore made to him may be transferred to an associate missionary. A preacher is urgently needed for this station.

At Delaware the chiefs have continued their opposition to the gospel, so that few or none attend religious worship, except those who are pious or anxiously inquiring "what they shall do to be saved." "There is, nevertheless," says Mr. Blanchard, March 15, "the fullest evidence that the Lord is owning our unworthy efforts. Four are now waiting an opportunity of publicly avowing their faith in Christ, and we have reason to hope that several more are not far from the kingdom of God." During the year 16 have been added to the Delaware branch church by baptism and 1 by letter; 1 has removed to the Putawatomie station, 1 has been suspended, and 1 has died; present number, 26.

The English school, at this station, under the charge of Miss Case, numbered 16 in the former part of the year, but has been reduced to 6 *boarding* scholars, for the want of funds. Connected with the tribe is a small band of Mohegans, who have recently emigrated from the States. A female school-teacher is earnestly requested on their behalf. They are already engaged in building a meeting-house and school-house, with a room for her accommodation, in anticipation of her speedy arrival. They all speak English, are generally able to read the bible with ease, and are members of the Shawanoe church.*

Of the Stockbridge settlement, distant about 30 miles from Shawanoe, several have been added to the church at Delaware by baptism, and two recent converts were expected to be baptized at the quarterly meeting in April.

The following are the statistics of the Shawanoe church, as reported by Mr. Pratt, March 9. Delaware members 12, Stockbridge 18, Ottawas 16, Putawatomies 3, Shawanoes 3, = 52 Indians; whites 18; total 70.—Baptisms the past year, as given above, 36.

Mission to the Cherokees.

EVAN JONES, preacher, Mrs. JONES, = 2.
Jesse Bushyhead, John Wickliffe, Oganaya, Oledastee, native preachers, = 4.

In the annual report for 1840, it is stated that Mr. Jones had been prohibited by the United States War Department from continuing in the Cherokee country, in consequence of certain charges alleged against him. That prohibition, the Board are happy to state, was revoked the 29th ult., by direction of the Secretary of War, on the authorized application of the Treasurer of the Convention, "the Department having become satisfied that the charges preferred against Mr. Jones were groundless, and it appearing to be the desire of the Cherokees

* The following is a copy of a letter addressed to Mr. Blanchard, dated Mohegan, Dec. 9, 1840.

"At a council of Mohegans in June last, *Resolved*, to build a meeting-house. But in consequence of sickness, and many other calls necessarily attendant on our newly formed settlement, the work has been delayed. We have of late had another council, and have changed our plan a little. We now propose building a house that will answer the double purpose of a meeting-house and school-house, and also another room that will answer for the residence of a teacher. The blessing of the gospel, which we have received from the advantages we have enjoyed of education, the preaching of the word, &c., leads us to the earnest wish that our children may enjoy even more of the privileges than we have. But our indigent circumstances render it impossible for us to procure the help we seem to need, without some assistance. The object of this communication is to lay before you our plans and wishes in this matter. The above-mentioned buildings we propose erecting at our own expense. We shall be able to furnish a teacher with provisions, or nearly so. And now, dear brother, is it not possible to procure for us a suitable person to aid us in this our effort to rise? We shall not be able to furnish entire the support of a teacher, but we repeat it, we will do what we can. Should you think this our proposition and request worthy of your notice, you will make such disposition of it as you shall think most likely to effect this our earnest desire. Believe us to be your brethren and well wishers."

Signed, "Thomas T. Hendrick, Robert Konkapot, John W. Newcome, Henry Skiggett, Eli Hendrick, John P. Hendrick, Thomas P. Hendrick, Levi Konkapot, David Abraham, Cornelius Hendrick, Simeon Hendrick, Jacob Littleman, Jonah Konkapot, Cornelius Charles, Jacob Konkapot."

themselves that he should be permitted to resume his labors in their country." A resolution to this effect had been adopted by the Cherokee National Council, October 2, 1839, disclaiming all participation in the complaints or charges made against Mr. Jones, and stating that "it was the desire of the people and authorities of the nation that he should be again permitted to resume his labors among them" (H).

Mr. Jones is expected to remove his family to the Indian territory early the present season. During the past winter he has visited Boston, and other places on the sea-board, with a view to promote the interests of the Cherokee mission; and by his unaffected piety and general deportment has confirmed the Board in their previous judgment of his right to their entire confidence and affection.

The following brief history of the Cherokee mission, prepared by Mr. Jones on request, is subjoined, in the absence of a more detailed account of its operations during the past year.

After giving the location and boundaries of the ancient Cherokee country, now within the limits of North Carolina, Georgia, Alabama and Tennessee, and the history of the relations of the Cherokees to the United States till 1819, Mr. Jones proceeds as follows.

"About 1819 the Baptist Board commenced a mission at Valley Towns, in the northeast part of the nation. This region, situated in the mountains, was deemed the most unenlightened part of the country. For many miles around, the gloom of heathenism and superstition had not then been penetrated by the rays of the sun of righteousness.

"During the first years of the mission, its efforts were chiefly directed to the instruction of youth. Several hundreds were taught to read the word of God, and initiated into the elements of other useful knowledge. The mission, however, was not entirely destitute of spiritual fruit. At an early date three of the pupils and several white persons were hopefully converted; some of whom still continue to exemplify the happy influence of divine truth, and some have fallen asleep in Jesus.

"In 1827 the plan of operations was somewhat modified, when the efforts of the mission were brought to bear more directly on the spiritual condition of the adult population. The divine blessing accompanied these labors, and several persons were soon brought under serious concern for their souls; and being directed to the Lamb of God, as the sinner's only hope, found peace in believing. Subsequent years have been crowned with similar results, and the cause of truth has been advancing at an increased ratio.

"The introduction of the gospel among them greatly augmented the sum of human happiness. Wherever it was received evident and happy changes were produced, in regard to industry, economy and domestic arrangements. Houses, gardens, fields, personal costume, the instruction of children, the observance of the Sabbath day, attendance on the worship of God, and the abandonment of ancient vices and superstitions, united their testimony to the superior purity and efficacy of the principles supplied by the religion of Jesus.

"Among the early converts was our br. John Wickliffe, a man of a devoted and humble spirit. He soon commenced a course of profitable labor for the spiritual benefit of his people. In the spring of 1833, during a visit of the Hon. Heman Lincoln, the esteemed Treasurer of the Board, to the Valley Towns station, our br. Wickliffe was set apart to the ministry of the gospel, by the laying on of hands. He has proved a worthy helper in the labors of the mission.

"In 1829, thirty-seven Cherokees and one white person were added to the mission church by baptism.

"In June, 1831, the numbers were sixty-eight Indians and ten whites.

"In June, 1832, the numbers were one hundred and thirty-seven Indians, eleven whites, and one black.

"In 1833 a valuable and efficient addition was made to the mission, in our excellent and devoted br. Jesse Bushyhead. Our sphere of labor was then extended below the mountains; and under the divine blessing many souls were hopefully converted.

"Previously to April 7th, 1835, there had been baptized, in connexion with the mission, two hundred and forty-four Indians, fifteen whites, and one black.

Twenty-three Indians had died, and nine had been excluded; making at that date, in communion with the church, two hundred and thirty-one Indians, fifteen whites, and one black.

"From this date the labors of the mission have been variously interrupted by the agitations which arose in the country on account of an alleged treaty, ceding the whole country to the United States. Notwithstanding the obstacles thus thrown in the way, the brethren continued to travel through the country, during those troublous times, preaching the word in season and out of season; (until they were taken by the troops, to be sent off to the west;) and the Lord blessed their labors abundantly, to the awakening of sinners and the building up of believers in their most holy faith.

"In the summer of 1838 the military forces, who had occupied the country since 1836, were increased to about ten thousand strong. Forts were erected by them, in all parts of the nation, and at a time appointed the whole population were arrested and placed in the forts, and within military lines; and were finally marched to the general depots, preparatory to being transported to the west. Some were then delivered to the United States agent, and sent off at once; but the great body of the people were, on petitioning the commanding general, permitted to remain till cooler weather, when the risk of health would be lessened.

"During their captivity they suffered much from sickness, and great numbers died; especially young children and old persons.

"Many thousands were brought together by these operations; and however painful the circumstances of their assembling, opportunities were afforded for much evangelical labor; which, I trust, was blessed to the spiritual advantage of many souls. The brethren employed themselves, in the camps, visiting the sick, administering consolation to dying saints, pointing awakened sinners to the Lamb of God, as the only ground of hope; preaching daily in various parts of the camp, conversing with serious inquirers, and instructing them in the way of life. The Lord was pleased to crown these efforts with the influences of his Holy Spirit, and many came forward to testify their hope in Christ. Above one hundred and seventy were baptized, on a profession of their faith, and added to the church during their captivity.

"An arrangement was finally made between the nation and Maj. Gen. Winfield Scott, by which the conducting of the emigration was placed in the hands of the National Council.

"On arriving at the place of destination, the first care of the members of the churches was to provide temporary arrangements for the preaching of the gospel at all the principal settlements of the emigrants. The continued blessing of heaven has attended the labors of the mission in the new location. More than one hundred and thirty persons have been added to the churches by baptism, and one new church has been organized, since their arrival in the west. The present number of members in the mission churches is somewhat exceeding six hundred."

With respect to future operations among the Cherokees, arrangements will be made as soon as practicable after Mr. Jones's arrival in the Indian territory. The principal departments, next to preaching the gospel, are teaching and translation. Preaching is solicited in various neighborhoods by earnest and personal application; and the effects of the long-continued unsettled state of society, antecedent and consequent to their removal, give additional force to these appeals. "In the department of education two classes claim attention; children of families who speak the English language, and those of families who speak the Cherokee only, and who constitute the great body of the population." For these last, schools can be taught by native teachers; but for the former, missionary teachers are needed. Much attention is required for the preparation and publication of books. Only a portion of the Scriptures has yet been translated into Cherokee, and of this the supply has been entirely inadequate to the demand. One of the earliest objects of Mr. Jones will be to procure a new supply from the press at Shawanoe.

Mission to the Creeks.

EBENEZER.

CANADIAN RIVER.—*John Davis*, native preacher and school-teacher.

2 stations; 1 native assistant.

Since the withdrawal of Messrs. Kellam and Mason, this mission has not been re-occupied by a missionary from the States, and no late information of the condition of the native church has been received. At our last dates Mr. Davis had been encouraged to expect an appointment as school-teacher from the United States Government, it being the most eligible, in view of the hostility of the tribe, to secure the countenance and protection of the civil authorities.

Mission to the Choctaws.

PROVIDENCE.—R. D. POTTS, preacher and school-teacher, Mrs. POTTS, = 2.

The intelligence from this mission is full of encouragement. In a letter dated Feb. 24, Mr. Potts gives account of a "glorious display of the grace of God" at Providence. On the last Sabbath in January he baptized a white man, a member of his family, and, "while at the water side, the Holy Spirit came down with power. The stoutest hearts were subdued, the tear was seen in every eye. It was indeed a refreshing from the Lord." About 18 are supposed to have been converted to God, 5 of whom have been baptized, and others are expected soon. The church numbers 16.

A church has also been constituted by Mr. Potts, in Texas, distant 20 miles, to which 4 were added by baptism in February. Mr. Potts says of this church, "The Holy Spirit is evidently with them. A more solemn and interesting meeting I never attended. Many were under very deep conviction of sin when I left."

Mr. Potts has the charge of a school, under direction of the United States Government, numbering 14 members, 5 of whom reside in his own family at his cost. Applications have been made for the admission of others, but they were unavoidably refused, for the want of means for their support.*

Summary View of the Indian Missions.

MISSIONS.	Stations.	Out-Station.	Preachers.	Preachers and Teachers.	Preacher and Printer.	Teachers.	Female Teachers.	Other Female Assistants.	Total Missionaries and Assistants.	Native Assistants.	Churches.	Baptisms.	Present number.	Schools.	Average No. of pupils.
Ojibwas,	2	1	2			1		1	4	1	2	7	40	1	39
Ottawas,	1			1				1	2		1		18	1	25
Oneidas, &c.	2			1				1	2	1	2		50?	1	60
Otoes,	1			1				1	2						
Shawanoes, &c.	4			4	1	1	2	6	14	4	1	36	70?	2	21
Cherokees,	?		1					1	2	4	3	130	600†		
Creeks,	2									1	1		?		
Choctaws,	1			1				1	2		2	9	20	1	14
	13?	1	3	8	1	2	2	12	28	11	12	182	798?	6	159

*Beside the laborers above enumerated, the Rev. Isaac McCoy and wife, formerly missionaries of this Board, and now resident at Shawanoe, are zealously devoted to Indian improvement and reform, but their services have of late years borne more directly upon the civil condition of the Indians, and he has been in the employment and under the direction of the United States Government. They are not therefore considered missionaries of the Board, nor have their names been registered as such, since the suspension of the Carey station, in Michigan, in 1830.

Of the school-teachers, some of whom are also preachers, several are under appointment, or are supported wholly or in part by appropriations, of the United States Government; viz. 1 for the Ojibwas, 1 for the Ottawas, 1 for the Oneidas, &c., 1 for the Otoes, 3 for the Shawanoes, &c., and 1 for the Choctaws. One of the teachers for the Shawanoes, &c., (Mr. Meeker), is attached to the Ottawa station, and *collects* no school, but teaches from house to house. The school-teacher for the Otoes was appointed recently, and is on his way to the station.

EUROPE.

Mission to France.

Douay.—E. Willard, preacher, Mrs. Willard.

Lannoy and Baisieux.—J. Thieffry, native preacher.

Orchies and Nomain.—

Aix.—A. Moutel, native preacher.

Bertry.—J. Pruvots, native preacher.

Walincourt, Ligny, Estourmel, out-stations.

Villequier (Genlis).—J. B. Cre'tin, native preacher, *Pierre Joseph Lacquemant*, native assistant.

Manicamp, Chauny, Salency, &c., out-stations.

Rivecourt.—Joseph Foulboeuf, native preacher.

Rûme (Belgique).—*Victor Lepoix*, native preacher.

Louis Choquet, native assistant.

J. N. Froment, colporteur.

8 stations and 6 out-stations.

1 missionary and 1 female assistant, = 2.—6 native preachers and 3 native assistants, = 9.

The connexion of M. Dusart with the Board was closed, at his request, in March. Three other agents have been dismissed for causes not affecting their moral character; and two native assistants have been received into the service of the mission in their stead. Others of good promise, are about to be engaged in the place of M. Dusart. Messrs. Pruvots and Foulboeuf have been set apart to the ministry of the word by the laying on of hands of the presbytery. The latter and M. Lepoix, who had been studying with Mr. Willard, were stationed the last year, one at Rivecourt, and the other at Rûme, a large village on the borders of Belgium. M. Lepoix is expected, however, to remove shortly to the neighborhood of Villequier, that station requiring several laborers.

The general state of the mission is more prosperous than at any former period. The number of baptisms during the year has been larger, and the persons baptized are nearly all recent converts, and mostly from the ranks of the Catholics. The number of churches, including their branches, is 13, and of baptisms the past year, 34; 2 have been added by letter and 6 dismissed; 1 has died. Present number of members 180. Three of the churches, at Rûme, Rivecourt, and Aix, have been organized in the course of the year.

"There seems to be cause of encouragement every where," says Mr. W., Jan. 1, "except at Nomain and Orchies; but in all places where divisions, cabals, chicanery, &c., occur, and especially where there is a mixture of nationals and dissidents (or Irvingites) to keep up a continual contention, we have little or no hope of success."

Mr. Willard renews his solicitation for further aid, particularly with respect to colportage and education. "A number of young men have presented themselves," he informs us, "for employment as colporteurs, or to be received as students. Can any thing of the kind have place? I am fully persuaded that colportage and education are the great things to be attended to here. If we can only have the young men about us, a very important advantage is secured, by withdrawing them from an evil and seductive influence on the one hand, and by insensibly directing, moulding and establishing their whole faith in conformity with the word of God on the other. Let us have a man to attend to this, and we shall not fail of having young men enough." To show the character of these applicants, we subjoin an extract from a letter of one, a young

school-master, educated at the Normal school at Versailles, addressed to Mr. Willard in October.

"To have a firm resolution to crucify every thing, desiring to enter by the door of the sheepfold, in order not to be a thief and a robber, is not the result of thoughtlessness, but, on the contrary, these are thoughts suggested by the efficacious grace of a God who has given his only Son to the world. I desire to be also a child of the Father, and I look to those who live in Christ to draw me to him by pure and lawful ways, according to the holy gospel, and, consequently, according to sound doctrine. I wish to reject every kind of innovation, and also all doctrines which have been invented by the wicked one, or by the religious delirium of men. I have known enough of the things of the Lord to render it impossible for me to remain any longer in the church of Rome; for, judge of the situation of my soul when I find myself obliged by my calling to bow down to dumb idols. I am preparing to break the chains which bind me to filthy popery. I wish to live henceforth with the Lord—I wish even, with the aid of his grace, to become a workman with him in the harvest which there is to gather in of poor souls, who are yet plunged in the valley and shadow of death. In a word, I desire to unite with Christians and labor with all my might for the glory of my God. If the Lord answer my prayers, I shall soon go out of great Babylon to dwell not in another Babylon; for there are so many sects on the earth, that I may well fear to fall again into one which does not walk in the straight paths of the gospel; and I have reason, I think, to fear, for it is the true church of Christ that I seek. I have confidence that the Baptist church, according to the information which Foulboeuf has given me of it, walks most in the truth,—it is, therefore, to that church that I should wish to belong; and as you, sir, are the agent of that society in France, I pray you to give your hand to a feeble brother, who wishes to get out of the mire, and to receive him to your Christian fellowship."

The mission has been recently visited, at the request of the Board, by one of its members, the Rev. Mr. Stow. No full report has yet been received of the results of his inquiries, but it is understood that he is, in general, well pleased with the aspect of the mission. "It is evidently gaining ground, and is, perhaps, quite as prosperous as any man, knowing the circumstances, could have anticipated."

Mission to Germany and Denmark.

HAMBURG.—J. G. ONCKEN, native preacher. Messrs. *Lange* and *Köbner*, preaching assistants. Messrs. *Müller*, *Knauer*, and *Lücken*, colporteurs.

BERLIN.—G. W. LEHMANN, native preacher.

OLDENBURG.— — WEICHARDT, native preacher.

JEVER.—

COPENHAGEN.—PETER MUNSTER, native preacher.

5 stations; 6 native preachers, 3 native assistants, = 9.

The appeals of the Board and others to the Venerable Senate of Hamburg, mentioned in our last annual report, having failed of their designed effect, Mr. Oncken was arrested and cast into prison on the 13th of May; having "continued," as the order of the Senate expresses it, "to preach, baptize, and administer the Lord's supper, according to his own confession, notwithstanding the prohibition of the authorities."

Immediately on the receipt of this painful intelligence, the Board had recourse to a new series of measures, not only to effect Mr. O.'s release, but to secure him and his suffering brethren from future molestation. The Rev. Dr. Welch, of Albany, a member of the Board, was requested to visit the seat of our general government, and by a full and fair representation, endeavor to obtain the effective interposition of the President. In this service, which was undertaken with an alacrity alike honorable and auspicious, our highly esteemed brother was successful. The President, though distinctly declining all *official* interference, kindly entertained the memorial presented to the Department of State, setting forth the essential merits of the case, and directed instructions to he transmitted to the United States consul at Hamburg, to institute the proper inquiries. Such additional arrangements and communications were also made as were deemed best adapted to secure the desired toleration. The result remains yet to be seen. It appears from the correspondence, a copy of which is herewith submitted, that all has been done that could be, to bring the affair to a prosperous issue; and that, although no immunity is *expressly* conceded to Mr. Oncken by the Venerable Senate, there is ground for hope that the persecution of Christians at Hamburg will not be speedily renewed.

It is matter of devout thanksgiving, that during the progress of these events

the hearts of our Hamburg brethren have been steadfastly stayed on God. Mr. Oncken writes from his prison-house, "I rejoice to say that the Lord is keeping me in perfect peace, and free from anxiety as to the result of the present struggle. *All* power in heaven and earth is in the hands of Him who is upholding the universe only for one purpose—his own glory in the ingathering and eternal salvation of his elect." Mr. Oncken has since walked at large, and has regularly preached the gospel to large collections of people at his "own hired house."

It is with extreme reluctance that we append to the preceding narrative a statement of a similar character in relation to the kingdom of Denmark. Mr. Oncken writes, under date of Feb. 26, "The Danish Government is proceeding against our brethren in Copenhagen, in the course adopted by the Senate of this city against us. Br. Peter Munster, the pastor of the church, has been upward of ten weeks confined to a prison, simply for preaching and administering the ordinances of Christ according to his express commands." Mr. Oncken proceeds to state that Mr. Munster and two other brethren had been directed by the court of chancery to leave his Majesty's dominions within a month, on pain of the severest measures; and that, inasmuch as they had decided to remain and abide the consequences, a regular process had been instituted against them. "Our brethren," he remarks, "will be charged with being Anabaptists, and the antiquated law against that deluded sect will be brought forth against them." Much, it was supposed, would depend, at the trial, on satisfactory proof that the church at Copenhagen is recognized by American and English Baptists, as a regularly constituted Baptist church, and that the pastor had been regularly inducted into his office as a Baptist minister. Testimonials to this effect, duly authenticated, have been forwarded by the Board to Mr. Oncken. "The case is exciting general interest in Denmark, and especially at the capital. Two of the principal lawyers in Copenhagen have, of their own accord, offered to defend our brother, and the president of one of the courts has called on the Lord's prisoner, and assured him that he would do what he could to bring the matter to a favorable close."*

In addition to the above, repeated instances of persecution and imprisonment have occurred in various parts of Germany; at Vierlanden, a district ten or twelve miles above Hamburg; at Döbeln, in Prussia; at Belitz, between Potsdam and Halle; at Leipsic; at Baireuth, in Bavaria; and other places. The German mission appears to be set not only for the propagation and defence of the gospel, but to assert the claims of humanity and the rights of conscience. The principles of the Reformation need to be planted again on their own natal soil. The sufficiency of the Scriptures as the only rule of faith and practice, and the right of every individual to walk by that rule, subject only to His authority who gave it, must be re-asserted and vindicated where Luther lived.

Of the progress of the gospel in Germany the past year, the following is a brief summary of what has been communicated.

On the release of Mr. Oncken from prison, public religious services were immediately resumed by him, though attended with much inconvenience. The church was accustomed to assemble at 16 little meetings, on the Sabbath, and the sacrament of the Lord's supper was administered to one or another group every Sabbath evening. At a more recent period, about 130 assembled for worship at the house of Mr. Oncken on the Sabbath, and half that number on other stated evenings. Sixteen were added to the church prior to September 23.

Ten persons have been added to the church at Jever, and about 20 to the Stuttgart church.

Four churches have been constituted at Othfresen, near the Hartz mountains, at Bitterfelds, near Leipsic, at Baireuth, in Bavaria, and at Marburg, in Hessia. Two other churches are about to be organized; one at Memel, on the Baltic, and the other in Shwabia. "The prospects of the church in Berlin are brightening."

The colporteurs and other assistants have labored with assiduity and effect. Many thousand tracts have been distributed in Mecklenburg, Eastfriesland,

* Since the above was written we learn that Mr. Oncken has proceeded to England, partly to plead in behalf of the Copenhagen church, and induce our English brethren to forward petitions, &c.

and other districts of Germany; and for Denmark, 40,000 Danish tracts have been printed, and an edition of 5,000 Danish Scriptures is in course of publication.

The progress of the mission in Denmark has been peculiarly cheering. "Strange to say," writes Mr. O., "while our brother is retained in prison, the meetings for preaching are allowed to go on, and are visited by between 200 and 300, not a few of whom have been converted, and have offered themselves for baptism." The church now contains more than 30 members. Mr. Munster was installed to the pastoral charge of it in June.

A church has been constituted at Langeland, in the Great Belt; nine were baptized on that occasion, and others have been added to the number. Several have also been baptized, and a church has been organized, at Alborg.

Mission to Greece.

CORFU. (Ionian Republic).—H. T. LOVE, R. F. BUEL, preachers, MRS. LOVE, MRS. BUEL, MRS. H. E. DICKSON, school-teacher. *Apostolos*, native assistant.

PATRAS.—

2 stations; 2 preachers, 3 female assistants, = 5.—1 native assistant.

Mr. Love and family with Mrs. Dickson removed to Corfu in April, on account of the injurious effects of the climate of Patras on his enfeebled constitution. The temperature of Corfu was manifestly more congenial, yet even *there* he has suffered repeated attacks of his former maladies, and has been brought nigh unto death. Whether he is yet living, is subject of painful solicitude. Our last advices are only to Nov. 14; he was then partially recovered from a dangerous illness, but was anticipating a renewed attack in about four weeks from that date.*

Mrs. Dickson left Corfu in May for Scotland, her native country, with a view to the restoration of her health, but would probably return to Corfu about the middle of April. Mr. and Mrs. Buel took passage for Corfu *via* Malta from Boston the 27th inst.

The progress of the mission has, of course, been inconsiderable during the past year. At Patras, previously to Mr. Love's removal, the daily and Sabbath services were continued a short season, with more than ordinary interest. And when Mr. Love was sick, they were conducted a few weeks with great acceptance by Apostolos. Three young men of promise attended these means of grace daily, and four others, "to whom age had given judgment and respect in society," and who had been reading the Scriptures a number of months, solicited the same privilege. Apostolos was brought to a knowledge of the truth at Patras; and an English woman, for thirty years a member of the Greek church, was deeply impressed with a sense of her sins, and gave some encouragement to hope that she had become a child of God.

At Corfu, Mr. Love's operations have been limited chiefly to preaching in English two months during the absence of Mr. Lowndes, the distribution of tracts in the citadel through the instrumentality of some pious Wesleyan soldiers, and directing the labors of the native assistant Apostolos. The truth preached was listened to with apparent interest, and a few conversions ensued. The tracts were extensively read, and two of the four conversions appear to have resulted from their influence. A bookseller's shop was opened on one of the main streets of the city, and Apostolos stationed in it, as a "fearless and faithful champion for the truth." A few Greeks began to listen to the word of God. On the 12th of August, Apostolos was baptized. From that time, the spirit of inquiry seemed to be greatly on the increase. "There are, perhaps, 12 or 15 intelligent Greeks in Corfu," said Mr. Love Oct. 8, "who have been met inch by inch on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching the Scriptures to 'see if these things be so.'"

The last letter from Mr. Love is of thrilling interest, pleading as from the tomb on behalf of the Greek mission. Having spoken of some recent attacks

* Since the Report was read, we have learned indirectly that Mr. Love survived the apprehended illness.

of a spasmodic affection, which had well nigh closed his earthly existence, and of his expectation of another attack on the 4th or 5th of Dec., he adds, "I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words I am able to speak. I call you this day to record, that if this mission fail, I wash my hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!"

Having stated the importance of having *three* additional laborers in the mission, one to be stationed at Corfu, and two at Patras, the safety of the mission requiring at least two stations, he reverts particularly to Corfu, and in the language of one on the verge of life and ready to take his departure, he gives this solemn attestation: "As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles; and for our practice,—we have in the sight of all southern Europe, amid the fears of friends and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

"In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely."

WEST AFRICA.

The only mission of the Board in Africa, exclusive of the one which it is proposed to establish on the banks of the Niger, is the

Mission to the Basas.

EDINA.—I. CLARKE, preacher, MRS. CLARKE. *Kong Koba*, native assistant. Temporarily resident, A. A. CONSTANTINE, preacher, MRS. CONSTANTINE.

MADEBLI.—W. CROCKER, preacher.

BEXLEY.—JOHN DAY, preacher and school-teacher.

3 stations; 3 preachers, 1 preacher and school-teacher, 2 female assistants, = 6. 1 native assistant.

Mrs. Crocker, formerly Miss Warren,* died of fever at Madebli, August 28. "Had her life and health been preserved, she would, no doubt, have been eminently useful. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, peculiarly qualified her for the station she occupied." Her remains were interred in the mission lot at Edina.

With the exception of the inroads of death, and the severe sickness of Mr. Crocker, who has regained his health, the affairs of the mission have been prosperous during the past year. At Edina a church was organized near the close of 1839, of 14 members from the Básá Cove church, resident on the Edina side of the St. John river, (leaving 32 at Básá Cove,) and Mr. Day was chosen their pastor. Since his removal to Bexley, June 14, the care of the church in part, numbering 15 in January, has been devolved on Mr. Clarke, yet not so as to prevent his frequently visiting and preaching at King Joe's and Tatu's villages as heretofore. Preaching is also regularly maintained at Madebli and Bexley.

* Miss Warren was married to Mr. Crocker at Edina, June 2.

The school operations are in good progress. "The natives manifest an increasing interest in the education of their children." 40 children are connected with the school at Edina, under the care of Mr. and Mrs. Clarke,—28 boys and 12 girls. Mr. Crocker has 7 boys in his school at Madebli, and expects to add 5 or 6 more. Mr. Day at Bexley, 6 miles above Edina, on the St. John, has 31 scholars, of whom 12 are native boys. 3 of the scholars at Edina are supported by friends in Liberia,* one by Gov. Buchanan, one by the Edina Missionary Society, and one by Gov. Russworm of Cape Palmas; (the last by the name of Calvin Stockbridge, in memory of a brother who assisted Gov. Russworm in his education, and whose praise still lives in the churches of Maine.) The expense of a boy at school at Edina is estimated at 25 dollars, and of a girl at 20.

Some progress has been made in the preparation of books for the Bássás. A Bássá spelling book, of 32 pp. large 12mo, prepared by Mr. Clarke, was printed at Cape Palmas, without charge, by the Cape Palmas mission, in an edition of 800 or 900 copies; also a Bássá hymn book, 32mo, containing 10 hymns, prepared by Mr. Crocker, 250 copies. The gospels by Matthew and John are revised for the press. A printing press and other apparatus, with materials for a printing office, &c., were sent out to the mission in August.

Messrs. Fielding and Constantine and their wives arrived at Edina, Dec. 3. They were to remain at that place until past their acclimation, and were then expected to proceed to the interior by the way of Fernando Po, and the river Niger.†

ASIA.

Missions to Burmah and the Karens.

MAULMAIN MISSION.

6 stations and 3 out-stations.

MAULMAIN.—A. JUDSON, preacher and translator; S. M. OSGOOD, preacher and printer; J. H. VINTON, preacher; E. A. STEVENS, H. HOWARD, TH. SIMONS, preachers and teachers, and their wives, = 12.

Ko En, assistant in translation; *Ko Shway Bay, Ko Woon, Ko Bau, Ko Ouk Moo, Ko Gway, Moung Shway Moung*, assistants in preaching; *Moung Shway Goon*, assistant in theological school; *Ko Zah, Moung Shway Thah*, school-teachers, =10 native assistants.

AMHERST.—J. M. HASWELL, preacher, Mrs. HASWELL, = 2.

Moung Shway Gyah, assistant in translation; *Ko Taumungna, Moung Oung Men, Moung Shway Moung*, assistants in preaching; *Moung Shway Nee, Moung Shway Bay*, school-teachers, = 6 native assistants.

CHET'THING'SVILLE, (Sgau Karen.)—*Ko Chet'thing*, preacher, *Kah Pau, Prah Kah, Zu Lau*, assistants in preaching, = 4 native assistants.

DON-YAHN, (Pgho Karen.)—*Bah Mee*, preacher; *Ko Myat Kyau, Ko Chung Pau, Ko A Wah*, assistants in preaching, = 4.

NEWVILLE, (Sgau Karen.)—*Panlah*, preacher; *Nau-Pé-pah*, assistant, = 2.

BOOTAH, (Sgau Karen.)—*Taunah*, preacher; *Tah Oo, Pah Boo, Tah Bau Ko*, assistants in preaching, = 4.

Out-stations, *Balu Island, Tenobo* (Sgau Karen), *Teranah* (Peguan).

Total, 3 preachers, 1 printer and preacher, 3 teachers and preachers, 7 female assistants, = 14. 23 preachers and assistant preachers, 2 translating assistants, and 5 teachers, = 30 native assistants.

Miss E. Macomber, teacher at Don-Yahn, died at Maulmain, of fever, April 16, 1840. "Her mind was perfectly clear and calm to the last, and she was enabled to look forward to the period of her dissolution with evident pleasure."

The health of Mr. Judson, at the date of our last information (Dec. 22), was

* Mr. Sheridan has proposed giving ten acres of land to the school at Bexley, as a foundation for a manual labor school. The Board have also the pleasure to acknowledge a donation of $50 to the mission, from Dr. Johnson, colonial physician.

† Since this Report was put to press, the mournful tidings have reached us of the death of Mrs. Fielding on the 3d of January after an illness of about nine days, and of Mr. Fielding a fortnight afterwards.

partially restored. The invitation of the Board to revisit his native country, reached him in August, at which time he was suffering under a relapse of his former complaint. He recovered, however, more rapidly than ever before, and his cough nearly subsided. In reply to the invitation, he writes, under the above date, "I cannot persuade myself that it is my duty to leave my work at present, but to wait and see whether I shall well sustain the next rainy season. If, notwithstanding continued care, I should experience a *severe* relapse, and my brethren should concur in the measure, I would avail myself of the invitation of the Board, as a last resort, and turn my face, with a clear conscience and many delightful anticipations, towards my native land."

Preaching, as in former years, is regularly maintained by the missionaries and native assistants, in their several departments. Mr. Judson, though unfitted for laborious effort, is able to conduct a morning service on the Sabbath for the Burman church, as formerly. He has also the more immediate charge of the Burman preaching assistants, "who are employed in going about the town and neighboring villages, occupying zayats, and making known the gospel to all who will give them a hearing." They meet Mr. J. at the native chapel every morning, report the labors of the preceding day, and pray for a divine blessing on the day before them. The church contained in October last 145 native members, of whom 16 had been received during the year. There were also several applicants for baptism, some of whom had been approved by the church. The English church, in charge of Messrs. Stevens and Simons, have also regular worship in the chapel, permission having been given to the soldiery "to attend divine service on the Sabbath, at such place and in such manner as their denominational views inclined them."

The labors of Mr. and Mrs. Vinton have been distributed, as heretofore, among the Karen stations during the dry season, the alternate season being devoted to the charge of a Karen boarding-school at Maulmain.

At Amherst, preaching is conducted both in English and the native tongue, and excursions have been made by the assistants to neighboring villages, with good encouragement.

The whole number of preaching places, exclusive of out-stations, is 12; average aggregate attendance about 800.

The following is a table of churches and baptisms, &c., as reported July 1, 1840.

	Chh.	Bap.	R'd. by let.	Exclu.	Susp.	Died.	Dism.	Pres. No.
Maulmain	2	26	8	7	1	1		170
Amherst	1	2	8				2	16
Chet'thingsville	1	6	5					112
Don-Yahn	1	4			1			30
Newville	1	10			1	3	3	74
Bootah	1	2	3		2	3	2	52
	7	50	24	7	5	7	7	454

Schools.—Eleven schools are in operation,—including the Karen boarding-school, with an average attendance of 60 pupils, in charge of Mr. Vinton; the Eurasian school, taught by Mr. Simons; the Maulmain high school, taught by Mr. Howard; and the theological school, under the care of Mr. Stevens. The theological school had 10 pupils in the earlier part of the year. The extract which follows is from the report of the school for the term commencing July 20, and ending Nov. 11, 1840.

"The studies pursued have been chiefly the New Testament and a brief outline of ecclesiastical history given in the form of lectures. In the New Testament, the class has completed the Life of Christ, having gone through the *thirty-five* last sections of the work, together with the epistles of Hebrews, James, first and second of Peter, first, second and third of John, and the epistle of Jude. The method of study has been the same as that heretofore pursued—explanatory remarks being made and passages of scripture given for reference, all which are required to be committed to writing.

"The lectures on ecclesiastical history embraced a brief outline of the history of the church from the birth of Christ to the present time. The class were required to note them down as delivered, and, since the course was completed, have been occupied a part of each day in studying what they had thus written. The subject being one of novelty to them, and much time being necessarily occupied in securing a fair and correct copy of the lectures, they have *studied* the history only as far as the account of Mahomet. They seemed interested in the study, and I trust the time devoted to it has not been misapplied.

"In addition to these studies, the class has been required to write original themes once in two weeks.

"In regard to the number of students, the average of daily attendants has been but seven. This, I am sorry to add, has been owing in part to the misconduct of some who were formerly connected with us. At the commencement of the present term, three, who were members of the seminary at the close of the last, were dismissed for improper conduct, and one left of his own accord. There are at present besides the assistant, one Karen, and four Taling students. The Toungthoo was obliged to return home some time since, but expects to be present again at the opening of the next term. The preaching assistants, as formerly, have attended the recitations on the Epistles four times in the week, but have not been so general nor so constant in their attendance as heretofore.

"In addition to the daily morning and evening devotions of the school, the instructor has appropriated one evening in each week to special religious exercises with the students, and to familiar conversation on miscellaneous topics; chiefly such as are connected with their studies and with their character as theological students. These meetings seem to have been attended with useful results; and may it be our fervent prayer continually, that by these and other means the Lord will raise up many of this people to become efficient ministers of the word among their countrymen."

The following is a report of the Maulmain High School for the year ending December, 1839.

"During the past year considerable changes have taken place in the school, some of the larger scholars having left, and others taken their place. The number has gradually increased. There were present to-day 31 boys and 13 girls, making 47 in all; and they form a more promising selection than at any previous examination.

"The course of study has been nearly the same as formerly stated,—reading and writing, both English and Burmese, and translating from one language into the other, geography, arithmetic and grammar. Most of the scholars, on entering the school, were ignorant even of the alphabet,—and now, with the exception of a few who have lately entered, almost the whole school can read with more or less fluency, and their writing-books exhibit various degrees of proficiency in penmanship.

"The religious instruction of the scholars has been particularly attended to,—and in addition to the two young men who were formerly baptized, three promising lads have been lately admitted into the church, and several others are requesting the same privilege."

The members of the school at Amherst (about 40) are from the first families in the place, and attend with much regularity. Of the Eurasian school, the number of members on the list was 47 boys and 35 girls, = 82; in regular attendance 36 boys and 33 girls, = 69. The whole number of pupils in all the schools was about 300.

Printing Department.—The table below exhibits the amount of printing at Maulmain in 1839.

Statement of Printing in 1839.

	No. Cop.	No. pp.	Total pp.
Burmese Scriptures:			
Bible, from 1st Samuel to Isaiah, 38th chap., 400 pp. 4to.,	5,000	800	4,000,000
Burmese Extracts from Scripture:			
Digest, 2d part 8vo.,	20,000	56	1,120,000
Index to 2d part,	2,000	12	24,000
Sermon on the Mount, 18mo., 3d edition,	6,000	24	144,000
Commandments, &c., on cards,	200	4	800
Questions on Life of Christ, vol. 3, 18mo., 1st edition,	1,000	216	216,000
Questions on Life of Christ, vol. 4, 18mo., 1st edition,	1,000	192	192,000
Total of Extracts from Scriptures,	30,200		1,696,800
Burmese Tracts:			
Hymns, 18mo., 2d edition,	1,000	100	100,000
Catechism of Religion, 18mo.,	1,000	12	12,000
On Prayer,	6,000	132	792,000
Letter to Burman Christians, 18mo., 1st edition,	1,500	56	74,000
Fishers of Men, 18mo., 1st edition,	1,500	16	24,000
Total of Burman Tracts,	11,000		1,002,000
Pegum Tract:			
Epitome of the Old Testament, 12mo., 1st edition,	3,000	72	216,000

Totals:	Copies.	Pages.
Burman Scriptures,	5,000	4,000,000
Burman Extracts from Scriptures,	30,200	1,696,800
Burman Tracts,	11,000	1,002,000
Peguan Tract,	3,000	216,000
Grand total,	49,200	6,914,800

Total amount of printing at Maulmain, from the beginning, 61,965,000 pp.

The total number of pages *issued* from the depository, during the year 1839, was only 1,399,176, distribution being limited chiefly to British Burmah.

The operations of the printing department in 1840 were mostly restricted to the quarto revised edition of the Burman Bible, the last sheet of which was committed to the press Oct. 24, 1840. The following extracts from a letter of Mr. Judson, dated Dec. 28, 1840, furnish gratifying evidence of the faithfulness and ability with which the revision of this invaluable translation has been executed.

"The revision of the work has cost me more time and labor than the first translation. I have availed myself of the latest and best exegetical works in the department of biblical criticism, especially the German, and have spared no time to select and incorporate, in the new edition, the most approved results of the labors of European and American philologists.

"In the first edition of the Old Testament, I paid too much regard to the critical emendations of Lowth, Horsley, and others. In the present edition, I have adhered more strictly to the Hebrew text. In my first attempts at translating portions of the New Testament, above twenty years ago, I followed Griesbach, as all the world then did; and though, from year to year, I have found reason to distrust his authority, still, not wishing to be ever changing, I deviated but little from his text, in subsequent editions, until the last; in preparing which I have followed the text of Knapp, (though not implicitly,) as upon the whole the safest and best extant; in consequence of which, the present Burmese version of the New Testament accords more nearly with the received English.

"As to the merits of the translation, I must leave others to judge. I can only say, that though I have seldom done any thing to my own satisfaction, I am better satisfied with the translation of the New Testament than I ever expected to be. The language is, I believe, simple, plain, intelligible; and I have endeavored, I hope successfully, to make every sentence a faithful representation of the original. As to the Old Testament, I am not so well satisfied. The historical books are, perhaps, done pretty well; but the poetical and prophetical books are, doubtless, susceptible of much improvement, not merely in point of style, but in the rendering of difficult passages, about which the most eminent scholars are not yet agreed.

"I commend the work, such as it is, to God, to the church in Burmah, and to my successors in this department of labor, begging them not to spare my errors, and yet not prematurely to correct a supposed error, without consulting the various authors which I have consulted, and ascertaining the reasons of my position; and especially not to adopt a plausible correction, in one instance, without inquiring whether it is admissible and advisable in all parallel and similar passages.

"In prosecuting the work, I have derived valuable aid from several of my missionary brethren, especially from br. Wade formerly, and br. Jones, now of Bangkok,—latterly from the brethren Mason, Comstock, and Stevens. Of several hundred suggestions that have been sent me from different quarters, I have sooner or later adopted by far the greater part, though in many cases with some modification. Nor ought I to forget my native brother, Moung En, my faithful fellow-laborer for many years, even before the present revision was begun,—one of our most judicious and devoted assistants."

Rangoon Mission.

RANGOON (Burman).—E. L. ABBOTT, preacher, Mrs. ABBOTT; *Ko Thah-a*, native preacher; *Tong Byou, Moung Yé, Shway Weing*, native assistants.

MAUBEE (Karen).—*De Poh, Moung Koo, Moung Mway, Oung Bau, Pah Yoh*, native assistants (as reported the previous year).

Out-stations, *Pantanau, Pegu, Bassein.*

2 stations and 3 out-stations; 1 preacher and 1 female assistant, = 2.—1 native preacher and 3 native assistants, = 9.

Mr. and Mrs. Abbott reside temporarily at Sandoway, in Arracan, but devote their efforts chiefly to the promotion of the Rangoon mission.

Near the close of 1839 (Nov. 4), Mr. Abbott visited Rangoon, in company with Mr. Kincaid, by special invitation of the Rangoon viceroy. They saw most of the Rangoon church-members while there, and held repeated worship with them. They generally appeared well, but of some they "stood in doubt." Only 14 of the church remain in that town and vicinity.

"At Maubee and in the surrounding villages several of the assistants had spent their time in preaching from house to house, attending funerals and conducting meetings on the Sabbath. A few cases (four) of backsliding had occurred. One individual would probably be excinded; the others appeared

penitent. A large number of converts were anxious to be baptized." "The Pantanau church were walking in the fear of the Lord and in the comforts of the Holy Ghost, and very many in the surrounding villages were turned unto the Lord during the year." "The young chief at Bassein was as active as ever, —his house a bethel, and many from the neighboring and the distant villages resorting to him, to learn to read and how to worship God." He is the only one who had been baptized in all that region, but the assistants, who had visited there, supposed that from 600 to 1,000 were then decidedly Christians. Messrs. Abbott and Kincaid were visited at Rangoon by many Karens, six or seven of whom they examined as native assistants. These assistants had from 20 to 60 families under their care, and were pastors as well as preachers, but not having been ordained, could not administer the ordinances. But "one settled design appeared to engross all their thoughts and their wishes,—the spread of the gospel and the salvation of their countrymen."

In Feb., 1840, Mr. Abbott left Maulmain for Arracan, and on his arrival at Sandoway, sent Tong Byou and Moung Yé to Bassein, to inform the Karens of his coming, and to invite them to visit him. Moung Yé returned with 31 in April, and Tong Byou with as many more in May. Others arrived at different periods, some with a desire to be baptized, and others to obtain religious books. During the following months Mr. Abbott had a school of 50 students, and many others sought admission to it who could not be received. Most of these were preparing to become assistants in the mission, and had come from six to twelve days' journey to obtain instruction and baptism. Twenty-six were baptized prior to May 10, and the whole number from the time of Mr. Abbott's arrival till September 5, was 51. The boarding-school was closed about the first of September. Thirty of the scholars had been previously dismissed on account of the prevalence of fever and cholera. Five of the students died. Those who remained made rapid progress in their studies, and appeared all to be sincere followers of the Lord Jesus.

The following extracts are from a letter of Mr. Abbott, dated Sandoway, May 19, 1840. Having spoken of the expenses of his school and of his design to employ 18 assistants, in Burmah and Sandoway, whom he had already selected, and was expecting to assign their locations, he says,—"Nearly all these assistants are *now* at the head of large congregations of Christians, and are, in fact, *pastors*, except in administering the ordinances." "As to how many Christians are in Burmah, I dare not tell what I think. There are *baptized* at Maubee 323, at Pantanau 48, and in Bassein 27. The last are scattered over a region of several hundred miles, and are principally heads of villages, and leaders of Christian congregations. As to the entire number of *nominal* Christians, some of the *assistants* think there are 4,000, but as I have no *data* on which to found an estimate that is satisfactory, I can give no opinion."

Ava Mission.

Of the church at Ava no recent information has been received. An account of the labors of Mr. and Mrs. Kincaid, who belong to this mission, will be given in the report of the Arracan mission.

Tavoy Mission.

TAVOY.—J. WADE, F. MASON, preachers, and their wives; on a visit to this country, C. BENNETT, preacher and printer, MRS. BENNETT, = 6.

Ko Lah, Ko Myat-la, native assistants, = 2.

Out-stations.—Mata, and 7 other villages. 9 native assistants.

MERGUI.—L. INGALLS, preacher in Burman, D. L. BRAYTON, preacher in Pgho Karen, and their wives, = 4.

Moung Tha Zau, Burman assistant, *Sau E-pau*, Karen assistant, = 2.

Out-stations.—Kabin, and 7 other villages. 7 native assistants.

2 stations and 16 out-stations; 4 preachers, 1 preacher and printer, 5 female assistants, = 10. 20 native assistants.

Mr. and Mrs. Hancock left Tavoy in September, and are on their return to this country, on account of Mrs. Hancock's ill health. Mr. and Mrs. Bennett are expected to return to the station before the close of the year.

The labors of the Tavoy missionaries have been similar to those of previous

years. Excursions were made during the dry season to Yė, Mata, &c., by Mr. and Mrs. Wade, and to the southern stations by Mr. Mason. The rainy season was spent at Tavoy in teaching, preaching, and the preparation of books.

The *churches* have generally enjoyed a good degree of prosperity, continuing steadfast in the faith, and receiving some enlargement, yet manifesting less engagedness than at some former periods. "As to the state of piety in the Mata church," Mr. Wade writes in July last, "we must say of it as we have to say of every church where there is no special revival; the members generally remain steadfast, but there is too great a want of vital piety. They are like trees in time of drought, which bear some fruit, but not so plenty, nor of so good quality, as in better seasons."

Schools.—The school at Mata for the dry season was taught as heretofore by Mrs. Wade. "It contained 50 pupils, and was very interesting, as the pupils are becoming more and more intelligent every year. The study of the Scriptures, together with daily instruction, appeared to make an abiding impression on their minds." All who were baptized there, had been members of the school of that and former years. Mr. Wade had a daily catechetical class. There was also a Sabbath school, for children and adults, in which Mr. W. conducted the Pgho department, and Mrs. W. the Sgau.

The boarding school at Tavoy, in charge of Mrs. Wade, during the rainy season, contained 30 or more pupils. The first class, which numbered 18, was composed partly of the assistants and school-teachers, who were taught daily by Mr. Mason and Mr. Wade in the Scriptures. All the scholars were church members except a few of the youngest. The day school consisted of children of Burman Christians in Tavoy, and a few others, and was taught by Mrs. Mason.

The following table exhibits the state of the churches and schools connected with the Tavoy station for the year ending July 1, 1840.

	Churches.	Baptized.	Excluded.	Present No.	Boarding school.	Day schools.	No. of pupils.	Native assistants.
Tavoy,	1	2		14	1	1	50	2
Mata,	1	18	5	310		1	50	1
Yė,	1	7		29		2	15	2
Toung byouk,	1	5				1	6	1
Pai,						1	2	1
Pa-sau-oo,	1	16		42		1	18	1
Pyee khya,	1	4	2	55		1	8	1
Katay,	1			15		1	2	1
Palau (Head Waters),	1	4		8		1	4	1
	8	56	7	473	1	10	155	11

Translations and printing.—Mr. Mason has continued the revision of the New Testament, to which he devotes more time than to the original translation; in which also he is assisted by Mr. Vinton of the Maulmain mission. The precarious state of Mr. Wade's health forbids much sedentary labor. The amount of printing executed in Sgau and Pgho, as reported for the year ending July 1, 1840, was of

	cops.	pp.
Scriptures,	6,000	2,450,000
Tracts,	1,000	198,000
School-books,	1,500	228,000
	8,500	2,876,000
Previously reported,	60,000	3,112,000
Total amount of printing at Tavoy,	68,500	5,988,000

Issued in 1839–40, 5,211 cops., or 810,562 pp.

The operations of the press are now suspended, but will be recommenced immediately on the return of Mr. Bennett. Mr. B. will carry out with him a fount of reduced Karen type, and another of reduced Burman, which have

been prepared with much care under his superintendence during his late sojourn in this country (1). A large body of the Karen population are able to read, and are importunate for religious books.

At Mergui Mr. Ingalls, besides preaching and conducting a bible class on the Sabbath, holds a meeting every evening in the week, and during the day preaches in the zayat to all who will attend. Excursions are also made by him and Mr. Brayton, who is more especially devoted to the Pgho department, into the Karen settlements in the province, with great encouragement. Preachers and school-teachers are stationed at several of these places; and at Kabin a Karen association of churches was organized, during a meeting of days in Feb., 1840, to be convened annually. Several schools are taught; those at Tavoy are boarding-schools. 24 of the pupils are church-members, and 9 or 10 are engaged in the study of the Scriptures. The table below is compiled from the report of the station and Karen out-stations, for the year ending July 1, 1840.

Table of Churches, Schools, &c.

	Chs.	Bap.	Exc.	Wl. no.	Sch.	No. pu.	Native Assistants.
Mergui,	1	1	2	5	2	30	Moung Tha Zau, Sau E-pau.
Kabin,	1	13		75	1	10	Moung La.
Thing-boung,	1	2		11			Mau Qua.
Mazau,	1	10		11			Me-ngo.
Tewah,	1	14		17	1		Moung Ya.
Ysbeo,				2			
Thurabwa,					1		Kau-pau.
(Pgho) K'mak-kah,	1	4		10			Toudee.
(") Tigerhead,							Kon-blon-pau.
	6	44	2	131	5	40†	

The churches at Mazau and K'mak-kah were formed the last year.

Our last intelligence from the station was of September, at which time there was evidence of the presence of the Holy Spirit at Mergui and in the jungle. In the latter were many inquirers, and one of those who had been excluded from the Mergui church, Moung Pokesee, was subject of deep repentance, and would probably be restored.

Recapitulation of the Burman and Karen Missions.

Missions.	Stations.	Out-stations.	Preachers.	Prea. and Teach.	Prea. and Print.	Female Assist.	Total Mis. and As.	Native Assistants.	Churches.	Baptized.	Dismissed.	Excluded.	Rcvd. and Rstd.	Died.	Present Number.	Schools.	Scholars.
Moulmain,	6	3	3	3	1	7	14	30	[illegible]	50	7	7	[illegible]	7	454	11	300†
Rangoon,	2	3	1			1	2	9	[illegible]	51					449	1	50
Ava,	1								1						*19		
Tavoy (including Mergui),	2	16	4		1	5	10	20	14	100		9	6		604	16	200†
Totals,	11	22	8	3	2	13	26	59	25	201	7	16	30	7	1526	28	550†

Mission to Siam and China.

2 stations.

BANGKOK (Siam).—

Siamese Department.——J. T. JONES, C. H. SLAFTER, preachers, R. D. DAVENPORT, preacher and printer, and their wives.

Chinese Department.—W. DEAN, J. GODDARD, preachers, and their wives; *Keok Cheng*, native assistant.

MACAO (China).—J. L. SHUCK, preacher, Mrs. SHUCK.

5 preachers, 1 printer and preacher, 6 female assistants, = 12. 1 Chinese assistant.

Mr. and Mrs. Jones left this country for Siam on the 12th of January. Mr. and Mrs. Goddard arrived at Bangkok, from Singapore, October 16. Mrs. Reed,

* As given in last Report.

having left the mission on account of the sickness of her child, arrived in this country November 28.

At Bangkok three places have been occupied the past year for stated preaching, one in Siamese and the others in Chinese. The Chinese exercises at the bazaar have been conducted a part of the time, in the absence of Mr. Dean, by Keok Cheng.

The Chinese church numbers 13, of whom 7 were baptized the last year. Hope is indulged of the conversion of one Siamese.

Good attention is given to the circulation of tracts, and repeated excursions have been made by Messrs. Davenport and Slafter, in Bangkok and vicinity, for this purpose. "Hundreds and thousands anxiously apply for and read the books, and thus a knowledge of the only name given under heaven among men whereby we may be saved, is diffused far and near."

The amount of printing for the year ending July 1, 1840, was

Of Scriptures, including 10,000 copies of Matthew,	35,000 copies in Siamese.
Do.,	7,500 copies in Chinese.
Of Tracts, five in number,	75,000 copies in Siamese.
Do.,	about 10,000 copies in Chinese.

The number of pages of Scriptures, Siamese and Chinese, was		1,171,000
Do.	Tracts, do.	2,295,600
		3,466,600

58,251 copies of books and tracts were distributed.

The operations of the printing department were reduced by the mission in February, 1840, in consideration of the fewness of their number, and the desirableness of maintaining a due proportion of the several departments of missionary labor. "We have been led to the adoption of this resolution, not from the fact that the Siamese, Chinese, Laos, Cambojans, Malays, Burmese and Peguans, residing in this country, have all been supplied with Christian tracts, for in only two of these languages have we printed at all, and in those but a partial supply for the demand; nor has it been for the want of matter prepared for the press; neither because our printing exceeds that of other stations compared with the wants of the people; but simply from the consideration, that with our limited numbers we are unable to carry forward other departments of the mission in proportion with present efforts in this, and with the hope that by a retrenchment in this particular, aid may be furnished toward sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of funds. We would be glad, instead of diminishing our effort in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers."

Two boarding-schools, one Siamese and the other Chinese, have been taught by Mrs. Davenport and Mrs. Dean, the former containing from 5 to 7, and the latter from 10 to 12 pupils.

At Macao Mr. and Mrs. Shuck continue their labors as usual. Under date of January 4 of this year, he says, "Yesterday, in several houses, in the streets, and in a temple, I preached Jesus to the people. One idolater became incensed at my remarks, and seizing a tract from the hands of a man who had just received it from me, dashed it to the ground. Many, however, who were standing round received tracts and listened to what I had to say." Mrs. Shuck daily teaches 7 children, 3 of whom are Chinese, and the number can be increased in proportion to the supply of funds.

Mission to Arracan.

2 stations.

RAMREE.—G. S. COMSTOCK, L. STILSON, preachers, and their wives. *Moung Net, Ko Thah Oo, Moung Kywet, Thoo Pau Oung*, native assistants.

AKYAB.—E. KINCAID, preacher, Mrs. KINCAID. *Moung Na Gau*, and *Ko Bike*, native assistants.

3 preachers and 3 female assistants,=6. 6 native assistants.

Messrs. Comstock and Stilson reside at opposite ends of Ramree, in order to communicate the gospel more largely to its population. They have labored in preaching and distributing tracts, assiduously and with some degree of encouragement. On one occasion they visited Cheduba with two assistants and 40,000 tracts. In about 15 days the tracts were all distributed by the assistants. Very few cavilled at the truth; at some villages the people continued listening and inquiring till late at night. Ko Thah Oo and Thoo Pau Oung, the last an aged Christian from Akyab, have since returned to Cheduba, to preach and distribute books.

The following entry in Mr. Comstock's journal the 10th of May, gives a summary view of the state of the mission at that date.

"A year has elapsed since we located at Ramree. The gospel has been preached on Lord's days, and the evenings of other days, to congregations varying from 10 to 100 or more. Thousands have heard of Christ at our house,—large quantities of Scriptures and tracts have been put in circulation, and two native assistants have been engaged daily, ever since our arrival, in declaring the truth, and a part of the time four were employed by br. Stilson. Still, none have given satisfactory evidence of having been born again. The little church (of 11), constituted soon after we came here, has lost two members, one by exclusion, and one by dismission to the Maulmain church." Mr. Comstock next speaks of two or more who are interesting inquirers; and adds, "The congregation this morning was very large, and six different races, calling the Burmans and Mugs but one, listened in a language they could understand to the wonderful works of God." The most encouraging cases are from the Mug Mussulman population, who number about 1,000 in the place, besides 1,000 more in the district. Villagers come from several other neighborhoods, who listen to the gospel with much interest, and solicit tracts.

Mr. Kincaid arrived at Ramree from Maulmain, in company with Mr. Abbott, near the close of February, 1840, and at Akyab, April 22. At Akyab he found a native church of 13 members, but in a languishing condition; all, with one exception, were baptized about 25 years ago. Mr. Kincaid immediately established religious meetings in the town at several different places, the congregations varying from 20 to more than 100. The two native assistants also labored with great industry. In a short time interesting inquirers appeared; and in May, three, who gave good evidence of conversion, were baptized. Two others wished to be baptized, and there was much reason to think that they had felt the renovating influence of the Spirit. Among the inquirers was one of peculiar interest, who had been sent, many years ago, by the king of Ava, into Arracan, to explain to the priests and the people the sacred books. He now says to the priests, "I have found the true religion, after worshipping idols and pagodas for more than 90 years." At our last dates (Aug. 26), though the missionaries had been much afflicted with sickness, and the work had in consequence been interrupted, the number of inquirers had increased. About 30 professed to believe the gospel, who treated the mission with all kindness openly, but had not gathered sufficient courage to come out publicly and be baptized. One, who had been prevented from fulfilling the rite by sickness, died in the triumphs of the Christian faith. The prospects of the station were good; a mission-house and premises had been purchased, and Mr. Kincaid, though his heart was still turned to Ava, was content to abide in Arracan, according as the will of God might be. From a letter of more recent date, we learn that he had been sick with cholera and nigh to death, but was convalescent, and about to visit Ramree.

At Sandoway, Mr. Abbott's labors having been chiefly in behalf of Karens from Burmah, an account of them was given in connexion with the Burman

missions. The Arracanese have occasionally called on him and received books, and on returning have appeared to understand what they had read. Mrs. A. has taught some Burman females, who have listened to the gospel with apparent interest. A native school has been supplied with Christian books.

Mission to Asam.

2 stations.

JAIPUR.—N. BROWN, C. BARKER, preachers, O. T. CUTTER, printer, and their wives. *Ramsagar*, school-teacher, *Boliram*, assistant teacher. *Bibhuram*, assistant translator in A'sámese.

NAM SANG NAGA HILLS.—M. BRONSON, preacher, MRS. BRONSON.

3 preachers, 1 printer, 4 female assistants, = 8.—3 native assistants.

Mr. and Mrs. Barker and Miss Bronson arrived at Jaipúr May 14, 1840. Miss Bronson removed soon after to the station occupied by her brother, but was attacked with sickness, consequent to exposure and hardship while on her way from Calcutta, and with brief intervals was subject to fever during several months following. On the 8th of October she was again attacked with fever at Jaipúr, to which she had been conveyed, and on the 8th of December was removed, in the exercise of an "unshaken hope in Jesus and His righteousness," to her reward in heaven.

The operations of the mission, though interrupted by the removal from Sadiyá and the sickness of nearly all its members at different periods, calling for the kindest sympathies and intercessions of the churches, have nevertheless been prosecuted with good fidelity. At Jaipúr, beside the ordinary worship in A'sámese, which is occasionally attended by nearly a hundred persons, opportunities are improved to give religious instruction to Chinese employed in the culture of tea. Some of these profess to be Christians, of the Roman faith, and have appeared attentive to the truth, and solicitous to obtain Scriptures and tracts. The people of the country begin to discuss the subject of religion, and the brahmins appear to be alarmed. Some of the elder scholars have refused to join in their festivals as formerly.

A school of 15 boys is taught by Mr. Cutter at a Fakial or Shyán village a few miles below Jaipúr, and one at Jaipúr by Mrs. Cutter with an average attendance of 20 or 25. Hope is entertained that a work of grace has been commenced in one who is employed in the mission, and others are inquiring after the way of life.

Printing, &c.—The following works were printed at Jaipúr in 1839.

Spelling book and reading lessons in English, A'sámese, Singpho and Nága,	64 pp.	500 copa.
Vocabulary or reading lessons, in the same,	56 "	250 "
Catechism in Nága,	16 "	300 "
Phrases in English and Nága,	30 "	300 "
" " " and Singpho,	30 "	300 "
Alphabet and combined letters in A'sámese and Bengali,	16 "	2000 "

and in 1840, an A'sámese Catechism, in Bengali characters, some copies of which have been distributed, the History of the Creation and the History of the Deluge, in the native character, and Mrs. Cutter's Vocabulary and Phrases, 800 copa., &c.

Mr. Bronson made his second visit to the Nága Hills in the beginning of 1840. "He was received with great kindness by the natives—a small house was built for his accommodation, and encouragement given for the establishment of a school." His family was removed to the station in March. A school was opened, containing some 20 scholars, and of late religious worship has been statedly conducted in A'sámese. The natives shew an uncommonly kind regard to the operations and plans of the station, and several efficient friends and donors have been raised up for its support.

Mr. and Mrs. Barker, who were originally designated to the Nágas with the expectation that they would be accompanied or followed by others who should labor for the benefit of the A'sámese, have been transferred to the latter, no others having been yet appointed to that country. He will probably be stationed at Jorhath or Rangpur, one the ancient and the other the present capital of that part of A'sám.

Mission to the Teloogoos.

2 stations.

MADRAS.—

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers and their wives, = 4.

1 native (Tamil) assistant.

Mr. and Mrs. Van Husen arrived at Madras March 9, 1840, and on the 21st reached Nellore, 110 miles north of that city. Mr. and Mrs. Day had removed to their new location a few days previous.

Nellore is in the midst of a dense Teloogoo population, and for this and other reasons is peculiarly eligible for a central permanent station. The missionaries have rented a good mission compound, of government, at a nominal price, and have erected a mission building and zayat. In this last, which stands on one of the principal roads, the Scriptures are read and expounded in Teloogoo every morning, and a sermon preached every Lord's day. The ordinary number of attendants is about twenty-five. On the 27th of September the first Teloogoo connected with the mission was baptized in the Pennar river in the presence of several thousand spectators. Two other individuals were baptized at Madras in 1839, one an Eurasian and the other a Tamil. (On a previous occasion Mr. Day baptized the present Tamil assistant.)

Before the removal of Mr. Day to Nellore, he was accustomed to preach to the Madras English church, beside superintending two native schools averaging together about 90 pupils. The church is now destitute of a pastor.

Several tours have been made for the distribution of Scriptures and tracts. In one by Mr. Day, in the early part of 1839, he distributed about 3500 tracts and nearly 500 portions of Scripture, chiefly Matthew, giving usually but one tract to an individual, and *that* on proving his ability to read. In May of last year Messrs. Day and Van Husen attended two festivals celebrated at a few miles distance from Nellore, at both of which they gave away about 2000 tracts and 700 portions of Scripture—the latter to such usually as had been first required to read. Both tracts and Scriptures were generally received with marked interest.

RECAPITULATION.*

The number of			Indian missions, is		8
"	"	"	stations and out-stations in do.,		14
"	"	"	missionaries and assistant missionaries	in do.,	28
"	"	"	native assistants	"	11
"	"	"	churches	"	12
"	"	"	baptisms reported the last year	"	182
			present number of church-members	"	800†
"	"	"	schools	"	6
"	"	"	scholars	"	159
The number of			European missions, is		3
"	"	"	stations and out-stations in do.,		21
"	"	"	missionaries and assistant missionaries	in do.,	7
"	"	"	native preachers and assistants	"	19
"	"	"	churches	"	25
"	"	"	baptisms the past year	"	90†
"	"	"	church-members	"	414†

*The above recapitulation contains the principal items of the Table prepared by order of the Convention (see p. 141). A few changes are made in the aggregates, to correspond with more complete returns received from some of the missions since the adjournment of the Convention, and embodied in the Report.

In the mission to West Africa, there are three stations, six missionaries and assistant missionaries, one native assistant, one church of 15 members, and three schools containing 78 scholars.

The number of the Asiatic missions, is		8
" " " stations and out-stations in do.,		41
" " " missionaries and assistant missionaries in do.,		56
" " " native assistants	"	71
" " " churches	"	30
" " " baptisms the past year	"	214
" " " church-members	"	1600†
" " " schools	"	35
" " " scholars	"	635†

Making a *total* of

20 missions,
80 stations and out-stations,
97 missionaries and assistant missionaries,
102 native preachers and assistants,
68 churches,
487 baptisms the past year,
more than 2900 members of mission churches,
44 schools, and
872† scholars.

The number of missionaries and assistant missionaries sent abroad the past year, is ten:—four to Africa, two to Greece, one to Siam, two to the Otoes, and one to Shawanoe. The number of native preachers and assistants has been increased by seven. One assistant missionary has returned from the Otoe mission, two from the mission to the Oneidas, &c., one assistant missionary from Siam, and two assistant missionaries (one of them a printer,) from Tavoy.

One missionary and four assistant missionaries have died.

A printing establishment has been commenced at Edina for the use of the Bása mission, and founts of type in Cherokee, and in Burman and Karen of a reduced size, have been added to the establishments at Shawanoe and in Burmah. About 13,350,000 pages of the Scriptures and Tracts have been printed during the year, chiefly at Maulmain, Tavoy, and Bangkok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions, and of loans, were	$56,948 42
And the expenditures for the same period,	61,860 27
Excess of expenditures above the receipts,	4,911 85
Appropriations from other Institutions,	24,100

CONCLUSION.

In anticipation of a deficiency of receipts, and with the purpose of averting, as far as possible, the evils of a burdensome debt, the Board adopted a system of limitations of expenditure, which was to go into operation at the several missions on the 1st of April, 1840. Of this system, adopted with extreme reluctance, and only from the conviction of its stern necessity, the operation may be learned, to some extent, from the following extracts from communications of the missions in Asia.

The Maulmain missionaries write in May, 1840,—

"Connected with the Maulmain mission are three boarding-schools, six day-schools, and the theological seminary. There are also in the Burman, Taling and the two Karen departments, no less than twenty-five assistants; so that in our judgment not less than 7,000 rupees are needed for the extra expenses of the mission. But the circular (of the Board) appropriates only 4,700. In order to bring our expenses within the limits prescribed, we must unavoidably dismiss some of our schools or some of our assistants."

Information of the same kind has been received from the A'sám mission. "We were sorry," said Mr. Brown, "to learn from your letters to the mission, that the funds of the Board are so low. I do not think that the sum allowed to the mission will be nearly sufficient to cover the extra expenses for the ensuing year."

Mr. Wade of the Tavoy mission, gives a similar intimation. "I fear," he says, Oct. 19, "we shall not be able to have any boarding-school at all, next rains, unless we overrun the sum appropriated by the Board for this mission."—Mr. Brayton, at another station of the same mission, writes, "Shall I then suspend all operations at once, and send my little band of scholars back to the jungle, *disappointed, cast down, and dismayed?* This is indeed a trying question. I am quite sure, if the churches in America knew the importance of sustaining these schools and native assistants, there would be no want of *funds*. What can we do without these auxiliaries? Comparatively nothing."

Mr. Abbott, writing from Sandoway in Arracan, says, "1,900 rupees are absolutely required for schools and assistants. As to assistants, I will simply say that I have the men selected. Nearly all these assistants are now at the head of large congregations of Christians." (But Mr. Abbott is restricted to 1,000 rupees a year for such expenses.) He adds, after stating other particulars, "I mention all these facts and suggestions to the Board to aid them in limiting the extra expenses of Sandoway; and if I am to *retrench* in any particular, the Board will please say *in what*. I have put my estimate as low as I *dare* in the sight of God."

From Siam, July 24, the missionaries write to the Board,—"Two days since, we received yours of March 7, 1840, and last evening we spent in spreading out the case before the throne of heaven. We are aware that the Board are very seriously embarrassed—that many pious, liberal hearts in our native land are deeply pained on account of this embarrassment,—and that the threatened overthrow of all our missionary operations would be a most insupportable calamity. Yet we see not how it is possible to relinquish any of our present permanent arrangements without a most serious, if not a fatal wound to the mission. With a confident hope that our dear brethren in Christ, on being informed of our circumstances, and the threatened ruin of our labors and hopes and plans, will not only help the Board to sustain our present doings, but enable them to send the men and means for a great enlargement, we are resolved to pray to the only God of missions, whose the money and the men are, to send us speedily the needed aid."

REPORT OF THE TREASURER.

An abstract account of payments made by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.

MISSIONS IN ASIA.

BURMAH, KAREN, A'SA'M, ARRACAN, SIAM, CHINA, AND TELOOGOO.

Passage of Mrs. Jones, wife of Rev. J. T. Jones, missionary to Siam,	212 50	
Outfit of Mrs. Jones,	157 95	
Printers' materials, for the printing department in Siam,	186 04	
Printing paper, for " " "	236 87	
Printers' materials, for " " A'sám,	357 57	
Cutting types, for " " Burmah,	440 00	
Sundry drafts of the Burman missionaries on the treasurer,	840 00	
Provisions, groceries, dry goods, books, medicines and other articles, sent to the various missionary stations in Asia,	4,562 55	
Funds remitted to Messrs. Boyd & Co., bankers and agents of the Board in Calcutta, for the support of the above missions, including donations for the same from the Am. and For. Bible Society, and the Am. Tract Society,	43,930 96	
		50,924 44

MISSION IN WEST AFRICA.

BA'SA MISSION, &c.

Passages of Messrs. Constantine and Fielding with their wives,	360 00	
Expenses of outfit of do.,	314 57	
Drafts of missionaries on the treasurer,	1,896 00	
Materials for a house in Edina,	149 80	
A royal press, and other materials for the printing department,	210 00	
Medicines, books, and other supplies,	1,012 79	
		3,943 16

MISSIONS IN EUROPE.

GREEK MISSION.

Remittances to Mr. Love, including a part of 1839, also grants from the Am. Tract Society,	3,111 11	
Sundry purchases,	95 33	
On account, in part of outfit for Mr. and Mrs. Buel,	127 07	
		3,333 51

GERMAN MISSION.

Rev. J. G. Oncken's draft on the treasurer,	250 00	
Remittances to Mr. Oncken, including donations from the Am. and For. Bible Society and from the Am. Tract Society,	4,600 00	
		4,850 00

MISSION TO FRANCE.

Payments and remittances,	2,333 10

INDIAN MISSIONS IN NORTH AMERICA.

Press, types, and other printing materials,	554 70	
Sundry purchases of medicines, &c.,	171 58	
Drafts on the treasurer,	7,373 68	
		8,099 96

HOME DEPARTMENT.

AGENCIES.

Services of Rev. Jirah D. Cole, 8 months,	400 00	
Travelling expenses of do.,	36 51	
Services of Rev. G. S. Webb, 4½ months,	225 00	
Travelling expenses of do.,	40 00	
Services of Rev. Alva Woods, 8 months and 7 days,	215 38	
" " Rev. Alfred Bennett, 21 months,	875 00	
Travelling expenses of do.,	431 92	
Rev. John G. Pratt's travelling expenses,	12 00	
Services of Rev. D. C. Haynes, 7 months and 14 days,	311 12	
Travelling expenses of do.,	92 38	
Travelling expenses of the secretaries, treasurer, and other members of the Board in attending State conventions, associations and various other meetings,	444 50	
		3,083 81

PREMIUM AND DISCOUNT.

Discount on uncurrent money as per schedule, loss on exchange, with commissions for collecting drafts,	968 42	
Counterfeit bank notes,	27 00	
		995 42

GENERAL PURPOSES.

Printing Annual Report,	168 95	
" Circulars,	16 50	
Travelling expenses of Rev. Francis Prescott, in attending the meeting of the Board in Boston,	30 00	
Mrs. Hannah Harpham's annuity,	50 00	
Carriage, harness, &c., purchased by Rev. D. C. Haynes, agent of the Board,	91 00	
Freight and wharfage,	457 08	
Postage of letters, &c.,	286 43	
Iron safe, for the Rooms, and expense of transportation,	246 00	
Rent of Missionary Rooms,	360 00	
Wood and coal,	87 00	
Fixtures for Rooms, and boxes,	85 83	
Periodicals, wrapping paper, candles, oil, nails, &c.,	63 15	
Transportation of goods, &c.,	64 62	
Books, blank books, and stationery,	75 75	
Salaries of Messrs. Bolles and Peck, secretaries, at $1200 per annum,	2,400 00	
Clerk hire for secretaries and treasurer,	1,134 17	
Messenger and porter,	153 00	
Insurance,	37 88	
		5,807 36

BAPTIST MISSIONARY MAGAZINE.

Expense of editing Magazine,	300 00	
" " printing do.,	2,249 70	
" " engraving do.,	39 81	
		2,589 51
		$85,960 27

An abstract of donations, &c., received by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 16, 1841.

DONATIONS, &c.

ASSOCIATIONS, CHURCHES, AND INDIVIDUALS.

Donations designated for Burman mission,		2,085 07	
" " " Burman schools,		643 98	
" " " Burman bible,		184 32	
" " " Burman tracts,		420 96	
" " " Burman and Karen native preachers,		968 99	
" " " theological school, Maulmain,		100 00	
" " " Karen mission,		133 54	
" " " Karen schools,		217 81	
" " " Karen bible,		16 33	
" " " Siamese bible,		22 27	
" " " Siamese mission,		25 00	
" " " Siamese schools,		25 00	
" " " Chinese mission,		56 73	
" " " A'sám mission,		25 00	
Total for missions in Asia,			4,914 00
" " " African mission,			719 38
" " " German mission,		93 00	
" " " " " for tracts,		92 49	
Total for German mission,			185 49
" " " Indian missions,			102 22
" " " general purposes,			44,228 50
LEGACIES,			2,454 09
			$52,598 68

INTEREST ACCOUNT.

Dividend on bank stock,	360 00	
Interest on sundry loans,	1,390 59	
		1,750 59
Received on loans,		2,793 20

BAPTIST MISSIONARY MAGAZINE.

From the agent,	2588 57	
For single numbers of old volumes,	10 58	
		2,599 15

AMERICAN AND FOREIGN BIBLE SOCIETY.

Appropriation for Danish Scriptures,	500 00		
" " Karen do.,	1,500 00		
" " Burman do.,	1,000 00		
" " A'sámese do.,	1,000 00		
" " Siamese do.,	1,000 00		
		5,000 00	
" " Scriptures in Asia,		5,000 00	
" " " in do.,		4,000 00	
" " " in Germany,		1,000 00	
			15,000 00

AMERICAN TRACT SOCIETY.

Appropriation for Siam,	500 00		
" " Burmah,	1,000 00		
" " A'sám,	300 00		
" " Madras,	700 00		
" " Greece,	600 00		
" " Hamburg,	400 00		
		3,500 00	
" " Germany,	600 00		
" " Greece,	600 00		
		1,200 00	
			4,700 00

UNITED STATES GOVERNMENT.

Appropriations for Indian schools,	4,400 00
	$83,841 62
Balances:	
Balance on hand in last year's account,	903 73
Balance due the treasurer April 16, 1841,	1,214 92
	$85,960 27

E. E.

H. LINCOLN, *Treasurer.*

Boston, April 19th, 1841.

The undersigned, appointed a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the minute examination of bills, receipts, and other vouchers; and they find the same correct, leaving a balance due the Treasurer of twelve hundred and fourteen dollars and ninety-two cents ($1214 92).

BENJAMIN SMITH, } *Committee.*
MATTHEW BOLLES, }

APPENDIX.

*Address of the President of the Convention.**

The President, on taking the chair, thus addressed the Convention:

"Brethren of the Convention,

"My thanks are due to Almighty God, and they are hereby expressed to Him, for the favor which He has given me in your eyes, as the consequence of which, I am elevated by your suffrages, to the Presidency of this Body. A sense of deep responsibility fills my spirit, in approaching a chair which was first adorned by the sainted Furman of my own State, and successively occupied by the estimable Semple of Virginia, and the honored Cone of New York, who has just withdrawn, in accordance with his own will, from the able administration of its duties.

"The chair of this body, whilst it imposes responsibility, confers honor upon its occupant—an honor inferior only to that which God puts upon the evangelist and the pastor, or rather bishop, of a church.

"The president of this body is not called to preside over the legislature of a nation, or the destinies of an earthly kingdom. The affairs of such bodies relate to *time*. The deliberations of *this* body relate to *eternity*. The members of this body, redeemed from sin and hell, are associated together for the purpose of disseminating the blessings of eternal life to the perishing millions of the heathen world. In such an assembly there is no place for strife or vain glory. The fear of God, a singleness of eye to his honor, a regard for the spiritual and eternal welfare of man must predominate and guide the counsels, and form the decisions of its members.

"That its deliberations may be conducted 'decently and in order,' the Convention places itself representatively in the President. The members, therefore, in sustaining him in the discharge of his duties, preserve their own dignity. I, therefore, confidently look to you, beloved brethren, under God, for an obedience to your own rules, and assure you, that whatever ability I possess, shall be cheerfully exerted in aid of your efforts for the accomplishment of our weighty concerns. May the God of grace add his blessing to our labors."

A.

Address of the Board, adopted Nov. 2, 1840.

The Board of Managers of the Baptist General Convention for Foreign Missions have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard toward all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to "send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present

* Received too late for insertion in the Minutes.

moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprize alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the "eliciting, combining, and directing the energies of the *whole denomination* in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st. That the religious body or the individual be of the Baptist denomination; and 2d. That the same shall have contributed to the treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, *are* wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Convention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at nought. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations; and if in alluding to it they break the *silence* of their neutrality, it is only that by "defining their position" they may relieve the embarrassing uncertainty of brethren, northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities; they can exercise no authority over one another; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also,—in reference to this and other matters pertaining to church relations; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board; as such they acceded to it; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected; and, as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprize in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas! that, after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours*;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is "wonderful in counsel and excellent in working;" and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, "to strive together with us in their prayers to God," that He may shed down upon all who shall be convened as their representatives on that eventful day the "spirit of love and of a sound mind."

B.

Regulations subscribed by Missionaries.

1. No missionary receiving pecuniary support from the Board, shall engage in any secular business for the purpose of personal emolument; and not at all, unless in the opinion of the Board the great object of the mission can be best promoted thereby.

2. No such missionary shall appropriate to himself the avails of his labor, or the compensation he may receive for service of any kind; but all avails of labor, and all presents or payments made in consideration of services performed, shall be placed to the credit of the Board; *provided*, that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services.

3. All missionaries supported by the Board, shall, with their wives and children, be considered as having claims on the mission fund, for equal support in similar circumstances, the rate of allowance being fixed by the Board; and widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

4. In regard to missionaries who support themselves from the income of their estates, or in any way not inconsistent with their missionary profession, they shall be considered members of the mission equally with those who receive pecuniary support, and therefore equally subject to the instructions and general regulations of the Board.

5. Every missionary, however supported, shall transmit to the Board, in a journal or series of letters, a regular account of the manner in which he spends his time, and performs the duties of his profession.

6. Missionaries who reside within a convenient distance, shall hold stated and occasional meetings, for solemn consultation and prayer in reference to the object of their pursuit; and no missionary shall attempt any thing new or important, involving expense, or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren, as well as in conformity with the regulations of the Board.

7. If any missionary persist in violating any of the above regulations, it shall be the indispensable duty of his associates in the mission to give full information to the Board.

C.

Relations of the Board to their Missionaries.

[The views entertained by the Board, of the relations existing between them and their missionaries, are presented more at length in the following extracts from instructions given to Messrs. Constantine and Fielding, on the eve of their departure to West Africa, July 28, 1840.]

The simple statement of the relations subsisting between you and the Board of the General Convention, is, that you are sent by them to a foreign land to aid in communicating the gospel of Christ to such as have not received it. After years of patient and careful inquiry, you are satisfied that it is your duty, and with the conviction of duty it has become your choice, to go *in person* to disseminate the gospel in heathen lands. To fulfil this service the more expeditiously and effectively, you have sought the countenance and co-operation of Christian brethren. You have made known your convictions of duty and your desire to act conformably to them, to the Board, and have requested their sanction, direction and support. The Board, acting on behalf of the General Convention and of the community whom the Convention represents, and approving your views in respect to your personal duty and the general principles affecting its proper fulfilment, have, in accordance with your expressed wishes, appointed you to the service; and thus, we have mutually incurred and imposed responsibilities which it will be alike our happiness and our sacred duty faithfully to discharge.

It will be *your* part, on reaching your field of labor, agreeably to your present expectation and purpose, to give yourselves wholly to the work for which you are sent.

As it regards the heathen for whose salvation you go forth, you will endeavor to gain early access to their understandings and hearts, acquiring their language, so as to write and speak it with correctness and fluency, securing their confidence, ascertaining the readiest modes of influencing their feelings and conduct, and employing assiduously every right means in your power to impart to them the knowledge and fear of the Lord. You

will preach the gospel to them,—to individuals, and to assemblies, in the house and by the way, in city and in forest. You will translate the Holy Scriptures into their native language, reducing the language, if need be, to a written form; you will establish schools, to teach them the elements of useful science, and especially how to read and understand the scriptures; you will, if blessed in your labors, constitute churches, and raise up native assistants and preachers of the word; you will, in short, lay the foundations of an intelligent, moral and Christian community, who shall embody within themselves the means and the materials of their mental and spiritual edification, and by the grace of God be eventually built up a spiritual house, Jesus Christ himself being the chief corner-stone.

As it respects the Board, under whose sanction and direction you go forth, you will frequently and fully disclose to them your missionary operations, and the results, and, as far as practicable, the circumstances affecting the same; and will freely confer with them in regard to all important measures and the grounds on which they are proposed, especially such as concern the particular sphere of your service or the pecuniary liabilities of the Board; carefully conforming your decisions to their instructions from time to time received.

On the other hand, it will be the part of the Board to convey you, by the earliest approved opportunity, to your place of destination, and promote your favorable reception among the people; to provide for your suitable support, so that your life and health may be prolonged, and your attention be given exclusively to your appropriate work; to furnish, as far as practicable, all desirable means and facilities for the accomplishment of the ends in view, and to impart such counsel and direction as your circumstance and their best judgment shall suggest. It will also be their duty, and the duty of the churches for whom they act, to keep themselves as fully acquainted as may be, with all your missionary concerns, to remember and care for you in their affections and prayers, to sympathize in all your perplexities and sorrows, to intercede for your early and large success, and to see, so far as their instrumentality may avail, that others be raised up to enter into your labors, so that what you shall have sown and watered with many prayers and tears, may be gathered in.

The field of labor allotted to you is the one of your choice, and in designating you to it the Board have evinced the disposition which they uniformly cherish, to consult in this respect the predilections of their missionaries. And the designation is made in the hope that you will be permitted by a gracious Providence to enter there, and labor assiduously and successfully to the close of your lives. But if it be ascertained at any point that the way is not prepared before you, or that having reached the place of your proposed residence, you cannot prosecute your work to advantage, or that, for any sufficient cause, you would do well to retire to another station, the Board will hold themselves free to change your location in accordance with their clear convictions of duty. They would not feel at liberty to act capriciously or hastily, or, in ordinary cases, without free consultation with the missionaries; but in view of considerations of great moment, such as, we doubt not, would make the decisions of the Board as satisfactory to your minds as to their own.

In regard to your mode and means of operation, wherever you labor, the Board will consider themselves bound to keep constantly in mind the object of their organization and of your appointment—the communication of the gospel to the heathen—and the course best fitted to promote this object they will feel constrained steadily to pursue. On one hand, they will not be empowered to assign to you any service incompatible with the judicious prosecution of the work to which you are sent; on the other, when you shall have presented all the facts and considerations bearing on a case, which are deemed important, you will esteem it a relief, we doubt not, to transfer to the Board, in all practicable cases, the responsibility of its decision, while their central relation to all the missions and their prolonged experience may be supposed to be eminently favorable to a safe and salutary result.

In consulting for the enlargement of your mission, both as to the number of its members and their effective means, the Board will highly appreciate whatever information you may communicate, but will necessarily graduate the manner and amount of their appropriations by the extent of the resources committed to their hands.

The subject of your personal expenditures is one of peculiar delicacy, but among brethren, having a common aim and confiding in each others integrity and considerate kindness, will occasion no serious difficulty. The Board have appropriated to your personal support an annual sum graduated according to the experience of the missionaries now resident in Africa, and supposed to be ample. If, however, your location should be ultimately fixed, as is contemplated, at a remote and interior station, the appropriation

may prove inadequate, in which case you will freely make the fact known to the Board; or it may be found to be unnecessarily large, which also you will honorably disclose. On either emergency the Board will be equally prompt and cheerful in adapting the annual allowance to your circumstances and the means which shall be placed at their disposal; and having once ascertained and settled, on full consultation with each other, the rates of allowance, will freely refer to your option the continuance of your service, in case of their reduction. It is mutually understood by us, that all expenditures, both personal and common, are to be regulated by a strict and wise economy, sedulously guarding against waste or extravagance, but withholding nothing essential to your health and the highest efficiency, which the funds entrusted to the Board can supply.

The relations between the Board and their missionaries being thus intimate, and the interests and duties that are involved, of so great moment, and in some respects difficult to be appreciated and fulfilled, it is reasonable to inquire into the grounds of our security that they *will* be duly sustained. What assurances have the Board that you will faithfully execute the service to which you are appointed? What are the grounds of *your* confidence that the Board, and the Convention for whom they act, will not cast off your claims to their support, though you abide faithful?

To these very natural and proper inquiries it may be answered, 1st. The relations subsisting between you and us are founded on prior relations, which we sustain in common to the Lord Jesus and those who have not received his gospel. We are all, professedly, servants of the same Lord, obligated and disposed to do his will and promote his glory among men. We are animated alike with compassion for those to whom the gospel of his salvation has not been sent. We are alike desirous to employ our strength to the best advantage in spreading the knowledge of this salvation throughout the earth. We are equally of one mind in regard to the nature of the Gospel, and the right methods of its promulgation. The Board have ascertained on mature investigation, satisfactory evidences of your personal piety and soundness in the Christian faith as held by the churches on whose behalf you go forth, and that you have received a dispensation from the Great Head of the church to this special service. On the other hand, the faith of the churches, their love to the Redeemer, and compassion for the dying heathen, and their constancy of purpose in support of the missionary cause, are known to you. It is this oneness of faith and character, this identity of aim, this community of interests, in respect to Christ and the heathen, that constitute one of our surest pledges of mutual fidelity. The very design of our connection—to facilitate and hasten the right accomplishment of the same specified result—and the acknowledged subserviency of our respective offices thereto, make our relations to each other, and to Christ, alike sacred and inviolable.

2. Superadded, however, to these primary obligations, and enhancing their force, is the fact, that a missionary connection has been formed between you and the Board, and a mutual pledge given, not indeed in express terms but by implication, that its conditions shall be honorably fulfilled. The Board have appointed you their missionaries in the confidence that you are not only competent to the work assigned, but will carry it forward in conformity with the principles on which the appointment is made; that as you have received the gospel, so you will impart the same, and not another; that you will publish the entire gospel, and keep no part of it back; that you will endeavor to make it, both orally and in the written translation, as intelligible to those to whom you dispense it, as it is to you; that you will devote yourselves honestly and exclusively to this one object, intermeddling with no other, except in its subserviency to your great work; and that in so doing you will hold yourselves responsible to the Convention, through their constituted agents. On the other hand, you have the highest authority that the Board enter into their relations with you in good faith, and that their sympathies, and resources, and character, are equally embarked with yours in the enterprise, and are pledged to its faithful prosecution.

In estimating the worth of these implied assurances on either hand, it is important to take into consideration a peculiarity in the relations of the Board, affecting both the extent of their responsibility and the security that it will be duly fulfilled.

The Board act not for themselves, but for the General Convention, by whom they are constituted. Their doings are not simply their own, but, so far as these lie within the scope of their organization, are doings of the Convention. Their engagements bind not themselves individually, but officially the Convention, and themselves only as members of the Convention in common with others. They are strictly, as they are denominated, a Board of *Managers*, to whom the Convention for a limited period confide the management of their concerns, and who are bound to give account of their agency at the close of their appointed term of service, and whenever it is called for. They receive their

powers and instructions from the Convention. If faithful to their trust, they are approved; if unfaithful, they can be superseded when the specified term of their service has expired. The continuance of the organization itself is dependent on the will of the Convention, constitutionally expressed; with the distinct reservation, nevertheless, that the authorized acts of the Board must be sustained by the Convention in good faith, on peril of forfeiture of Christian integrity and the Christian character of the associations and individuals represented therein.

Hence the security to missionaries that the Board will fulfil their engagements, is not simply the good will and integrity of the Board, but, in addition to these and as their surety, the Christian love and faithfulness of the Convention and those whom the Convention represents. And the confidence reposed in the Board by their missionaries, cannot be put to shame until the churches of our communion throughout this land become recreant to themselves and to their Lord.

The relation of the Board to their constituents, modifies their relation to their missionaries, or rather their action, in another respect. Being obligated to account for their own agency, they are under the necessity of securing a like responsiblity from all in their employ. Free as they might be, in the strength of their confidence in their missionaries, to forego the right of specifically appropriating the funds committed to them, and through them to the missions, and the pleasure of knowing to what beneficent purposes and with what success they are applied, the Board cannot withhold their supervision, nor release their missionaries from the duty of making stated and full report of their progress, without betrayal of their own sacred trust. Nor can they in any way, in the indulgence of generous sentiments, or the application of a worldly-wise policy, depart from the principle that they are agents, employed for specific purposes, and strictly responsible. There is, indeed, a *reciprocal* responsibility extending through all the departments of our enterprise. We are fellow-laborers, pledged to the same object, and to one another in its prosecution. We are members one of another, in one body, compacted together and mutually dependent: and "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

3. But our trust is not in man alone. Our ground of confidence, in the last resort, and from the beginning, is the faithfulness of our Lord Jesus Christ. We are engaged in his service, in the way that he has appointed, and he has promised to be with his disciples, in the prosecution of this work, alway, even unto the end of the world. With him is all power, and all wisdom, and inexhaustible grace. The hearts of all are in his hand, and he can influence them as he will. His zeal for the accomplishment of the work committed to our charge is incomparably greater than ours. We cheerfully, thankfully, entrust to his hands the direction and the issue of our enterprise. He may see fit to thwart our favorite purposes, and bring to nothing our best concerted plans, but we will neither question his right, nor distrust his wisdom and love; nor harbor the thought of self-reproach for having cast ourselves too confidently on his naked word.

Will any one say that, though unlimited confidence may be reposed in our Lord, his servants are finite and imperfect, and liable to err, and that diversities of feeling and judgment will unavoidably spring up even among brethren, though holding to the same general principles and pursuing the same ends? The correctness of the assertion will not be denied. Men even of equally sound judgments, and equally free from improper bias of feeling, may honestly differ in opinion, in consequence of the difference of aspects presented by an object from different points of view. Still, it is apprehended that no serious difficulty can arise in applying the principles on which the connexion between the Board and their missionaries is based, provided the application be made in the spirit in which the connexion is formed. It is the feeling of mutual affection and mutual confidence, and of a common aim, that has associated us, and it is the strength of the same "threefold cord" that must bind us together till transferred to a higher service in another world. Our connexion may indeed be sundered at an earlier period by the hand of Providence, from sickness or other cause: but so long as it continues, we confide in the grace of our Lord, that he will enable us to fulfil our mutual obligations, to our mutual satisfaction; and that if discrepancies of judgment arise, not impairing the rights of conscience, they may be properly adjusted according to the principles just recognized. Beyond this point we are not careful to go. No provision is made for the safe and allowed dereliction of duty; none for the dissolution of our relations to each other, except for adequate cause. Whoever shall separate us, the manifest agency of God alone excepted, must do it by an unnatural violence, for which he must give account, not at the tribunal of man, nor of public sentiment merely, but at the bar of our Lord, when he shall come to reckon with his servants at the last day.

D.

Pecuniary grants made by the American and Foreign Bible Society to the Baptist General Convention.

1836.				
Oct. 20.	For circulating Scriptures by missionaries under their patronage,			$5,000
1837.				
Feb. 14.	Do.		do.,	5,000
June 30.	Do.		do., in Germany,	500
Sept. 24.	Do.		do., in Burmah,	1,000
	Do.		do., in the Karen language,	1,000
	Do.		do., in China,	1,500
	Do.		do., in the Shyan language,	1,000
	Do.		do., in the Objibwa language,	500
1838.				
Jan. 31.	Do.		do., in China,	2,000
	Do.		do., in Burmah,	1,000
	Do.	New Testament	do., in Germany,	2,000
May 28.	Do.	Scriptures	do., in the Siamese language,	1,000
	Do.		do., in Burmah,	1,000
	Do.		do., in A'sám,	1,000
	Do.		do., in the Karen language,	1,000
	Do.		do., in the Teloogoo language,	1,000
Sept. 26.	Do.		do.,	5,000
1839.				
Feb. 16.	Do.		do.,	5,000
April 5.	Do.		do.,	5,000
May 7.	Do.		do.,	5,000
Nov. 9.	Do.		do., in Asia,	5,000
1840.				
April 28.	Do.		do., in Denmark,	500
	Do.		do., in the Karen language,	1,500
	Do.		do., in Burman,	1,000
	Do.		do., in A'sám,	1,000
	Do.		do., in Siam,	1,000
May 25.	Do.		do., in Asia,	5,000
Oct. 27.	Do.		do., in Germany,	1,000
1841.				
Jan. 16.	Do.		do., in Asia,	2,000
Feb. 8.	Do.		do., in Asia,	2,000
April 15.	Do.		do., in Asia,	4,500
	Do.	in Norway, under special direction of J. G. Oncken,		500
				$70,500

E.

Resolutions of the Board, adopted April 25, 1833.

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

Resolved, That all the missionaries of the Board, who are or who shall be engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

F.

Pecuniary grants of the American Tract Society to Missions of the Baptist General Convention.

In 1832,	for Burmah, &c.,	*$1,900
1833,	do.,	1,500
1834,	Siam,	500
"	Burmah, &c.,	3,500
1835,	do.,	5,000
"	North American Indians,	150
1836,	Siam,	1,500
"	Burmah, &c.,	4,000
"	North American Indians,	300
1837,	Siam,	1,000
"	Shyans (A'sám),	800
"	Burmah, &c.,	4,000
"	Teloogoos,	500
"	Germany,	300
"	France,	500
"	North American Indians,	200
1838,	Burmah, &c.,	1,000
"	Greece,	400
"	Germany,	600
1839,	Siam,	1,500
"	Shyans (A'sám),	700
"	Burmah, &c.,	4,000
"	Teloogoos,	500
1840,	Siam,	500
"	Burmah, &c.,	1,000
"	A'sám,	300
"	Teloogoos,	700
"	Greece,	600
"	Germany,	400
1841,	Do.,	600
"	Greece,	600
"	France,	500
"	West Africa,	200
"	Germany,	200
"	Burmah, &c.,	1,000
"	A'sám,	400
"	Siam,	200
		$41,550

G.

Rules on Printing.

1. All missionaries of the Board have an equal right to the mission press for the purpose of printing and publishing such works in the native language, as they or their assistants shall prepare.

2. No work shall be printed until it shall have received the sanction of at least two ordained missionaries besides the author or translator; and in cases where there shall not be three missionaries, it must receive the sanction of each missionary connected with the mission.

3. One copy at least of every work which shall be printed, shall be sent without delay, by the writer or translator, to the Board, accompanied, if an original work, with a faithful translation in English, or, if a translation from an English work, with a report of its publication in the native language, together with an account of all considerable retrenchments, additions, or alterations, which the translator may have adopted.

* Including $300 annually for Burmah for three preceding years.

4. No second edition of any work shall be printed without the express approbation of the Board: *provided*, that if the first edition of any work be exhausted before sufficient time shall have elapsed to receive the decision of the Board thereon, the mission shall be at liberty to reprint the same, so far as may be requisite to supply the immediate demand.

5. Every work shall bear the name of its author or translator, in either the English or native character, or both.

6. One copy at least of every work shall be sent by the author or translator to every missionary of the Board, acquainted with the language in which it is written.

[The above were adopted by the Board in 1837. The following Regulations, adopted in 1839, are part of a Supplement to the Rules, and provide for the appointment of Committees of Publication, to whose charge more especially the printing and issuing of books and tracts at the several printing offices might be consigned.]

It shall be the duty of each committee to determine, according to their best judgment, what books and tracts, having been approved by the Board, shall be printed and published, in what order and at what times they shall be put to press, and what shall be the form, and the number of copies of each edition. They shall also have the general oversight and direction of all issues from the depository; the duties of each committee being limited to the printing department of its own station.

In designating the works to be printed, the number of copies of each edition, and the order of publication, the committees shall make thorough inquiries into the relative demand for the same, and their probable usefulness; and particularly shall endeavor to ascertain the views of the other members of the missions respectively concerned, and so far as these views are diverse from their own, communicate them fully and fairly to the Board at the earliest opportunity. The same in regard to issues from the depositories.

When a book or tract, prepared and approved according to the first and second rules on printing, adopted April 3, 1837, shall be presented for publication, it shall have precedence of all other works not already in press, or not imperatively demanded by the exigencies of the missions. But the committee shall have power to determine the number of copies to be printed, not exceeding 2,000 nor less than 100, and shall send immediately to the Board a copy of the same, with a free expression of their views of its correctness in matter and language, and of its adaptedness to the character and wants of the people for whom it is designed.

H.

Resolve of the Cherokee National Council relative to Rev. Evan Jones.

Whereas the Principal Chief having this day apprized the National Council that an order has been issued from the War Department, directed to M. Stokes, United States Agent, to prohibit the residence among the Cherokees of the Rev. Evan Jones, a missionary under the Baptist Board, on account of charges preferred before the Secretary of War, the nature and character of which, however, are not specified or mentioned in said order: Therefore,

Resolved by the National Council: That no complaints or charges, of whatever kind or character, have ever been made to the Hon. Secretary of War, or any other person, either by the authorities of this Nation, or any authorized person in behalf of the Cherokee people; and that they are not aware or apprized of any act or conduct upon which complaint or charge may be founded to the prejudice of the aforesaid Rev. E. Jones, he having for many years resided among them, east of the Mississippi, devoted to their instruction and improvement, to their entire satisfaction and approbation: And it is the desire of the people and authorities of this Nation that he shall be again permitted to resume his labors in this country.

The Principal Chief is requested to forward a copy of this resolution to the United States Agent, to be reported by him to the War Department.

TAH LE QUAH, CHER. NATION, *October* 2, 1839.

W. SHOREY COODEY, *President National Committee.*

Concurred: YOUNG WOLF, *Speaker Nat. Council.*

DAVID CARTER, *Clerk Nat. Council.*

Approved: JOHN ROSS.

I.

Specimens of the reduced Burman and Karen type.

The founts of type, of which specimens are here given, are executed, as will be perceived, on *English body* and with *full face*. They have been prepared the last year

at Utica, New York, under the immediate superintendence of Mr. Bennett, assisted by an accomplished machinist, Mr. John H. Chandler, and Avung, the Chinese brother who accompanied Mr. Bennett to this country. The principal advantages of the reduction are a very considerable saving in the cost of printing and binding, and the increased portableness of the books printed; while the full face secures distinctness and durability. Of the mode and difficulty of executing the work Mr. Bennett remarks—

"The difficulties and labor to be surmounted in the first preparation of type for printing, *in any language*, are far more numerous and formidable than can be appreciated by the readers of books in general. In fact, the majority of readers in all languages scarcely ever reflect that much labor has been borne, in order that they might enjoy the luxury of reading printed books.

"In the first place, a *fac simile* of the individual type required is to be formed on steel, with counters, drills, and files. When this is done, the steel punch is hardened, and then driven into a small piece of copper. This piece of copper is then fitted, by filing on all sides, to a mould, and is called a matrix; and in the mould, with the matrix fitted to it, the types are cast, one by one. Whenever *a*, for instance, is all cast, the matrix is taken from the mould, and *b* is put in, and so on, through the alphabet.

"In preparing the new founts of Karen and Burmese the past year, several hundred punches have been cut, and nearly one thousand matrices fitted in the mould.

The Lord's Prayer in Burmese.

။ကောင်းကင်ဘုံ၌ရှိတော်မူသော အကျွန်ုပ်တို့အဘ၊ ကိုယ်တော်၏ နာမတော်အား ရှိသေ လေးမြတ်ခြင်း ရှိပါစေသော။ ခွင်ငံတော်ထည် ထောင်ပါစေသော။ အလိုတော်သည် ကောင်းကင်ဘုံ၌ပြည့်စုံသကဲ့သို့ မြေကြီးပေါ်မှာပြည့်စုံပါစေသော။ အသက်ခွေးလောက်သောအစာ ကိုအကျွန်ုပ်တို့အား နေ့ရက်အစည်အတိုင်းပေးသနား တော်မူပါ။ သူ တပါး သည် အကျွန်ုပ်တို့ကို ပြစ်မှား သောအပြစ်များကို အကျွန်ုပ်တို့ သည်လွှတ်သကဲ့သို့ အကျွန်ုပ်တို့၏ အပြစ်များကိုလွှတ်တော်မူပါ။ အ ပြစ်သွေး ဆောင်ရာသို့ မလိုက် စေဘဲ မကောင်း သော အမှု အရာ နှင့် ကင်းလွတ်ပါ မည်အကြောင်းကယ်မသနား တော်မူပါ။ ။အာမင်။

Our Father who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The Lord's Prayer in Karen.

။ပပါအိုဉ်လာမူမိဉ်ဇး။ ကစ်ိအမံးနေဉ်မ်ပှးပဉ်စိဆုံကေးအိတကော်။ ကစ်ိအဘိအမူနေဉ်မ်အတူးကေးတကော်။ဖဲကစ်ိအသးမ်အမးအသးလာတိဉ်မိဉ်အချာအံးဒ်လာမူမိဉ်အသိးနေဉ်တကော်။ အအံးတနံးဟေဉ်လိးလော်ပှးလာပဘူဉ်အီဘူဉ်အိပသးအံတကော်။ ပှးဂးနေဉ်မေါ်မးကမဉ်ဆဉ်ပှးဖိးဒ်ပဖျါကွံဉ်အတ်ါဖဲးထးသိးနေဉ်ပတ်ါဖဲးထးအံးဟျါကွံဉ်တကော်။ သုတဒုးလဲးပှးဆူတ်ါလေပစိအပူးနေဉ်တဂေး။ မေမေါ်တ်ါအာတ်ါသိနေဉ်မးပူးမးဖွဲးလ်ါအိးဖိးပှးတကော်။

"The Burmese write all their *books* on palm leaf, with an iron style, they having no knowledge of the art of printing. These leaves are sometimes strung together on a string, though oftener are laid one above another, with two pieces of bamboo through the two holes, holding them together. Placed in this manner, some of their volumes are four and six inches thick.

"The Burmese alphabet consists of 10 vowels and 32 consonants, and these, by a combination with each other, or symbols representing them, added to the radical letters, either above, below, or appended, constitute about 800 different characters used in writing the Burmese language."

Founts of type in Burman, Karen, and Taling.

The following account is given by Mr. Bennett, of founts of type prepared in *Burman*.

"The first mission to the Burmese empire was commenced in 1807, by missionaries from Serampore. Among the number was Mr. Felix Carey, son of Dr. Carey. Soon after the language was in some measure acquired, books and tracts, as might be expected, were desirable for distribution among the people.

"1. The first fount ever prepared for printing in Burmese was executed, if we are rightly informed, at Serampore, under the superintendence of Mr. Carey. This fount consisted of the radical letters, and of symbols; these symbols, as well as the letters, were cast *kerned*, (that is, projecting over, on one side or the other, and sometimes both), and then two, and sometimes three of these were put together to form the character desired. By this process only about 100 punches were required to form type to print the language. On type thus prepared was printed the only grammar ever published in the language, and the grammar was by Mr. Carey.

"2. The inconvenience in printing, and other very serious objections arising from *kerned* letters, were so great, that in a few years a separate punch was cut for each character. This fount, though with a face equal to *double pica*, was cast upon an *English* body, thus rendering it necessary for a wooden *riglet*, about one-sixth of an inch thick, to be placed between each line. This was the type, on which for years the Burmese tracts and portions of the Scriptures were printed at Serampore. It was on this letter that the printing was done by the writer, in Maulmain, in 1830–1.

"3. Mr. Carey subsequently superintended the cutting of another fount of a smaller size, on *small pica* body, which was executed partly like the first, and partly like the second fount. On this type the only Burmese dictionary ever published was printed, and this was the only work ever printed on that type.

"4. About the year 1827, Mr. Hough superintended the cutting of a fount on *great primer* body, avoiding the disadvantages arising from the kerned style. This fount was executed in Calcutta, and was supposed to be in readiness when the writer arrived in Bengal in 1829, but by some inadvertence it was left incomplete, and of course was not then available; but the fount marked No. 2, was used in Maulmain until 1832, when the *great primer* fount was completed. On this type the first Burmese New Testament was printed. Parts of the Scriptures had been printed before, but not until this year was the New Testament printed in one volume. This fount, with improvements, is the one on which the printing in Maulmain has since been executed. Other founts, of the same *size*, for Karen and Taling, have also been prepared, or rather such characters as were required for these last two languages, and which were not provided for in the Burmese. Many of the characters in common use in writing these three languages being alike, only a few matrices, comparatively, are needed, when either *one* is complete, to complete the other founts.

"5. A Burmese fount, on *English* body, *lean faced*, was commenced in Maulmain a few years since, but whether ever completed or not, the writer is not informed.

"6. A new fount has been prepared on *English body, full face*, at Utica, the past season, it having been made at the same time with the Karen fount."

Mr. Bennett gives the following notices of founts of type in the *Karen* language—

"1. The characters necessary to print in this language, that were not already provided for in the Burmese, were prepared by the writer, when the Karen language was reduced to writing; and as it was an experiment, and at that time little experience had been acquired in punch cutting and type founding, this fount was *kerned*, similar to No. 1 of the Burmese.

"2. A new fount, on *great primer* body, was prepared in Maulmain in 1836–7. On this type all the Karen printing at Tavoy has since been executed.

"3. The above founts being on a large body, a new fount, on *English* body and *full face*, has been executed the past year."

Of Taling or Peguan founts, Mr. Bennett states—

"1. The first printing ever done in this language was on type prepared about the same time with the Karen No. 1, and executed in the same style.

"2. Another fount, on *great primer* body, and the one on which the present printing is done in Peguan, was subsequently executed in Maulmain."

Communication from the Board of Trustees of Columbian College.

WASHINGTON, *April* 27, 1841.

To the President and Members of the Baptist Triennial Convention:

Gentlemen,—The Board of Trustees of Columbian College have requested me, in a resolution passed by that body, to address a letter to you, setting forth the present state of the college and its prospects.

The accompanying report of a committee appointed by the Board, will shew the present condition of the finances of the college.*

They avail themselves of this opportunity to state their deep conviction of the value of the college to the interests of learning and religion. The college has lost none of its peculiar advantages, so well expressed in a letter from the late President Monroe to one of the trustees of the college, a copy of which I transmit herewith.

The long delay in the payment of the college debts, and the fears that the institution would not survive, have doubtless prevented these advantages from being now every where acknowledged and felt, and filling the college with students from every section of the country. The fact so well known, that the graduates of this college rank among the most distinguished and eloquent ministers of our country, is highly encouraging; and with an enlarged Faculty, the success of the college would be most honorable to its founders, and those tried friends who have so long and so painfully labored to keep it in being: and it is due to the friends of the college, to state that the college can only be carried forward by a fixed determination on their part that it shall be sustained; that they will secure students, and furnish the means to pay the Faculty, and to increase their number. In the estimates of the *college debt to be provided for*, the salaries of the Faculty were included to the 30th of September last; and they are now trusting the Board for their accruing salaries, with the full knowledge of the fact that the Board have no means to pay them. The pay of sixty students is necessary to meet the salaries of the present Faculty, and of the twenty-eight students now in college, only twenty are full-pay students; that is, who pay $66 per annum for their tuition, &c.

The resident acting Board feel that this full and frank avowal of the state of the college is due to themselves, due to the Faculty, (whose painful labors and sacrifices cannot be too highly estimated), and due to the friends of the college; and they hope to be cheered on in their exertions to uphold the college, by a meeting of the friends of the college belonging to the Convention, in which they will adopt measures to sustain it; or if no such desire exists, to relieve them of the weighty responsibility which would accompany its transfer from the present Board, to become perhaps hereafter a powerful engine for the subversion of the principles of its friends and founders. The college cannot be deserted without this being the result, and the acting Board have the consciousness of having long toiled through many embarrassments to the point now attained, when it can be said the college debts are covered by good subscriptions, and will be paid if the friends of the college will express their zeal for its restoration and enlargement; or the debts can be paid and will be paid by the sale and transfer of the college property to other hands. And it is at this crisis that the Board residing in Washington, beg leave to express their willingness to labor for the promotion of the interests of the college, if it be the will and purpose of its friends to sustain it.

By order of the Board,

J. L. EDWARDS,

President of the Board of Trustees of Columbian College.

* From the Report it appears "that, after the payment of the debts, the property of the college remaining from the city lots will be about $10,000, which, under the act of Congress by which the grant was made, must be invested as a permanent fund to aid in the support of the Faculty."

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. JULY, 1841. NO. 7.

American Baptist Board of Foreign Missions.

A'sa'm.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED NA'M SA'NG NA'GA HILLS, AUG. 25, 1840.

Illness of Mr. B.'s family—Visit to the Bor Duris.

My last communication was dated July 1st.* In that I mentioned the arrival of our sister, and also her illness, almost immediately on her reaching this place. Her attacks of fever have since been frequent—scarcely remitting longer than two or three days—each attack leaving her still weaker than the former, until she became nearly helpless. Under these circumstances I felt it my duty to go down to Jaipúr, to obtain medicines and provisions, of both of which we had but a very scanty supply. Accordingly on the 14th of July, having commended my sick family to God, I set out for Jaipúr. The heavy rains had so swollen the Nám Sáng river, that I was obliged to go by a circuitous and uneven route. Having no elephant, and the mud being deep, it was a journey of fatigue and exposure. At evening we came to a halting place, where was a small shed covered with leaves, open on three sides; and although it was in a dense forest filled with swarms of musquitoes, I enjoyed it as much as I ever did a comfortable hotel in my native land. Spreading my mattress upon a few logs that lay there, I enjoyed a quiet sleep. Very early the next morning we started again and reached Jaipúr at evening. Having obtained medicines and other things necessary for the sick, I set out on my return, and was permitted to meet my sick family again, under more favorable circumstances than I had feared.

In about a fortnight the jungle fever again attacked me and has scarcely left me until the present time; but the rainy season is nearly over, and I hope to be benefited by the cold weather, so as not to leave this station alone. On the 13th of August we had the pleasure of a visit from br. Barker.* He came with the intention of visiting several of the Nága villages, particularly the Bor Duris, who occupy a lofty peak adjacent. Although my health was very poor, I could not satisfy myself without accompanying him, especially as these people had expressed a desire that a missionary might be located in their village, and I had previously promised them a visit. Having informed the chief of our intended visit, he expressed himself gratified, and invited us to come. On the following day we set out, and entered the village about sundown. We were first conducted to a lofty, open verandah, and seated in chairs, surrounded by a considerable company of people. We were the first white persons probably that had ever been in their village, and group after group came from various quarters, gazing at us with the greatest curiosity. As I sat looking upon the mass of people before me, and their numerous houses, and thought of the ignorance and moral darkness that rested there, I turned my eyes upon the sun, as he was sinking down the western sky, and his last bright beams were glancing over the lovely hills and valleys that lay before us;—So, thought I, ye wandering, benighted tribes,—so shall ye, ere long, greet

* See May number of the Magazine, page 113.

* A brief account of this visit is given in Mr. Barker's journal, page 118 of the May number.

the light of life. The bible, like a sun,' shall chase this midnight gloom from your hills, and ye shall bless the day when first ye heard of Jesus and his cross! O that God would make us, his unworthy servants, the honored instruments in this great work!

We were soon directed to a house that had been prepared for our convenience, and every attention was paid to the supply of our wants.

Conversation with the chief—Its favorable result.

The next day at an early hour, the chiefs and people came together. The chief then addressed us, saying that by our request they had all assembled—that they were all ready, and wished to know our business. I replied that "in our own country we were teachers of religion, and knowing that there were many people in this quarter who had no knowledge of the true God, nor of the way of happiness, we had left our country and friends to teach them; that we felt very sorry they could not read, and had no books; that I had made several books in their language, and others would be made soon; that their neighbors the Nám Sángias were learning to read and write; and that we had come over to inquire if *they* did not desire to have a teacher among them, that they might understand the true religion, and be able to read and write in their own language." After consulting among themselves, the chief replied that "it was not their custom to learn books, but they had always been accustomed to chase the deer, to fish, and to war; and that for all purposes of trade, God had given them salt springs, and that from those they subsisted; but our words appeared very proper, and they had no disposition to tell us not to come. If the sahib (Mr. Barker) would come among them, they should be greatly gratified." I could not but rejoice at the change of feeling that had taken place, for only a year ago I was obliged to meet many objections to my obtaining a location among them. I said further, to the chief, "But will you not *pledge* yourself that the teacher shall have your children and young men to instruct, if he comes, that he may not be doubtful about that matter?" This called forth another discussion among the people, in which the chief called upon them to say, in the presence of us all, whether they would or would not send their children. At length he replied, "Let the sahib come—he shall have scholars, a few at least." Again I observed, "You must not forget that the teacher may be in trouble; he may be sick, or your village may be attacked by your enemies. You must live as brothers, and assist and protect him." To this they replied with great earnestness, "When we are killed the sahib may be injured,—not before." Upon Mr. Barker's inquiring what their ideas were of death, they replied, "they had heard that the soul did not die, but went to heaven (a place above, they say); this they did not certainly know." I read and explained to them the catechism, and never shall I forget the interest they manifested during the time, at seeing a book in their own tongue, and in hearing the first great truths of the Christian religion. On the whole our interview was interesting. They were not only willing to receive a missionary, but were ready to assist in making a dwelling for him.

Geography of the country—Opening to Burmah.

The Bor Duri peak commands a very grand prospect. Several other villages also adorn the rugged summits that rise in the distant view. It is rather higher than the Nám Sáng peak, (being about 1800 feet) and having a very cool and invigorating air. It lies at the base of another mountain, said to be the height of land between this and Burmah. Two days' journey, it is said, will take us to the principal villages on the top. These villages are numerous, and the upper land is said to be more level. The people cultivate paddy—use little or no opium, and generally are in better circumstances than the people of the lower ranges. The Nám Sángias and Bor Duris are the key to these upper tribes, and as they often go up, I hope, if health be restored to me, soon to proclaim to them the messages of salvation. The upland gained, it cannot be far into Manipúr and Burmah. This will be the more practicable, as I am getting to be pretty generally known by the contiguous tribes, as a religious teacher, and am often visited by people from a great distance. The head men of this village often stay hours, conversing with me on the subject of religion. They have heard considerable about the Hindu and Brahmin faiths, and generally desire to know how I answer their arguments. They often leave me with the remark that "what I say is

true, but that their minds are dark, and they shall understand after they have learned to read our books."

Practicability of the mission—Appeal to the Board in its behalf.

In conclusion, I see nothing in the people or in the mission that is particularly discouraging. In God every thing is to be hoped for. The experiment of laboring and living among them has now been fairly tried, and that, too, in the worst season of the year; and I can truly say that in my opinion, a missionary and family may reside among them the year round, provided he has health, and such conveniences as might be easily supplied.

Many of the difficulties we now experience, are in consequence of our being *first* in venturing among the people, and must rapidly diminish with the increase of population and commerce, in the country. The tea, and salt springs of the hills, already attract public notice, and it may not be rash to predict important changes among the people, within a short period of time, in political and commercial affairs. May we not be behind in efforts to convert them to Jesus and to a knowledge of his gospel! May not the Hindu and Brahmin superstitions be rivetted upon them, because we act so supinely, and none are ready for the labor of instructing them in the right way! To the Board I present my petition—*a petition for help—a man for the Nágas—and also one for the Singphos.* This state of things *distresses* me. And why should it not? Are not souls in A'sám as precious as in Christian lands? And if there were as great multitudes in those Christian countries as profoundly ignorant, stupid, and degraded as are these heathen, would not feeling be enlisted for them? What are my present prospects for assistance? Six months for this letter to reach its destination—six months more to procure missionaries—nine months for them to arrive at this place—and two years at least to become located, and to acquire enough of the language to itinerate, and to carry out successfully the truths contained in the few books we have been able to prepare. Here are nearly four years before any one can be said to be prepared to be an "*assistant.*" And I beseech the Board to consider at what a great loss of influence a single missionary labors in his field. It always falls to the lot of one to employ the first part of his time in preparing books. This of itself is no inconsiderable work. It is indeed an *essential* work; but grant that he does it well—how are the people benefited by it, unless another brother is employed to teach these books to the people—to carry out and enforce these truths by itinerating, by schools, by familiar conversation; and, above all, by the public preaching of the word, to kindle up the spirit of inquiry among the people? Besides, the Board will not, I am confident, be unmindful of the liability of every such mission to be interrupted, or wholly broken up by sickness and death. I entreat them to take this subject into consideration, and say whether the Singphos shall be given up, or the Nágas? Whether the duties of these two departments shall be thrown so heavily upon the hands of a single individual, or whether they will give the assistance of two or three more missionaries? O God, pity these perishing tribes, and dispose the Board of missions to send them help!

Our readers will learn with regret, from the subjoined extracts, of a later date than the above, that Mr. Bronson has been compelled, by repeated attacks of illness, to leave his station among the hills, for a time, at least. It is hoped, however, that his absence will be only temporary, and that his health will, ere long, be so far restored as to enable him to return to the field of his labor. The faithful missionary is subjected to many severe trials, but to none, perhaps, more painful than the loss of health and the consequent interruption of those labors to which he has devoted his life, and to the success of which, with the blessing and favor of God, he is to look for his only reward in this world.

We trust that the earnest appeals for more laborers, contained in this and the following communications, will be listened to with solemn attention by all who feel any interest in the missionary cause. The Board would gladly do more, but they have not the power. They cannot go farther, in the appointment of missionaries, than the means placed in their hands by the churches to sustain them, will allow. If these pressing calls for more missionaries, which come to us from almost every station, are to be answered, it must be by those who have the Savior's command, "Go ye into all the world"—and by those whose duty it is to furnish, out of the abundance which God has given them, the means necessary for their support. *Upon these—upon our brethren—the members of our churches, the responsibility must rest.*

The letter given below is dated Jaipur, Oct. 4, 1840.

Continued illness—Removal to Jaipur.

My last letter was dated Aug. 25th, in which I mentioned the improved state of my health. Since that time it has pleased God again to try us by sickness; I have not only been brought low, and debarred from all missionary work for nearly three months, but am now suffering from other weaknesses, induced by the frequent attacks of fever, which have cut off my hopes of being able to continue in the field for some months to come. The thought of leaving our station among the hills alone, has been a very trying one, and I have remained in painful suspense as to the path of duty for some time past. I am, however, inclined to believe that, under existing circumstances, duty to myself and the cause of God, requires that I relinquish the labors of the mission for the present, and try to restore my health by a change of air and diet. I have, therefore, come down to this place with my family. We arrived yesterday, and hope to be able to leave for a tour on the river in the course of two or three weeks. We intend to proceed as far as Calcutta, and perhaps farther, should it still seem to be duty. My sister's health appears to be improved, and she will spend her time during our absence in the study of the language, and in teaching whatever number of scholars she may obtain.

Regrets at leaving the Nāga station.

It is indeed an affliction to us to be obliged to leave our field of labor destitute of any one to carry on its operations,—particularly so, when we think of the difficulty with which we had obtained a footing among the people—the interest of the scholars in their books—and the kind feeling manifested by the people toward us from day to day. On hearing of our intention to leave, many came to express their regret; and the day previous to our departure, the chiefs assembled at my house and desired me not to stay away longer than was necessary, but to return and complete what was begun in the school.

They said they had considered me as their religious teacher and guide; and had received nothing but good from my hand ever since I had lived among them. The old chief, then pointing to four of his sons present, said—"I am old—perhaps I shall never see you again, but these my sons will remain—don't forget them;" and turning to his sons, said—"You, my sons, don't reject the counsel and direction of the sahib; always do accordingly and you will prosper." The scene was truly affecting to me, and I felt a greater attachment to them than ever. The chief sent out to the villages and obtained coolies to carry down my baggage; and the young chief and his nephew accompanied us all the way. O that there were some one to continue the school, and to enter at once into the labors we are obliged to leave! O God! may this infant mission yet live before Thee!

Disappointment—Prospects of the mission—Earnest appeal for more laborers.

Nov. 6th. Having taken the advice of the brethren, and arranged all affairs for a short absence for the benefit of my health, your letter of July 3, 1839, arrived, informing us that the brother we expected at Gowahāti, "had declined the service." Nothing was said about others being sent, while at the same time letters from Maulmain informed us of the failure of the health of several of the missionaries, and that some had gone home. I thought of our thinned ranks—of the state of this mission—and my heart sunk within me. Though I feel that nothing short of the change and respite I had contemplated will do me *essential* service, yet I cannot leave under present circumstances; and have concluded to remain until my fever again seizes me, which I fear will be at the setting in of the next rainy season. By this arrangement I hope to be able to do a little missionary work during the cool season, and if I am obliged to leave, to be absent a shorter time than I originally designed.

Why is it that Christians are so deaf to the calls of the heathen? Can God look down with approbation upon the American Israel, and see His treasury but too scantily supplied, and scarcely an individual ready to fill the broken ranks of their brethren in heathen lands? In reference to this particular country, how loudly have the American Baptists been called upon to act! Originally invited into the field by the executive of the country, with the promise of their protection and support; and afterwards urged to enlarge their operations as fast as possible, the Christian public in America are called

upon to undertake this "work and labor of love" in good earnest; and especially so, since the English Baptists have given the stations they had before occupied, to us, and begged us to possess ourselves of the whole field. Its contiguity also to the great field in Burmah and China cannot be forgotten. The narrow strip of country between this and those countries, although inhabited by uncivilized tribes, must be thrown open to us ere long. The first war will doubtless do it, and as soon as Burmah is opened again to our missionaries, we may hope to establish connecting links with the great Hukúng valley, by which our influence will be brought to bear upon a vast extent of country, and a great number of tribes of people. I confess I have felt astonished that no better provision has been made for this great field, and that from all the revivals of religion which have blessed our native country, none have come forward to obey the Savior's last command in reference to this people. Are we willing,—are the Baptist churches of America willing that A'sám, after having been given to us, and partially occupied by us, shall be abandoned? Must the more important stations, such as Gowaháti, Nogong, Terzpúr, Jorháth, and all Mátták be given up? Must the multitude of Singphos and Khamptís, and with them the great Hukúng valley, be unoccupied, and the vast Nága population also be thus neglected and unblest by the gospel, when God is saying to us "Go up and possess the land?"

The deaths of the lamented Reed, Thomas, and Hall seemed to have made a temporary impression upon the minds of many in America. Information reached us that a large number of young brethren, from the colleges and seminaries, were devoting themselves to the work; and we were encouraged to hope that we were about to see a great increase of laborers. But where are they? How many have actually come? Shall I ask how many have declined the service, and left the heathen to perish in their sins? I blush when I ask the question. O God! is this all the return that thy people make thee—those who are the purchase of the Savior's agonies?

Death of Miss Bronson.

A subsequent letter, dated Dec. 10, brings the painful intelligence of the death of Miss Rhoda Bronson, the sister referred to in the preceding pages. Her arrival in A'sám, and the first attack of illness which almost immediately followed, are mentioned in the May number of the Magazine, pp. 114, 116. From this first attack she never fully recovered, and after a brief residence of only a few months in the country, she died at Jaipúr on the 8th of Dec., 1840.

The circumstances of her last sickness and death, are thus described by her bereaved brother.

With a heavy heart I sit down to inform you that death has again entered our little circle, and torn away from us my dearly beloved sister. She died on the 8th inst., from the effects of repeated attacks of fever—having been with us nearly eight months, during seven of which she was for the greater part of the time enfeebled by disease. On the 8th of October she was again attacked with fever. Her illness was severe, and for a number of days did not yield to medicine. At length the fever left her very low, with an obstinate bowel complaint, which rendered her case a complicated and difficult one to manage. No physician was obtainable; the brethren were absent from the station, and my supply of medicines scanty. Under such a responsibility, you can better imagine than I can express the anxiety I felt, while I saw that an inveterate disease was baffling all my attempts to restore her. She continued to sink away from week to week, until she became perfectly helpless—the mere skeleton of her former self. During the last month of her life, I had the privilege of being with her, by day and night; and during all this time she never uttered a murmuring word—not the least unreconciliation to God's dealings with her. She felt persuaded that she had not long to live, and said to me, "You must part with me soon." Often she spoke of arrangements she desired should be made, if she should not recover; and on one occasion, while I was carrying her emaciated form into a little room that I had just finished for her accommodation, she said, "Have I come in here to live or to die?" But she generally refrained from saying much to me, because she saw it was painful to my feelings; she however conversed freely with Mrs. Bronson, and other members of the mission.

As she had a vigorous constitution, I indulged a strong hope that she would recover. Indeed I could not feel that God would take away any more of our little number while the field remained

so uncultivated; and not grant the desire which she so many years had felt, to do something toward the conversion of the heathen. But on Sunday, Dec. 6, she was so low that I was obliged to give up all my hopes. This night, about 12 o'clock, I perceived that her breathing was laborious, and that she took her food and medicine with difficulty. At intervals her mind was wandering also, and I feared we were indeed "soon to part" with her. Mrs. Cutter and Mrs. Barker came in a little after the dawn of day, to see her. She was so changed that I asked Mrs. C. whether it was from weakness, or whether death was approaching. I knew not that she heard me; but in a moment, looking full in my face, and with a most heavenly smile, she said, "*It is* DEATH, *Miles, and what we have to say, let it be said quickly.*" I will not attempt to describe the feelings of that moment. A sudden gush of sorrow burst forth from every one present. Death had seized his victim. A moment only was to close up all the conversation we were to enjoy in this world. She said, "her hope in Jesus and his righteousness was unshaken." "*With me all is well.* I have no fear of death. Tell my friends in America that I do not regret having come to this country." She bade me say to the Board, "that she had hoped to have answered their expectations—that she should be glad to live a little longer to do something for the heathen—but *she had given her all*, and felt that God had *accepted it.*" She labored to say more, but after mentioning over the names of her most endeared friends in America and in this country—the church of Newport, to which she belonged; and after designating a few articles to be sent to her friends, as tokens of her affectionate remembrance in the dying hour, her strength failed her. Her breath grew shorter and shorter until 4 o'clock, P. M., when she sweetly fell asleep in Jesus, without a struggle or a groan.

"Weep not for her! she's an angel now,
And treads the sapphire floors of Paradise,
Victorious over death, to her appears
The vista'd joy of heaven's eternal years.
Weep not for her!"

We all felt that it was a privilege to be present to see the victory over death so completely won, and to see another proof that religion could disarm the monster of his sting. She had no raptures, no ecstacies; but her mind was in "perfect peace." Having given her dying messages, and disposed of her "all in this world," she addressed herself to meet the "king of terrors" with all the composure that she used to manifest in performing her daily duties.

The funeral was attended on the day following. All the brethren were absent except br. Barker, who only arrived in season to be present on the mournful occasion. Every gentleman at the station met with us. At the house br. Barker read the story of Lazarus, and offered up prayer. We also sang Dr. Watts' excellent hymn, "Why do we mourn departing friends;" after which the corpse was borne to the grave by six gentlemen. At the grave our kind sympathising friend, C. A. Bruce, Esq., read the burial service with great feeling. As she requested, she lies by the side of the lamented Thomas, in my own compound, close by my house, where I trust her remains will quietly rest, until the glorious morn of the resurrection.

It will be remembered by the Board that we are again left alone. New plans have been formed, with the expectation of more laborers—additional work begun, which we must now suspend. Whether we shall be able to resume them or not, will depend upon the question whether help is to be sent us or not. Cannot a few laborers be sent to the A'sámese, Nágas, and Singphos, *soon*, to cheer our hearts and to strengthen our feeble hands?

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPU'R, OCT. 8, 1840.

Health of the missionaries—Schools—Spirit of Inquiry—Letter of a pupil.

Our little mission has been called to meet with many discouragements since its commencement at Sadiyá in 1836, and we have not yet been cheered by seeing those fruits of our labors which we have ardently desired. Still, when we trace the progress of some other missions from their commencement, and remember the promises of an unchangeable and all-powerful God, we feel encouraged to go on in our work in the strength of the Lord of missions; keeping in mind the assurance, "My word shall not return unto me void"—"In due time ye shall reap if ye faint not."

Br. and sister Brown left Calcutta about the middle of August, on their return to A'sám. They have been call-

ed to suffer much affliction, and both of them were in poor health when they left Calcutta. We pray that all their afflictions may be sanctified to them, and that they may soon be permitted to resume their important duties here.

Br. and sister Barker continue to enjoy excellent health, and are making rapid progress in the A'sámese language. The "Vocabulary and Phrases," which was published about the time of their arrival, has, I am happy to hear them say, been of the greatest assistance to them in making a beginning in the language. It has probably saved them several months of time and study. A great object will, therefore, be gained by its publication, if only three or four missionaries are thus assisted in commencing their studies.

Mrs. Cutter still carries on her school. There are thirty names on the list, and an average attendance of from twenty to twenty-five, including our apprentices. Five of the boys were formerly in sister Bronson's school, which she had when at Jaipúr. The rest are new boys which have been collected, together with seven or eight who were in Mrs. C.'s school at Sadiyá.

I also have a school of fifteen boys at a Fakiál village, three or four miles below this. The Fakiáls are Shyans, nearly the same as the Khamtis.

We have worship in A'sámese nearly every evening, at which we read a portion of Scripture, make a few remarks, and close by prayer. From thirty to forty are usually present. On Sabbath afternoons I generally go through the place, and wherever I can collect a few people, I read and converse with them about their souls. Last Sabbath I had two collections of people, of about thirty in each. People occasionally call at our house, and hear some of the words of eternal life. Occasionally applications are made for books. The people begin to discuss the subject of our religion, and the brahmins are beginning to be alarmed, and use every effort to excite prejudice and opposition in the minds of the people. This will, we trust, all result in good.

Some of the oldest boys in the school appear to be fully convinced of the absurdity of the Hindoo religion; and this year they refused to join in the festivals as they formerly did. They are among the most respectable lads in this section of the country, and if any of them should, by the blessing of God, become converted, it would exert a very great influence throughout the place. Pray that the spirit of God may touch their hearts.

The older boys in the school are required daily to write a note in English, which proves of great assistance to them in acquiring a knowledge of English; and they frequently express their minds on subjects in writing, which they would not think of expressing to us verbally. The following is a copy of one of their notes, written at the commencement of the *Dúrgá Pujá* festival, which has just closed.

"Jaipúr, 29th Sept., 1840.

"To my teacher, Mrs. Cutter.

"Madam,—I was very sorry last night because I could not, for a long time, think of any news to write. Now all Hindú men are very happy, because they have found their holidays; and they hope to worship Dúrgá, and eat as many things as they can. But we will not do so, like them, because we understand a little of God's command, which he tells in the New Testament. This is true, but they do not believe; they mind only Dúrgá, and they never think it is too bad to worship idols. They will feel very glad for four or five days, and when the holidays are over they will be very sorry.

"Your obedient servant,

"Ramsagar."

These boys have heretofore always been foremost in the ranks on holidays like these, but this year they voluntarily staid at home, and employed their time in working in a little garden, reading, writing, &c.; although the brahmins tried very hard to persuade them to join the ceremonies, and reproached them with believing the words and books of the padres sahibs. O that they might become genuine followers of the Lamb! One small lad, I sometimes hope, has been led to look to Jesus for salvation.

Jaipúr, as a mission station.

The population of Jaipúr is small, but a great many men come for employment from different parts of the country. A gentleman informed me, a day or two since, that 500 men were to be sent up here by the Government, to be employed in making improvements at Jaipúr and vicinity, and sinking some wells for petroleum. I suppose a hundred, more or less, arrive here every day, stop one night, and then proceed to the Nága hills for salt.

They also stop one night on their return. They are beginning to come in this week; it is impracticable in the rains. I also saw fifty or sixty Nágas in the place this morning, and they will now begin to come down daily for trade. Jaipúr is, therefore, a good station for preaching, but not so favorable for schools as many other parts of the country.

I need not say how much we all feel the want of *more missionaries* in A'sám. We know the Board will send us more help as soon as their funds will allow. May the Lord send laborers into the field, for the "harvest truly is great."

Karens.

EXTRACTS FROM A LETTER OF MR. VINTON, DATED CHET'THINGSVILLE, DEC. 7, 1840.

It is now a long time since I have sent to the Board any account of our labors;* and even now I cannot spare the time necessary for writing out a formal journal, without neglecting more important duties. I must therefore content myself with a mere summary statement of our affairs, and of the prospects of the mission.

Tour among the villages—Need of more laborers.

During the last dry season I visited the different Christian villages, and spent what time I could spare from the excursions which I felt it my duty to make in different directions. These excursions were mostly made to villages in the vicinity of the Christians. I however spent about a month among the Shyan Karens. This visit was deeply interesting, as opening a new field of labor. While among these Karens, I thought it would be my duty to spend at least a month or six weeks with them, the present season. Many were deeply anxious I should do so, and I almost promised them I would. This I did with the confident expectation that, ere this, we should have some one to assist us. But in this we are disappointed, so that we are now left to the only alternative of circumscribing our efforts within narrower limits. Hitherto I have neglected the churches and the training of the native assistants, with the expectation that some one would soon be sent out to take charge of them, and thus leave me to give myself still more exclusively to the work of itinerancy. This work, the one of all others upon which my heart has been most set, from the time of my entering the ministry, I must now almost entirely abandon. The churches and the native assistants must not be neglected, as heretofore. They demand, and must have, my almost undivided attention. All thought of enlarging our borders must be given up, and we must devote ourselves exclusively to the work of strengthening ourselves in the positions we now occupy. How painful is this thought—O how humiliating! We have committed ourselves to the native Christians and to the heathen. We have assured them in the name of God and the American churches, that this work would not be abandoned, till all Burmah should be subject to the Prince of peace. True, it is not yet abandoned. Hitherto God has so blessed us, that our course has been gradually onward. But God does not work without means. If the churches abandon the work, is it not presumption to expect the continuance of his blessing? Is it said that they are moving steadily forward—that their attention must be directed to other parts of the field—that their means will not allow of their multiplying missionaries at all the different posts? Ought they not then to adopt the principle of concentrated effort? To act, and not act vigorously, is often worse than not to move at all. Effeminate action inspires confidence in the enemy, and decides the wavering to oppose, when they would otherwise favor our cause. It weakens the confidence, and discourages the hearts of the native Christians; and thus prepares the way for a reaction that may end in abandoning to the enemy the ground we have once occupied. If there have been more missions established than can be supported, would it not be better to entirely abandon *some*, rather than to leave *all* in a state so languid as to endanger their very existence? As well as I love the Karen mission, I would decidedly prefer that it should be at once given up, and the efforts of the Board take another direction, rather than have it carried on in a way to ensure an ultimate failure. For the less ground we occupy that is to be receded from, the better; since our having once occu-

* See Journal of Mr. V. page 194, last vol.

pied it, will immeasurably increase the difficulty of regaining it when lost.

Prospects of the mission—State of the school.

I am usually able to encourage myself with the thought that I am only required to do my duty, and leave the event with God. But the prospects of the mission, so far as help from home is concerned, are gloomy in the extreme. Formerly the Board were able to encourage us with the hope that some one would be sent out to join us; but now even this poor comfort is taken away. Sister Macomber left her little flock [at Don Yahn] like sheep in the midst of wolves without a shepherd. True, br. Stevens is nominally their pastor; but he is in another department of labor, and has very little time that he can devote to them. How long before we shall be called to leave our little charge in similiar circumstances, God only knows. The thought even now wrings our hearts with bitterest anguish, and induces us, for their sakes, to lay fast hold of life. We cannot however forget that we are in the land of the dying, and that our turn must soon come. Perhaps the Board think our connexion with the Maulmain mission must be of great service to us in our labors; but this is not the fact. We can expect little aid from our brethren there. Not one of them can speak Karen, and all have their hands full of their own work.

Our boarding-school was never more interesting than last rains. There was an average of sixty scholars for four months. My time was divided between the school and br. Mason's translations. After the school closed, I revised my own. James, and 2d and 3d of John, are now in type. The two epistles of Peter, Jude, and Hebrews, are ready for the press, and will be printed if approved by the Board. Mrs. V. has translated Todd's Lectures to Children, and Draper's Bible Stories.

EXTRACTS FROM A LETTER OF MR. WADE, DATED TAVOY, JULY 12, 1840.

Annual visit to Mata—State of the church.

Our labors during the last cold season and since our return from the jungle, have been similar to those of previous years. At the commencement of the dry season, or as soon as it would do to travel, we set out on a tour to visit the Yéh Karens who had come over and settled on the head waters of Tavoy river.

Immediately after our return from this journey, we made our annual visit to Mata, where we spent the remainder of the cold season. On our first arrival we found only about ten or twelve families residing in the village; the others not having returned from their paddy fields where they had spent the rains. They however came in for worship on the Sabbath, and several families soon returned to remain permanently. But the impression is so strong that the place is unhealthy, that it will, probably, never regain the size that it was before the fatal cholera raged there.* It has always been their custom to leave a place if any fatal disease has prevailed there; and to leave a house, if any person has died in it.

As to the state of religion in the church, we must say of it as we have to say of every church where there is no special revival—the members generally remain steadfast, but there is too great a want of vital piety; like trees in time of drought, which bear some fruit, though not so plentifully or of so good quality as in better seasons. They attend to the duties of religion, but not with that zeal which characterizes a perfectly healthy state.

Three members, the church had been obliged to exclude for immoral conduct, and two, for using charms in sickness. Of these, one seems hardened and gives no evidence of piety; he persists in denying the charge against him, though it is confirmed by undoubted evidence. The other four ceased not to beg pardon, and gave evidence of sincere penitence. This was the case also with the man and woman who were excluded last year, and with two others who had been separated from the church for a still longer time. The last two were restored to full fellowship, and the others (except the hardened one) were partially restored, that is, they were allowed to return to the village, and live with the Christians, but were not admitted to the communion. This however was not done until the time we were about returning to Tavoy, after we had personally witnessed the evidences of

* In 1839. For an account of this visitation and of its effects, see a letter of Mr. Wade, in the April number for 1840, p. 81.

their repentance, during many weeks, and their restoration had been repeatedly requested by the leading members of the church.

From the time we left them the last year, the church had maintained the daily evening worship, and Lord's day worship in five different settlements, distant from each other; in three of which they have regular zayats; though when the weather and other circumtances permit, they come from these distant places to Mata, and meet there on Lord's days.

When in Mata, I conduct the worship there personally, except on Lord's day evening, when I have the native preachers (whoever of them may be there,) conduct it in rotation. By this means they have the opportunity of improving their talents while engaged in study, and I of judging of the improvement which they make; also of correcting any thing which is out of the way in the matter or manner of their preaching.

Condition of the school—Visit to the Pgho settlements—Baptism.

The usual school for the dry season was commenced by Mrs. Wade in about a week after we arrived, and continued during her stay. It contained fifty pupils, and was very interesting, as the scholars are becoming more and more intelligent every year. The study of the scriptures, together with daily instruction, appeared to make an abiding impression on the minds of the pupils; a few of whom, we trust, were truly born again. All those baptized at Mata this year were pupils from the school of this and former years. Mrs. W. had a weekly prayer meeting with the females, and I had daily, (after evening worship,) a catechetical class. Besides these, we had a Sabbath school for both children and adults, in which Mrs. W. conducted the Sgau department, and I the Pgho.

The native preacher at Mata, Ko Kyah, manifested his usual devotedness to the cause, and visited with me most of the Karen settlements in that region. He also made a tour of several days' journey down the Tenassarim to visit the settlement of Siamese Karens who have lately come over into the province.

Accompanied by a number of the Pgho converts, I visited some of the settlements, distant a day's journey from Mata. The people, though all pagan, received us very kindly, and listened with respect, though most of them declared they would not become Christians because they could not give up whiskey. Some said they were afraid the nats would kill them, if they ceased to worship them and became Christians. One person however declared his intention of worshipping the Eternal God.

We seriously thought of making an attempt to stay in Mata during the coming rainy season, but were dissuaded from it by the earnest advice of brother and sister Mason. I staid, however, a month after the usual time, while Mrs. Wade returned to make preparations for the boarding school. Before leaving I made arrangements for a day school in Mata during the rains, which, we learn, is now in successful operation.

During our stay in Mata between twenty and thirty persons asked for baptism, sixteen of whom were admitted to that ordinance. Two more were added to the church, who live in a village, half a day's journey from Tavoy.

Station among the Yèh Karens—The Schools—Baptism—Threatened Famine.

Of the Yèh station and church, Mrs. Wade says: "The Karen preacher stationed there seven months of the last year, besides preaching and instructing a number of interesting enquirers, has also taught a small school. The brethren speak well of his labors, and wish to have him again among them. A part of the church members from this station having removed to the head waters of Tavoy river, and expressing a wish to have a school in their new village, a young man from our Karen school was sent there for five months. He also, besides teaching school, conducted worship on the Sabbath and every evening, and appears to have done very well. We found the Christians doing well, and as usual rejoiced to see their teachers. The members still residing at Yèh, hearing of our arrival, hastened across the mountains to meet us at the new village, so that we had the pleasure of seeing all the Christians (22 in number) assembled, with the exception of one aged female who was not able to endure the fatigues of such a journey. The schools were examined, and the pupils who had before learned to read, appeared to have made satisfactory proficiency in their studies, while ten new ones had learned to read quite

fluently. Quite a number of inquirers assembled with the new converts, seven of whom were examined before the church and baptized, making the present number twenty-nine, all in good standing. Since our visit, all the Christian families from Yèh have removed to the new village, while a part of those who were previously there have moved farther down towards Tavoy, where they all intend finally to settle. On account of their unsettled state and the difficulty of supplying themselves with rice, we have sent no preacher to reside among them the present rains." We are all threatened with severe famine. About twenty thousand buffaloes have died within the last three months. The people have no cattle with which to cultivate the fields, and the price of provisions is already three times what it was before.

EXTRACTS FROM A LETTER OF MRS. WADE, DATED TAVOY, SEPT. 29, 1840.

State of the schools.

As our boarding school for this season has now closed, I embrace the present opportunity to give you some account of its condition and progress. Thirty pupils have been supported, besides the wives and small children of two or three assistants. I was obliged to decline undertaking the female department of the school, as the care of the assistants with their families, and the young men and boys, was as much as I could do, and secure the necessary time for teaching. The small boys too, we left to study the spelling book in the village schools, though I am sorry to learn that their attendance is very irregular when we are not with them. The price of rice, and indeed all articles of food, has been extremely high the past season, so that the board of the pupils, together with the other necessary expenses of the schools, will show an amount considerably above that of former years, for the same number of pupils. I am happy, however, to assure you that, having become better acquainted with the character and language of the people, and having got books, maps, globes, &c., prepared, our school has *very much* improved, and the proficiency of the pupils during the past season has given us *great pleasure*. The first class, which numbered 18, contained several of the assistants who had been employed as preachers, with the young men who have also at times taught the village schools, and a few promising young lads who give promise of usefulness. To this class br. Mason devoted one hour daily, and their examination gave testimony to the very gratifying proficiency they had made in Old Testament history. Besides which, they studied Matthew and Acts; were questioned on every verse, and traced all the travels of Paul, (and the other apostles as far as recorded,) on the maps; wrote exercises in composition every week, and drew two or three maps each; besides, as a particular indulgence, they were instructed in the elements of astronomy, illustrated by drawings of the solar system, a little orrery, &c. The other classes could not, of course, attend to so many branches; still, however, the second class of boys did finely, and will be prepared to enter the first class next season. Mr. Wade devoted about the same time as br. Mason to the school, but the precarious state of his health renders this labor very difficult. I frequently have his class to teach, besides nursing him, in addition to my daily duties. During the past season, I have devoted two and a half hours daily to questioning the different classes, and instructing them in the lessons they were studying, besides attending to their drawing maps, writing, composition, &c. &c. The interest excited by the maps prepared in their language, has been highly gratifying, and we hope to get others prepared so as to introduce a small geography next season. I have felt very sad to think of my poor Karen girls in the jungle this season, several of whom wept bitterly when informed that they could not be permitted to come to school in Tavoy. The feelings of Karen parents in general, are not favorable to our schools. Having no education themselves, they little feel the need of it for their children; and then their reluctance to being separated from their children, together with a wish to have their assistance in cultivating their fields, &c., inclines them to wish to have their children leave school nearly as soon as they can read and write; while others are sadly negligent with regard to their children's learning to read at all. There are, however, happy exceptions to these remarks, and we trust the difficulties before us are not insurmountable. Our pupils this season were all members of our churches, with the exception of a few of the

youngest; and we trust the knowledge they attained in the school, Sabbath school, evening exercises, and on the Lord's day, will do good, far away in these dark jungles, when we shall *rest from our labors*. Sister Mason has a very interesting day school for the children of the Burman Christians in Tavoy, and a few others attend. Besides superintending the lessons, she gives the pupils religious instruction herself daily, so that we cannot but believe good will be done.

Burmah.

EXTRACTS FROM A LETTER OF MR. HASWELL, DATED AMHERST, APRIL 1, 1840.

An account of the formation of a church at this place, and of several additions which followed, will be found in the May number of the Magazine for 1839, p. 108. The church consisted, at first, of nine members, three of whom had been baptized there, and four had joined by letter from the Maulmain church. Another individual, Ko Bike, a Karen by birth, a man of good standing and of much promise, had also been baptized and added to them. He is now in Arracan, an assistant preacher at the Akyab station.

Mr. H., in the letter from which we extract, thus writes of the

Prospects of the school.

The books sent (the North American Spelling Book) are well adapted for children just commencing the study of English. Our first class can read them well, but do not yet understand what they read, unless very simple. They have commenced translating the spelling book into Burman, and I trust will, in the course of a few months be able to understand it well. The lower classes will also commence the spelling book as soon as they have completed a small English primer which they are now translating. I have much hope that the school will do good. The children are from the first families in the place, and come very regularly. Five of our pupils are from Christian families; four of whom are very promising boys, and may be trained up for usefulness. If the grace of God is imparted to change their hearts, we may hope they will become ministers of the gospel, and be even more useful than it is possible for foreign missionaries to be. I think that schools ought to be carried on with energy; and that direct reference should be had to the conversion of the scholars, and to fitting them to supersede the necessity of a foreign ministry. If the means are used, and the prayer of faith is offered, we may look forward to the time when this country shall provide and sustain its own ministry.

Baptism—An interesting convert.

On Sunday, the 26th of January, Ko Syke, a man of about 55 years of age, was baptized. The season was very refreshing. On account of the long drought, there was no inland water where the ordinance could be performed; we therefore repaired to the sea-side, where every thing conspired to increase the interest of the scene. The restless ocean spread out before us, the cool breeze of the evening, (it being 5 o'clock, p. m.) the heathen multitude who had assembled on the occasion, and who appeared as solemn and attentive as though they had already decided that this was the way; all assisted in elevating our minds, and filling us with hope for the future. As we sang our song of praise and lifted our hearts and voices in prayer, we could not but feel that the Holy Spirit was hovering over us; and that angels in heaven were rejoicing to see this old man deciding to be for God. We thought if our brethren on the other side of the water could have looked across the great deep and witnessed the scene, they would have united with us in blessing the name of the Lord, that even one was found willing to give glory to the living God. All present appeared very thoughtful; and after the congregation were dismissed, they retired from the water in little groups of three or four, talking seriously. The native Christians seemed overjoyed. They are ready to bless God and take courage. Ko Syke is a Peguan, one of the first settlers of Amherst, a man of influence and considerable education for a native,—has an uncommonly retentive memory—is naturally very firm and unyielding; and we trust will do much good. His wife is an amiable woman, and seems also about deciding to become a Christian. He has two sons, one about thirteen, the other nine years of age, both members of our school, and both of them boys of more than common intelligence. The older one is very thoughtful and we hope is not far from the kingdom of heaven. On Sabbath, the 16th of February, a young Burman

lately from Ava, was baptized. His name is Moung Shwa Youk. In the afternoon we celebrated the dying love of our Savior. There were fifteen of us present. The season was refreshing to our souls. May we not hope for greater things than these? Our church now numbers sixteen, including ourselves—six of whom have been baptized here; the other eight having been received by letter from the church in Maulmain. Ko Bike, who was baptized here, is now in Arracan endeavoring to preach the gospel.

Course of missionary labor.

I am again suffering from dyspepsia, but am able to preach twice on the Sabbath, attend bible class with the native Christians, on Tuesday and Friday evenings; and prayer meetings every Saturday evening and every first Monday evening in the month. I occasionally go into the village to preach, besides attending almost daily to revising portions of the scriptures. I shall have the *digest* ready for the press in the course of six months, if nothing occurs to hinder. I think it best to preach in English, at present at least, not only in hopes of doing the hearers good, but on account of the beneficial influence it will have upon the natives to see that the officers and others who resort to this place during the hot weather, also worship the eternal God. We have native worship at nine in the morning, at which time all the school children (about 40,) and the native Christians, and frequently some others, are present. At 12 o'clock we have English worship. In the evening, if I am able, I meet with the native Christians, if not, they have worship by themselves. We feel on the whole to take courage and press forward in our labors, hoping to see the salvation of God. Oh! that fervent prayer might be offered without ceasing for the salvation of souls here. We cannot be too sensible of our dependance on God. We cannot be too importunate in prayer for his blessing. May the Lord assist all who are engaged in this great work to labor for his glory, and hasten the time when the nations shall submit themselves to him!

In another letter, dated Jan. 1, 1841, Mr. H. mentions,

Candidates for baptism—State of the school.

We have three applicants for baptism, two of them—boys from our school—have been approved by the church. The other is the wife of Ko Syke, the man who was baptized last January. She appears very well; but is timid and fears opposition. She is now rather halting, but we hope will have grace to come out from the world. One of the boys is her son, the other is the son of native Christians. They are about 14 years of age.

Two of our assistants have lately made excursions into the country villages, and found several very interesting cases. Four influential men in one village were very attentive to their preaching, and professed to believe in the eternal God. It appears that they were in the habit of reading in a testament, and the Life of Christ, which we gave them about two years ago. May the Lord lead their minds into the truth! The people of this place do not seem to make much progress in searching for the truth; but we hope some are inquiring for the right way. Our schools still prosper.

We also find that we need a bell. We have two native bells or gongs; but they cannot be heard throughout the village; and there are so many other gongs in the place, especially a part of the season, that ours cannot be distinguished from others. We will add enough to what we may be able to sell the gongs for, to make out 40 rupees, [nearly twenty dollars,] and if the Board think they cannot send us one without, we will make up 50 rupees. A good toned bell, weighing 100 or 125 pounds, will be sufficiently large.

Several benevolent individuals have made up a sum of 95 rupees to purchase books for prizes for the school. The money is to be sent to Calcutta for the books, and we hope will be the means of adding new interest to the school, besides furnishing the children with books to read at home. We hope our school will become a permanent means of doing good.

Jan. 4th. Yesterday we had the pleasure of administering the ordinance of baptism to the two boys mentioned above. Let Christians pray fervently for these converted youths, that they may be kept from falling, and may be thoroughly fitted for usefulness in the church. May the tokens of God's approbation which we are permitted to receive, increase our faith and zeal!

Siam.

JOURNAL OF MR. SLAFTER, AT BANGKOK.

Excursion to the interior—Canal and river navigation.

Sept. 18th, 1840. At 11 o'clock this morning I left home in company with br. Buel of the Presbyterian Board, for the purpose of distributing tracts and other religious books in the country wastes of this uncultivated field.

After parting with our families we commenced our voyage with favorable prospects, and passed pleasantly on under the smiles of our heavenly Father.

We are snugly housed in a boat that I have had fitted up for such journeys, at an expense of some $40; and though it is yet an experiment, I think favorably of it. Our four men are able to make headway against almost any current, so that we are not obliged to lay by for tides, except for the men to rest.

Some two miles above our place, at the residence of his highness Prince T. Momfanoi, we left the river, and entered a canal on the left, called *Klong Bang Looúng*. The banks of the canal are thickly settled for some ten miles back, when we come to a low jungle, in the rear of which there are some rice fields. The only habitations, all along, are little clusters of houses, tenanted by Laos fishermen or Peguan wood-cutters.

19th. Last evening, at 11 o'clock, we re-entered the *Tachên river*, at the village of *Ma-há-chi* (glorious victory), and anchored for the night about 25 miles from Bangkok. The Tachên is about two-thirds as wide as the Meinam, and is more shallow at the shores. It rises far back in the country, and empties into the sea a little way below this. Intending to examine the villages on our return, we only distributed tracts to the numerous boatmen on the river, and passed up three miles to the village of *Tachên*, which is about northwest from *Ma-há-chi*.

This village is on the left bank of the river, chiefly on the right of a wide canal which we took, bearing nearly southwest. This canal, and fully half of the river's surface is thickly covered with a kind of floating herb, resembling lettuce, and is called "chalk." It is a great hindrance in propelling a boat.

At 11 o'clock, P. M., we entered the river *Ma-klong* (mother of canals), and anchored for the night. Half a dozen miles from Tachên we had passed a large canal, bearing northwest, called *Eram ta rang*, and on the left were many other canals, passing down to the sea, used by salt manufacturers. From Tachên to this place the distance is some 35 miles. In the first half of the way we counted some ten little villages, chiefly Peguan.

The canal which we took at Tachên, after several miles, lessens down, until at length it proves to be but a serpentine creek. Then comes a reach or long canal, nearly straight; next is a canal the king had dug, a short time since, to cut off a large bend (this is called *Má Haún*); then on to the *Makolng* river. The canal, and the large village on each side of its mouth, are called by the same name as the river. The Ma-klong is similar in size and appearance to the Tachên river. Its mouth, where it empties into the sea, is said to be but an hour or two from this place.

Distribution of tracts—Gambling shops—A music-master—State of the country.

20th, Sabbath. Besides our usual devotions with the servants, morning and evening, on board the boat, we have distributed tracts at the village to numerous boatmen, and to the people who are thickly settled along the shores of the river above, some five miles, to the village *Bang chang*. Here we finished our distribution for to-day, and had the painful opportunity of seeing some men the worse for a *whiskey still* which is kept in operation here.

21st. Near where we anchored last evening is one of numerous gambling shops in this country; and some persons, who spent a portion of last night there, gave us a call; but they only stole our rudder, and furnished us an opportunity to test the generosity of the country Chinese, who, I am happy to say, speedily prepared us a new rudder, and were not particular about pay. While here, a gentleman passing saw us, and stopped. After some inquiries, he invited us to call on him, as we passed, which we did, and were received as affectionately as though we had been brothers. He is a great music master by profession, and at our request gave us a touch upon his instruments, much to our satisfaction. He was surrounded by attendants, and took his seat with them, while we were with him, and seated us much higher. Tea was brought; cocoanuts, plantains, &c., were furnished for our boat;

some little presents were exchanged, and we took our leave. Some two miles above Bang chang, on the left, is a canal which is said to pass round the mountains and come out at Rapree above. It is also said to be thickly studded with villages, all along its banks. From the mouth of this canal to the place where we have anchored for the night, some thirty miles, the country has presented a more and more lovely aspect. Instead of a wilderness of uncultivated jungle, we see a neatly trimmed grove of shade trees, fruit trees, and beds of herbs, and one or two beautiful mulberry orchards. The stately shade trees; the gray-headed fathers and mothers, and grand parents, surrounded by several generations of descendants; the ancient mansions, with their neat long-standing enclosures; the many buffaloes and cows feeding; their carts properly housed; and the neatly cultivated rice fields, just back of these lovely shores; all these things would seem not only to indicate the abode of industry and civilization, but that christianity may have long since found here a peaceful asylum. But alas for the people! Here and there an idol's temple and the numerous yellow-robed gentlemen, give us to understand that religion here is an offence to God.

A large portion of the inhabitants, too, are slaves to the king; and from one to six months or more of each year, the men are required to spend at Bangkok, building *wats;* or in the forests, cutting timber; or something else; so that the beautiful rice fields are only made to produce what is necessary for their own immediate consumption. No lover of his country can converse with these poor Cambojians, Peguans, Laos, &c., without feeling his sympathies kindle in their behalf, as they, in an under tone, tell him the simple tale of their sorrows. Poor creatures! I verily believe they are ready to embrace the gospel, were there missionaries prepared to teach them in their own tongue. This is particularly true of the Peguans, of whom there are many thousands in Siam. We have found many on our way, and they are said to be numerous above this.

The village of Rapree—Interview with a Siamese gentleman—Population.

22d. This being the rainy season, the current is so strong that, though at flood tide the river rises a little, many miles above Ma-klong, yet there is no upward movement of the waters; and from the place where we slept last night, up the river, we had hard pulling; but we passed up only four or five miles, to the village of *Racha-booree*, or as the common people say, *Rapree.* This is as far as we had fully designed to go. Though the river, at Rapree, is nearly as wide as it is far below, yet the shoals on one side, and the strong current on the other, made our ascent difficult. Nor could we assist ourselves by towing from the shore, as others did, without a long rope, which we had not. The banks here are some nine or ten feet high, and throughout this country the banks of the canals and rivers are generally of a very uniform level. Our course from Ma-klong has generally been northwest.

Rapree is a village of no great importance. Along the right bank of the river there is a small fort, and some one hundred houses; and back, out of sight of the river, is a high wall, enclosing something like a quarter of a mile square. Inside, there were two or three dozen huts and a business shed, where many persons of respectable appearance were evidently attending to government business. But they allowed us to claim their attention long enough to supply them with tracts.

Near the river we found another gentleman engaged in overseeing some customary celebrations. These closed just as we came up, and taking a seat with him, at the request of his servant, all the people soon after seated themselves on the floor, in evident expectation. Seeing the gentleman apparently waiting for us to introduce our business, we first gave his servant a number of each kind of our books, with instructions to give them to our friend. He did so, and soon the gentleman selected a couple of copies, saying to me "The other numbers I have had before. I have a large pile laid up. I obtained them at Bangkok." He then spake of a foreigner who passed there a short time before, and tried to give his name. It was, doubtless, Dr. Richardson, the English ambassador, who came over from Burmah to this place in 1839. On being interrogated, he informed me that the surrounding country embraces many villages and a numerous population. He said that in Rapree and vicinity—embraced within a day's journey—there were about ten thousand Siamese men, one thousand Chinese, three or four thousand Cambojians, and Peguans in great num-

bers—"about how many I cannot say right"—besides many Laos people.

He farther informed us that, some days' journey above, there were forks in the river, one branch coming from the north and the other from the Burman empire, on the west.

We then gave books to all the men present, and took our leave. After this interview, the people treated us more respectfully, and we soon supplied all the village with religious reading.

Some three or four miles west of the village is a moderate sized mountain, which here looks like the two humps on a camel's back. Between these humps is seen a building, which is said to be a place of worship for these idolaters. Perhaps they have there an artificial *Phra Bat* (holy foot).

A priest gave us the names of many villages above, but I hope to see them, and will not give their names now.

Cambojia—Another visit to the music-master—Domestic economy of the Siamese.

The Cambojians, some years since, lost their national independence, and being located between Siam and Cochin China, they have been a bone of contention between the two nations ever since. At present one half are ruled by this country and the other by that; but the division line is now the particular subject of dispute. Soldiers are being enlisted in great numbers here, to check the advancing army of the Cochin Chinese. We are informed that, some sixteen years ago, and at several later periods, many thousand Cambojians were taken prisoners, and brought to this country. Those who first came are said to reside together above Rapree, and west toward the mountain, and number more than the late comers by many thousands.

About three o'clock we left Rapree, and dropping down with the current, anchored for the night against the music master's house. Here we spent the evening in explaining the Christian religion to as attentive a company as ever listened in America; and to close, we called our boatmen—read in English and translated the ten commandments—sung and prayed with them—we then took our leave for the night. May the Holy Spirit follow up what may have been effected upon this man's mind, by the tracts he has from time to time read, and by what he has now heard!

23d. This morning, after another interview with *Choom*, our friend, we passed down to Ma-klong, and travelled about through most of the villages, giving tracts and numbering the houses, leaving a part of our boatmen to go up the canal with the boat.

Perhaps one-third of the inhabitants are Chinese.

The banks here are about as high, if not higher, than at Bangkok. The fort, the *wats*, the swine by hundreds, and large fat ducks by thousands, and the pens and yards of the swine and ducks, among, under, behind, and in front of the closely jammed houses—an arrangement which occasions no small annoyance to any sensible olfactories—are things that will attract some attention. But this is not all. One Chinaman takes his book and reads on, in the crowd, as though he expected something of moment would therein be revealed; while numerous Siamese will get as many books as they can succeed, by deceptive plans, in obtaining, and then, stowing them away, will pass the time in remarks about you and your boat, &c., if they do not laugh at you. Then comes a respectable woman with an old tract, saying, "The man of the house has sent me for a new tract, as he is pleased with them." Anon you are teased by a half drunk, half crazy man, whose noise will gather around him a multitude whose need of cultivation, and whose spiritual wretchedness will oft cause a feeling missionary to sigh as he passes among them. Not but that there are those who are bright and somewhat intelligent and well behaved; but alas! *idolatry* and *tradition* have thrown their dark mantle over everything but the pure religion of Jesus. And hence, "this new religion! what is that to me?"

Leaving Ma-klong when the water was low, we found some difficulty in passing through the canal, but at length we reached *Má Hain*, the point where the tides of the two rivers meet. Here is a *Hin-La* (a fine, tile-roofed shed for travellers). Here we dined, and then our boatmen pulled against tide till evening, when, between sleeping, fighting musquitoes, and rowing, they at length chose the latter; and about two o'clock in the morning we reached Tachên, where the breezes on the river soon relieved them of their unwelcome intruders.

Scenery of the country—A Siamese fort.

24th. Last night we passed the Peguan villages without exploring them,

which I was sorry to do, but hope to pass that way again.

This morning, very early, we travelled through the village of Tachên, supplying those we met with tracts, and counting the dwellings.

We had some half a dozen asking for Chinese books, and two Burmans. Tachên having somewhat elevated banks, and the jungle below not being very high, the sea breezes are felt here and make it rather a pleasant place. On the eastern bank we saw many monkeys sporting. A great bend in the river prevents Tachên from being seen at Ma-ha-chi.

At Ma-ha-chi we stopped for breakfast. Meanwhile we walked out with our little gifts. There are no houses west of the river, against the village, but some few miles below there is said to be a large Chinese settlement.

On the east side of the river is a little Peguan settlement, and below, a fort. There are said to be about sixty Chinese here.

The banks here, too, are higher than at Ma-klong, and the fort occupies a lovely spot. It is on high and level ground, and there is near it a road thrown up in American style. Though not Macadamized, it is yet a treat to a Bankok missionary to see such, outside the city walls. It is, however, used only by foot people, and was made, doubtless, as a kind of appendage to the fort. Another advantage I should prize is the view of the western mountains, which, though some forty or fifty miles distant, are, nevertheless, to one long shut out from such view, a lovely sight.

The houses of this place are not so dense as at Tachên, and are, consequently, the more pleasant; but the same moral gloom hangs over all the otherwise delightful villages. From the guard-house, some came for tracts, but said nothing about our going or coming.

Government toleration—Safe return to Bangkok.

From what I can learn, all the men in office, far and near, have heard of us, have received our books, know our object, know that we are friends with the prince T. Momfanoi and other persons of rank; and, therefore, when they are told we are the tract distributors from Bangkok, the royal city, they only ask us if we will not give them some clothes, pantaloons, or hats—or something else—as did an officer at Ma-klong; or they let us pass without any inquiry, except for a book. But to ask the prah klang to let us take up our residence in some of these villages at present—though he would not hinder our travelling on our own responsibility—would be but to get a prohibition to settling, if not even to travelling at all. He would, no doubt, avoid the responsibility himself, but if he were to ask the king we should most assuredly have a prohibitory law passed at once. I bless God that now we may freely travel and publish the truths of the kingdom, and make a beginning among these perishing millions.

Between this and the suburbs of Bangkok we found numerous boats, as has been the case most of our way. To the occupants of these we gave a supply of tracts; and in this way we have sent them far and near, in all directions. Our books being all spent we had only to seek our homes, which we reached in safety this evening, about 9 o'clock, and found all our friends well and happy.

I have, I think, materially improved in speaking Siamese; and I hope, too, that the books which we have scattered with our own hands, may prove the heralds of mercy to many idolaters.

As we have many books on hand, and now have liberty to scatter them abroad, and as several other desirable objects are to be gained, I think it will be my duty, as soon as the cold season comes on, when the tide sets high up the rivers, to take several such journeys as that I have now made; and I trust I shall meet the wishes of the Board in so doing.

In a postscript dated Oct. 27, Mr. S. adds—

I have the pleasure to say that my trip to Rapree has given me much assistance in making myself understood in the Siamese. I am now able to read, sing, and pray with my domestics so as to be quite intelligible; and I think my interest in this people increases as I am more able to address them understandingly. I have recently been ill a few days, as have many others here; but am now quite well, as is also Mrs. Slafter.

We feel quite assured that some vessels from America must have been lost, for few are the letters we receive. Our last from nearest friends are now nearly two years old. We recently welcomed br. Goddard and his lady and son here, in tolerable health. Br. Dean is better. We long to see br.

Jones and the reinforcement, but feel willing to submit to a kind Providence.

Germany.

JOURNAL OF MR. ONCKEN.

Narrative of a missionary tour.

Lüneburg, 24th Sept., 1840. I left Hamburg to-day on my journey to Hessia and Bavaria. I had intended to leave before, but several deaths in the church, and other pressing engagements occupied me to the moment of my departure. About 60 of our members celebrated the Lord's supper at my house last Lord's day evening. I preached twice to about 70 of my people. At the burying ground, where our sister A. was interred, I had an excellent opportunity of addressing 100 persons, who paid deep attention to the words of life.

I have visited in this place some old acquaintances, and attempted to encourage them in the distribution of Tracts. A thousand copies more will be sent to them.

Ueltzen 25th. Visited several serious people in this place, to whom I have sent many tracts. And 1000 copies will again be sent to a friend who has taken a lively interest in this good work.

In the evening I met with about ten or twelve persons, to whom I expounded a portion of scripture, and then sang and prayed with them.

Peine, 27th. On my way to this place I had many opportunities of distributing tracts. We have a brother at this place, formerly united to the Moravians. He has been pretty active in the distribution of tracts and bibles; and one or two persons have been benefitted by his labors. I found that several persons were in favor of believers' baptism, but as they have only begun to make a profession, and appeared to have little knowledge of divine truth, I thought it best to wait, and they agreed to come with br. E. to Hamburg about Christmas. Called on the rector, who received me very kindly. He inquired very minutely into all our doctrines and practices, and said, "All this is quite Apostolic." I preached twice at B. E's. The assemblies were not large,—in the evening there might be about 20 persons present.—May the spirit of God bless the seed and gather here a number of faithful persons to himself, who shall be as lights amid the surrounding darkness!

28th. I was requested to appear this morning before the magistrate who inspected my pass, and inquired what I was doing in this place. I told him that I had visited my friend, and that I had addressed a number of persons at his house. He said, "If you do not baptize, I have no objection to this." I replied that no one had offered for that ordinance.

Had a long discussion with a rationalist this forenoon.

Baptisms—Churches constituted—Persecutions threatened.

Othfresen, 29th. Br. Eggert accompanied me to this place—a small village near the main road from Brunswick to Berlin, and about ten miles from Golar. The Lord has opened here a door for his gospel. A young man, a native of this place, named Sanders, was converted at Stuttgart, and united to the church. Some time afterwards he resolved to visit us at Hamburg, but became so unwell on the road that he was compelled to go home. Here he began to converse with his neighbors and others on the truths of the bible, and to distribute the tracts he had brought with him. His efforts were blessed; a deep interest was excited; and religious meetings were opened, at which sixteen or eighteen persons attend now regularly on the Lord's day. Among these I found seven who have hopefully experienced a change of heart, and being convinced of their duty to render obedience to all Christ's commands, they were accordingly buried and raised with their Lord in his own appointed way.

I was the whole of this day engaged in conversing with the above seven converts and other friends who attend the meetings. Between nine and ten in the evening, we proceeded to a little river about a mile from the house where we were assembled, under a copious shower of rain; which the Lord, however, graciously stayed, just at the moment we descended into the water.

On our return home, we joined in commemorating the dying love of our Lord; and were engaged in speaking the word till midnight. Oh! let us unite in magnifying the Lord for all the wonders of his grace which he permits us to see.

Br. Sanders is a dear young man—humble and devoted. He has already

been exposed to much odium, and I fear it will not be long before he will have to feel the iron hand of persecution. The pastor of the village is unfriendly to the cause, and as the truth advances, it is feared he will not be a silent spectator, as he has already threatened his displeasure to our brethren who had a three hours' disputation with him.

Halle, Oct. 2d. I arrived here last evening and was sorry to find that Professors Tholuck and Guerick were absent.

To-day, called on a christian, to whom I had formerly sent tracts. In him I found a man deeply interested in the spread of the gospel. He also informed me that several senior students intended to form a temperance society. I engaged to supply them with temperance tracts.

Bitterfield, 3d. Much good has been effected in this place through the instrumentality of br. Werner, a member of the church at Hamburg. W. is a native of this part of Prussia, and returned early in the present year to this place. He opened two religious meetings in the week, conversed with the people, and distributed many religious tracts, bibles, and other good books. These efforts the Lord accompanied with his blessing, to the conversion of some and the awakening of many more.

I was engaged the greater part of Saturday and yesterday, in examining those converts who have previously been convinced that believers' baptism is an ordinance of Christ, and that it was their duty to render obedience to this and every other institution of the Savior. I found that nine, though still deficient in knowledge and weak in faith, had been taught what flesh and blood cannot reveal to man, namely, their guilt and helplessness as sinners, and their deliverance through Christ. With these I proceeded about 7 o'clock on Lord's day evening, 4th Oct., accompanied by br. W. and the generous host and hostess of W., to a place about two miles from the town, where the ordinance of baptism was administered. Immediately after this I despatched W. to the town to commence the meeting for preaching, which was announced at 8 o'clock. I arrived about half past 8, when I had the pleasure of addressing a most attentive audience of about 60 or 70 persons. I trust God was in the midst of us, of a truth—enjoyed much liberty in speaking—many appeared to be much affected. May the Lord bless his own truth to the ingathering of the elect!

At 10 o'clock, I met the brethren and sisters, assisted in forming them into a Christian church, and, after suitable admonitions and instructions, commemorated with them Christ's dying love to his people.

Monday morning, Oct. 6. It has the appearance that the little church in this place will almost immediately on its formation be called to share in the sufferings of Christ.

It is a happy circumstance that br. Werner has settled here as a citizen, and that he has been recognized by the authorities, so that he cannot be expelled.

Villa of the prince of Wirtemburg—Persecution in B.—Baptism—Distribution of tracts.

Baireuth, 8th. An ancient town of Franconia; has 13,000 inhabitants, the greater part of whom are protestants. Four miles from the town is a villa of the prince of Wirtemberg, which had been fitted up for the reception of his wife, the princess, the daughter of Louis Philip. I was invited to visit the above place with Count Lest. Baderi, my travelling companion from Hof to this place, which I accepted. I was happy to find, when I introduced the subject of the necessity of a divine revelation, that the count fully held that the bible was the word of God. At the villa I left several tracts;—may they be blessed to all the domestics that generally hover about the residence of the princes of the earth! There are one or two ministers, I am told, in the Lutheran church here, who preach the gospel, but who have manifested much opposition to the efforts of our br. K., a member of the church at Hamburg, and a native of this town. K. returned here, after having been a worthy member at Hamburg for more than three years. He had a great desire to be instrumental in spreading the truth in his native place; and I gladly gave him the little assistance which he required.

It is now a year since he left us, and his efforts have been greatly blessed. He has distributed nearly 30,000 tracts, a considerable number of bibles, and other useful books. His religious meetings have been numerously attended, and not a few have, as we trust, been rescued from satan and eternal de-

struction. In fact, his labors for a time created a general excitement. The authorities were then excited against them. K. and others were several times imprisoned, and the religious meetings strictly prohibited. By these cruel measures the little flock has been much scattered, and not a few who had decided to follow the Lord in all his ordinances have withdrawn. Some, however, have remained faithful, and appear to be decided characters. I conversed with, and examined yesterday three men and three women; one of the latter, an interesting girl only fourteen years of age. They all gave a good reason for their hope, and I could with much joy fulfil their request and baptize them, which was accordingly done last night, between 8 and 9 o'clock, at a short distance from the town.

9th. In the evening I met with the little band of disciples, formed them into a Christian church, gave them solemn exhortations to constancy in their profession, and united with them in commemorating the death of Christ. We were assembled with locked doors, not indeed for fear of the Jews or Gentiles, but of men calling themselves Christians! The circumstances are peculiarly affecting; for as soon as the fact is known to the authorities that the ordinances have been administered to these dear people, they will be exposed to severe persecution. Our Lord was of a truth in our midst, and we were refreshed and strengthened from his presence. Oh that he would gather these lambs in his arms, and carry them in his bosom, and thus preserve them from the rage of men and devils.

Nürnberg, 12th. On my way to this ancient city, I passed through several Catholic villages, and found many opportunities on the road of supplying the people with tracts, which were thankfully received. Several of the peasants, on hearing them read, observed, "They are Catholic," but when I told them that these little books pointed to Christ as the only Savior, they took them immediately with much thankfulness.

The doctrines preached—Counsellor S.—Increase of the church at Stuttgart.

Not knowing any of the preachers personally, I resorted to two different places of worship yesterday, Lord's day. I was not only disappointed but grieved on account of the unhappy people who listen to such soul-destroying errors as both these men advanced. It was the worst kind of rationalism I have ever heard. A violence was done to the Scriptures which proves how utterly ignorant the people must be of the very first principles of scriptural knowledge. I distributed a few tracts outside the gates of the city, and in the evening I had the privilege of setting truth before the innkeeper and his wife; both appeared to pay much attention.

Hearing that Counsellor Sch. from M. was at Erlangen, I proceeded today thither, in order if possible to interest that gentleman on behalf of our persecuted brethren at Baireuth.

I met with a most christian reception, and he gave me the assurance that he would do what lay in his power to favor our cause.

Stuttgart, 15th. Arrived here this evening, and was most kindly received by the brethren. Not less than sixty-nine persons have been baptized since my first visit two years ago. The elder and two deacons accompanied me to N. ten miles from the city, where the church has twelve members. We spent several pleasant hours among them, and I was privileged to address them at one of the members' houses.

18th. Returned to Stuttgart, and spent a most delightful Sabbath with the church; preached twice; met with several members to settle little differences, which was effected; administered the Lord's supper in the evening, and gave afterwards some necessary instructions on church discipline, which had not been strictly adhered to. These exhortations were well received, and will, I hope, be of great use for the future prosperity of the church.

19th. I had intended to leave to-day, having promised to do so to the director of the city, who could not allow me to stay long; but I could not well get off. I had, therefore, another meeting with the church, and preached to them.

Set out to-day, in company with bro. R., for a village where one of the Stuttgart members lives; conducted a meeting at his house, at which about twelve or fourteen persons might be present, most of whom are christians, and are convinced of the soundness of our principles; but the fear of man prevents them from following their convictions. I trust, however, our visit will be attended with important results. Called on a minister of our principles, with whom I formed a connection in the bible and tract cause.

Interference of the police—Another church constituted.

21st. We proceeded to Habewhlay, at which place are three members. A meeting was announced in the evening at 8 o'clock. About thirty persons were assembled, and I had not been many moments present, when a constable arrived, and demanded, in the name of the minister, my name and occupation; he ordered the landlord at the same time to go to the minister. Bro. R. went also and took my pass. Br. R., thinking that I would employ my time well with the people, soon entered into a warm dispute with the minister, which was protracted so much that I gained sufficient time to speak to the people all the words of this life. In the midst of this a heavy stone was thrown at the window, and smashed it to pieces. After a short pause I proceeded, and was thus permitted to point them to the only refuge from the wrath to come.

Frankfort, 23d. Had intended to leave this evening, but calling upon two sisters, christians I believe, they told me that several of their friends had been apprized of my arrival and would assemble at their house, in order to hear the gospel from my lips; I was therefore compelled to stay, and was permitted to address nearly twenty persons unexpectedly.

Marburg, 25th. Arrived here early in the morning, having travelled through the night. Was engaged during the day in conversing with five candidates for baptism, and other individuals among them, dear christians, who but for the fear of man, would render obedience to all Christ's commands. The five candidates were baptized in the evening, at seven o'clock. At eight, I was permitted to preach to nearly fifty attentive hearers, of whom several appeared deeply affected. After conversing with a number of individuals till eleven o'clock, I joined with the little band in commemorating the dying love of our blessed Lord, by which we were all much blessed. Oh that God would protect, keep, and increase this little flock!

Nothing is more desirable than to appoint a colporteur at each of the new stations who could devote either a part or the whole of his time to the spread of the truth. All the members of the various churches formed are poor, and require their whole time for the support of themselves and families.

I trust that the Lord will yet induce American and other christians to grant the mission so much support, that 40 or 50 missionaries and colporteurs may be employed.

Other Societies.

Anniversaries.

AMERICAN AND FOREIGN BIBLE SOCIETY.

This Society held its fourth annual meeting in the Calvert street meeting-house, Baltimore, on the 27th of April. The president, Rev. S. H. Cone, occupied the chair.

The treasurer's report was read, exhibiting the receipts and expenditures of the Society during the past year, as follows:

Receipts from all sources, including balance in the treasury, $31,892 52.

Disbursements—To the Baptist General Convention, for printing and circulating the sacred Scriptures in Asia, $13,500; in Hamburg, 1,000; in Norway, $500. To the Bible Translation Society, England, to aid the Calcutta missionaries, $1000. To the General Baptist Missionary Society, England, to aid in printing and circulating the sacred Scriptures in Orissa, $2000. Total for foreign distribution, $18,000.

Expenses, salaries, printing, &c., $9,242 09; leaving a balance in the treasury of $4,650 43.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The ninth anniversary of this society was held in the meeting-house of the First Baptist Church, Baltimore, on Tuesday afternoon, April 27, 1841; the president, Heman Lincoln, in the chair. The annual sermon was preached in the evening by Rev. Stephen Chapin, D. D., president of Columbian College, D. C., from Rom. x, 1.

Summary of missionary labor.

The whole number of agents and missionaries who received their commissions directly from the executive committee the past year, is 82. These have labored in 20 of the United States and Territories, in Canada and Texas. They have occupied not less than 300 stations; preached at least 10,922

sermons; and in the performance of these duties have travelled 73,151 miles.

The aggregate of ministerial labor performed by them is that of one man for 45 years.

Besides the above, the reports of the missionaries show a great amount of other labor performed by them in prayer and protracted meetings, and meetings for moral improvement; in bible and tract distribution, and in organizing or aiding societies for various benevolent purposes.

The number of agents and missionaries reported by the auxiliaries is 233, whose joint labors amount to 98 years for one man. They have preached 16,000 sermons; made 22,000 pastoral visits; and travelled 34,328 miles. Total 315 agents and missionaries; 143 years labor; 26,922 sermons; and 107,779 miles travelled.

Results of missionary labor.

The reports of missionaries show, that during the year 4,665 persons, attendants upon their ministry, have been hopefully converted; 1134 have been baptized on a profession of faith, by the missionaries of the society, and 2693 by those of our auxiliaries—total 3827. Fifty-nine churches have been constituted; 27 ministers have been ordained; 7083 pupils have been instructed in Sunday schools and Bible classes; several thousand pages of tracts and many copies of the scriptures have been distributed; and 902 subscribers to the temperance pledge have been obtained.

Connected with these results, it appears that twelve houses of worship have been erected, and three others have been commenced, some of them in places of great importance. Several churches have been much strengthened, and confidently anticipate sufficient ability soon to sustain the cause without our aid; while three of those which we have heretofore aided, already enjoy that blessing.

We have seen our missionaries blest of God as instruments of salvation to many hundreds of their fellow men, and nearly all of them permitted to record to the praise of divine grace, the occurrence of a revival of religion among the people with whom they have labored. Indeed, the number and extent of revivals at our mission stations may be mentioned among the remarkable events in the missionary year 1840–1.

Financial operations.

By the Treasurer's report it appears that on the 15th inst., the receipts for the previous twelve months were $10,769 09; being $4,560 79 less than the appropriations, and there were in his hands $6,214 87. But the amount of the society's liabilities at the same date was $10,813 81, making the balance against us $4,598 94, and showing the necessity of increased liberality on the part of all those who desire the prosperity of home missions.—*Abstract of Ann. Report.*

AMERICAN BIBLE SOCIETY.

This society held its annual meeting in the Broadway Tabernacle, New York, on Thursday, May 13th; the president, Hon. John Cotton Smith, in the chair. From the annual report the following statistics are obtained.

The receipts from all sources, during the past year, amount to $118,860 41, among which $9,747 were from legacies. Of this latter sum, $5,000 were by bequest of Miss Mary Ann Brimmer of Boston; and $2,292 were received from the estate of the late John Shackford, Esq., of Portsmouth, N. H.

The whole number of Bibles and Testaments *printed* during the year is 166,875.

The whole number of books *issued*, in the same time, is 150,202, making an aggregate of issues during the twenty-five years of its existence 2,795,698. The number issued the last year is 8,096 less than those of the preceding year.

AMERICAN TRACT SOCIETY.

Publications.

There have been stereotyped, during the year, seven volumes; whole number of new volumes and tracts issued, 26; total publications 994, including 73 volumes; besides upwards of 1,000 publications, including 95 volumes, approved for circulation in various languages abroad.

The Family Christian Almanac, adapted for use throughout the United States, has proved acceptable, 69,000 for 1841 having been sold, and the Almanac for 1842 being in the press.

Total printed the past year, 4,436,710 publications, or 95,958,500 pages, including 254,710 volumes; total circulated, 4,224,372 publications, or 80,581,565 pages, including 153,340 volumes. Total circulation since the formation of the society, 59,383,711 publications, including 1,598,150 volumes, making in all 1,222,252,841 pages.

The circulation of 4 page tracts has been proportionally increased; and of three, more than 150,000 each have been printed during the year. Of the Evangelical Family Library 2,301 sets have been circulated—making in all 20,344 sets. The Christian Library, of 45 volumes, has received a circulation of 542 sets the first year of its publication.

Gratuitous distribution, during the year, in 477 separate grants, including 1,261,696 pages for foreign mission stations, &c., 8,672,870 pages; amount drawn by members and directors, 2,935,395—making a total value of $7,938,84.

Receipts, during the year, $98,962,59, of which $57,220 98 were for publications sold, and $23,395 25 for foreign distribution. Of the donations, the American Tract Society, Boston, remitted $6,000 for foreign distribution; a single individual, in the State of New York, contributed $2,100; and $7,796 64 were from ladies in different states.

A lady residing in Louisiana, in a destitute neighborhood, thirty miles from any place of worship, remitted $9 50 as donation for the Siamese, and 50 cents for tracts to be sent by mail to the nearest Post Office, which is 30 miles distant from her house!

Whole number of auxiliaries 1,162.

Tract Visitation.

In New York, Philadelphia, Boston, Brooklyn, Albany, Rochester, Newark, Chicago, and many other cities and towns, this system is carried out, with such palpable tokens of the Divine favor, that it is a matter no less of surprise than regret that it is not universally adopted, where there are christians to honor their Divine Master, or souls to be saved or lost. In New-York alone three hundred and ninety persons are reported as hopefully converted through a blessing on the labors of 14 ward missionaries and 1,062 visiters, and in Philadelphia nearly a proportionate number.

Volume Circulation.

By the efforts of a few Agents, and the hearty co-operation of ministers and churches, with other means of circulation, 163,340 volumes have been circulated during the past year, chiefly in the New England States, New York, Pennsylvania, Virginia, South Carolina, Florida, Alabama, Tennessee, Illinois, and Ohio. There have been, in all, 1,598,000 standard volumes circulated, reaching probably 600,000 families.—*Ann. Report.*

AMERICAN HOME MISSIONARY SOCIETY.

Summary of results.

The whole number of missionaries and agents in the service of the Society, the past year, is 690; being 10 more than the number employed the preceding year. Of these, 512 were in commission at the time of our last anniversary, and 178 have been appointed since.

The sum of missionary labor performed is equal to 501 years; and has been bestowed on 862 congregations and missionary districts, in 21 states and territories of the Union, and also in Canada and Texas.

The past year, like that which immediately preceded it, has been graciously distinguished by the reviving influences of the Holy Spirit. In 80 of the missionary churches, seasons of special refreshing have been enjoyed; and the number of hopeful conversions reported is equal to 3,285. Not far from 2,860 have already united with the churches by a public profession. There have also been added by letters from other churches, 1,758; making the total of additions reported, 4,618.

The number of pupils instructed in Sunday schools and bible classes under the direction of the missionaries, has been, the last year, about 54,100.

Subscribers to temperance pledges 64,500.

Of the churches aided—246 have the last year contributed to the cause of benevolence $11,604; which is more than 40 per cent. on the amount appropriated for their assistance during the same period.

Finances.

Balance in the treasury, May, 1840, $2278 51—Received during the year, $85,413 34; making the *resources of the year*, $87,691 85.

Amount due to missionaries, May, 1840, $6,705 33—Become due, during the year, $88,345 26; making the *liabilities* of the Society for the year, $95,051 59. Of this, $84,864 06 *have been paid;* and there remains $10,186 53 of present indebtedness, towards discharging which there is a *balance* in the treasury of $2,827 79.

The receipts above reported are $7,068 14 more than the income of the year preceding.—*Ann. Report.*

BAPTIST (ENG.) MISSIONARY SOCIETY.

The annual meeting of this society was held on Thursday morning, April 29th, at Exeter Hall. The weather was unfavorable, but the numbers present were, as far as we could judge, fully equal to those of last year. At ten, the chair was taken by W. B. Gurney, Esq., treasurer, and after the singing of a hymn, the Rev. J. H. Hinton implored the divine blessing.

The Rev. J. Dyer read the report, which commenced with the continent of India, where it stated that the society had been exercised with a succession of bereavements and afflictions such as had never be

fore been experienced in a single year; additions, however, had been made to the churches, and several biblical translations, reported last year as in progress, had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it.' All the advices through the year continued to speak of the blessing attending the labors of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of inquirers the number was stated to be 18,984; marriages celebrated 1,256. The accounts of the schools had not yet arrived. The report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new mission in Western Africa, it adverted to home proceedings. During the past year, 17 missionaries had been sent forth, exclusive of 5 female teachers, who accompanied Mr. Knibb. In reference to the funds, it stated that the receipts of the year amounted to £26,655 17*s.* 2*d.*, being an excess of £7,322 5*s.* 4*d.* above the income of the preceding. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the society at the beginning of the year, to £28,615 10*s.* 6*d.*, leaving a balance due to the treasurer of £1,958 13*s.* 4*d.*—*Rep.*

BIBLE TRANSLATION SOCIETY.

At the first annual meeting of this society, held on the evening of Friday, April 30th, W. T. Beeby, Esq., the treasurer, presided. On this occasion the chapel in New Park street was well filled, and the proceedings of the evening were harmonious and animated.

Prayer having been offered by the Rev. J. Peacock, the report was read by the secretary, the Rev. Edward Steane. After adverting to the circumstances which led to the formation of the society, to the gratifying fact that resolutions, approving of its formation, were passed at twenty-four associations, comprising an aggregate of more than 700 churches, and to a communication from the Board of Managers of the American and Foreign Bible Society, expressive of the satisfaction they felt at the steps taken, and hailing the Bible Translation Society as a fellow-laborer with them,—this document refers to letters received from Calcutta, and says, "It is with no ordinary feelings the committee report, that the effect of the measures it was deemed necessary to adopt for the support of the important biblical labors in which our brethren have been so long engaged in that Oriental metropolis, has been in the highest degree consolatory and encouraging to their minds. With renewed diligence, they have applied themselves to their important work, and are forming plans for executing and circulating translations of the sacred scriptures on an extended scale."

The first year's receipts of the society amount to upwards of £2,000. Of this sum they have remitted £1,500 through the Baptist Missionary Society to India; their first grant was a vote of £500, in support of the Bengali New Testament; and subsequently, two sums of similar amount have been respectively appropriated to the Hindustani Testament and the Bengal Bible.—*Ann. Rep.*

BAPTIST COLONIAL MISSIONARY SOCIETY.

The third annual meeting of this small but valuable association was held in New Park Street Chapel, April 30th. The Rev. F. A. Cox, D. D., LL. D., presided.

The report consisted principally of extracts from letters illustrating the spiritual destitution of Canada, and the encouragements to sow there the good seed of the kingdom. It presented an animating account of the Theological Institution, under the care of Dr. Davies, at Montreal. It stated that the Rev. B. Hoe having resigned the pastoral charge of the church at Montreal and returned to England, and the church having applied without success to one or two ministers in this country to go out and take the oversight of them, they had written to the committee to seek for them a suitable pastor; that the Rev. J. Girdwood, having resigned his pastoral charge at Manchester, was invited to this service; that he had acceded to the request, and was now on his voyage to Canada. It adverted to the settlement of the Rev. John Dyer, jr., at Kingston, and of the Rev. J. Coombs at Toronto; and to the success which had attended the efforts of the Rev. John Edwards, of Clarence, in collecting in this island.

From the treasurer's accounts it appeared that the total receipts of the society during the past year were £537 15*s.* 6*d.*, the expenditure amounted to £527 2*s.* 5*d.*, leaving a balance in hand of £10 42*s.* 10*d.*

It was stated also, that £300 had been contributed in this country towards the erection of the new chapel at Kingston, but that a great deal more would be required.—*Bap. (Eng.) Magazine.*

CHURCH MISSIONARY SOCIETY.

The forty-first annual meeting of this institution was held in Exeter Hall, May 4th, the Earl of Chichester, the president, in the chair.

The report stated that the receipts and disbursements of the past year on account of the general fund were as follows:—

Receipts, £90,604 6*s.* 2*d.*
Disbursements, 98,630 19*s.* 9*d*;

exhibiting, consequently, an excess of disbursements over receipts of £8,026 13*s.* 7*d.* The large amount of expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations.

LONDON MISSIONARY SOCIETY.

The forty-seventh anniversary of this institution was held at Exeter Hall, on Thursday, the 13th instant. The weather was remarkably favorable, and as early as seven o'clock, the body of the large room was comfortably filled by a most respectable auditory. The chair was not taken till nearly ten o'clock, and then every part was crowded. It was found desirable to open the small hall, and there also a very numerous assembly was convened. The Right Hon. Viscount Morpeth, M. P., presided on the occasion.

The Rev. J. J. Freeman read one part of an abstract of the report, and the Rev. A. Tidman the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception all in the vigor of manhood, had exchanged the sword of the spirit for the crown of glory; and four faithful women who had labored in the gospel had entered into rest. Thirteen others, six males and seven females, had been constrained by the sorrows of bereavement or exhausted strength to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of 24 had been made in the missionary band; but the directors had sent out 36 devoted friends, either to supply the places of the fallen or to enter upon new scenes of holy conflict. Their distribution had been as follows:—6 to Polynesia, 8 to Africa, 8 to the East Indies, and 14 to the West Indies. The report then glanced at the society's operations in various parts of the world, and stated that whereas in 1837 the number of agents was only 357, it was now augmented to 691. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large legacy. The total receipts during the past year were £80,100; the outlay, £92,784. The sum of £2,500 specially contributed on behalf of the widow and family of the martyred Williams was included in the above debtor and creditor amounts.

Recent Intelligence.

CHINA.

A letter from Mr. Shuck dated Macao, January 22, states that Mrs. S. had recently experienced a sudden and alarming attack of illness, from a determination of blood to the head. She was, however, recovering, and it was hoped her health would soon be fully restored.

The following is an extract from a letter dated January 1.

The stated religious services, held at my house, both in Chinese and English, whether in daylight or at night, have been almost uninterruptedly maintained throughout the year. Sabbath evening English preaching, the duties of which I share equally with the other brethren here, has been continued with increased interest.

I have gone much among the people, distributed a considerable number of books, and by oral teaching have endeavored to bring the truth into contact with their darkened intellects. In a few isolated instances some fruits begin to appear. I have compiled and published a small tract of six pages, containing the Ten Commandments, stated and explained with additional running comments. We have had, for a portion of the time, five individuals in our house under daily instruction. Two of the boys have left; Thomas Hume still remains, and Mrs. Shuck still has her two little Chinese girls, who rapidly improve.

WEST AFRICA.

Intelligence has been received of the death of Mr and Mrs Fielding, two of the four missionaries who sailed in the expedition to Africa, in September last. They reached Edina on the 3d of December, and were to remain there until they had passed through the first stages of their acclimation, in the hope that under the more favorable circumstances presented at that station, they would pass that period with greater safety. But an inscrutable, though we doubt not a wise Providence, has ordered otherwise. Two out of the four were removed by death on the first attack of fever. Mrs. Fielding died on the 3d of January, after an illness of nine days; and in two weeks was followed by her husband. They sleep together on that benighted shore,

* The extent of the island is variously estimated, at from 20 to 50 miles in circumference,

where they had hoped to labor long for the salvation of its perishing millions. They are called thus early to "rest from their labors, and their works," whether finished or contemplated with a proper spirit, "do follow them." This painful dispensation calls upon us for deep humiliation before God; for steady faith in his promises; and for meek submission to his will.

The letters containing the particulars relative to the sickness and death of Mr. and Mrs. F. have not yet reached us. We hope to obtain them in time for publication in our next number.

Changes in the Board.

At a meeting of the Acting Board, June 7, a communication was read from Mr. Benjamin Smith resigning his place as a member of the same, and the Rev. Francis Wayland, D. D., was appointed to fill the vacancy.

On the 26th of June the Acting Board proceeded to fill the vacancy created by the death of the Rev. Dr. Chaplin, late a Vice President of the Board. Upon taking the ballots, James M. Linnard, Esq., of Pennsylvania, was elected a Vice President, and the Rev. James Gillpatrick, of Maine, was elected a member of the Board, in the place of James M. Linnard, elected Vice President.

Donations,

From April 1 to June 1, 1841.

Maine.

Cumberland Co. For. Miss. Soc., Henry B. Fernald treasurer,		
Portland Burman Soc., Miss G. Rasford tr.,	50,00	
Eben'r Lane	5,00	
Sanford, Bap. church	7,00	
A friend	1,00	
		63,00
Foxcroft and Dover village Bap. church, mon con., per C. P. St. Clair,		2,62
Dexter, Levi Morrill		33,00
New Sharon, Bap. Aux. For. Miss. Society, Holmes A. Boardman tr., per C. S. Prescott,		28,34
Bowdoinham Association, W. R. Prescott tr., per Rev. Mr. Adlam,		
Wayne, Bap. church	16,96	
Wales, Bela Peirce	4,00	
West Gardiner, Bap. ch.	4,35	
Leeds, Female Miss. Soc.	6,56	
do., Male " "	3,79	
Contribution at Bowdoinham Association	17,52	
Jay, a friend to missions, to aid in circulating the scriptures in Burmah,	5,00	
Hallowell, Bap. ch., mon. concert.	21,00	
do., Fem. Miss. Society	8,00	
		87,18
		214,14

New Hampshire.

Great Falls, Baptist church, per Rev. Mr. Brown,	10

Vermont.

Shaftsbury, 1st Bap. church, W. E. Hawker treasurer, per W. Colgate,	15,50	
Windsor, a friend, per Rev. Jos. M. Graves,	4,00	
		19

Massachusetts.

A friend to missions		2,00
Charlestown, Baptist ch., per C. H. S. Arnold,		140,00
Leverett and Montague Bap. ch., per E. M. Hatch,		13,00
Watertown, Bap. ch. and soc., per S. Noyes,		111,47
Roxbury, Bap. ch. and congregation, per Kendall Brooks,		307,33
do., Venus Manning		1,00
Brookline, Bap. ch., per E. Corey,		206,00
Attleboro', Bap. ch., per H. H. Brown,		53,30
North Attleboro', Mrs. Hepzibah Taft, per Rev. Mr. Moody,		1,00
Cambridge, Tract Society, D. L. Brown tr., for tracts in Burmah,		10,00
do., three friends, for Indian missions, per W. W. Munroe,		3,00
West Cambridge, Bap. ch. and cong., per Rev. Mr. Tingley,		30,15
do. do., ladies of do. do., for Burman schools, per Rev. Mr. Tingley,		25,12
Weston, Bap. ch., per I. Jones,		26,50
Medfield, Bap. ch. and soc., per Rev. D. W. Phillips,		24,00
Holmes' Hole, Female For. Miss. Soc., per Rev. J. C. Boomer,		5,00
Haverhill, Bap. ch. and soc., per Rev. Mr. Train,		34,35
Worcester Bap. Association, Mr. Jacobs treasurer, per Rev. Mr. Thresher,		18,97
do. Bap. ch. and soc., in part of annual subscription, by Rev. Mr. Swaim,		78,80
Boston, 1st Bap. church	100,00	
do. do. do., united mon. concert,	41,00	
per Tho. Richardson,		141,00
do., Charles St. Bap. ch., per Benj. Converse,	125,00	
do. do. do., to educate an African child to be named Rizpah Warren Crocker, per Mrs. Sharp,	20,00	
		143,00
do., Bowdoin Sq. Bap. ch., mon. concert,	15,00	
do. do. do., united mon. concert,	30,27	
per Benj. Smith,		45,27
do., Boylston St. Bap ch. Board of Benevolent Operations, per Geo. H. Niebuhr tr.,		71,12
do., Baldwin Pl. Bap. ch., mon. concert, per Benj. Kimball,		8,69
do., Federal St. Bap. ch, fem. members, the result of an extra effort for sustaining the		

school at Maulmain, per Mrs. Baldwin, 450,00
do., do. do. do., per W. D. Ticknor, 200,00 —— 650,00
Sturbridge, Bap. church and congregation, per Rev. J. Kenney, 33,00
do. Association, per Rev. S. S. Cutting,
Southbridge, ladies of Bap. ch. and congregation 37,70
Newton, 1st Bap. ch., per Rev. Prof. Ripley, 50,50
Fall River Juvenile Association, for the school under the direction of Mr. Brayton, Miss Laura H. Lovell treasurer, per Rev. Mr. Lovell, 5,00
Harvard, Female Burman Miss. Soc., Miss Diana Chase tr., per Rev. Mr. Curtis, 21,00
Westminster, Bap. ch., mon. concert, 1,43
do., do. do., females' contribution, 12,89 —— 14,32
Middleborough, Young Ladies Miss. Soc., Miss Wyman president, for the education of a Burman child, per Rev. Mr. Nelson, 125,00
Cabotsville, Bap. ch., for schools in Maulmain, per Rev. J. G. Warren, 54,25
Webster, Bap. church and society, for African mission, 6,00
" general purposes, 27,72 —— 33,72
Hopkinton, Rev. J. Howard 5,00
Middlefield, John Newton, for Burman mission, per Solomon Root, 10,00
Chesterfield, Bap. ch., per Rev. J. W. Eaton, 21,40
Swanzey, Fem. Charitable Soc. of the 1st Bap. ch., per Rev. A. Fisher, 10,00
North Swanzey, Rev. A. Fisher 5,00
Bellingham, for Burman schools, per Rev. Mr. Lovell, 18,00
West Dedham, Bap. ch. and soc., with other friends, per Mrs. Betsey Baker, 17,24
do., Juvenile Soc., for educating Indian children, per Miss A. Smith, 6,00 —— 23,24
——2616,99

Rhode Island.

Fruit Hill, Bap. ch., mon. concert, 3,00
do. do., Sabbath school, for Burman schools, 6,00
per Stanton Belden, —— 9,00
Providence, Brown University, mon. concert, per K. Brooks, Jr., 5,50
Valley Falls, Bap. For. Miss. Society, Henry Marchant tr., 83,00
do. do., Sabbath school class, Miss Abby W. Stanton teacher, per Rev. Mr. Byram, 1,25
Pawtucket, Rev. E. K. Fuller 5,00
Woonsocket, female members of Bap. ch., by Mrs. Mary M. Sherman, per Rev. J. Smith, 30,00
Rhode Island Bap. State Convention, V. J. Bates treasurer,
Providence, 1st Bap. ch., mon. con., 121,62
do., do. do. do., ladies, for support of a native teacher in Burmah, 100,00
do., 4th Bap. ch., mon. con., 25,00
do., do. do. do., children for Karen schools at Tavoy, 7,50 —— 32,50
do., Pine St. church, mon. con., 65,00
do., do. do., Ladies For. Miss. Soc., 55,00
per Rev. J. Dowling, —— 120,00
Richmond, 2d Bap. ch., per Rev. J. Baker, 3,00
do., do. do. do., sale gold ring, ,42 —— 3,42
Warren, Bap. ch., John Haile tr., 36,53
Pawtucket, Independent Bap. ch., per Rev. E. K. Fuller, 15,50
Charlestown, Bap. ch., per Rev. John H. Baker, 1,30 —— 430,87
——564,62

Connecticut.

Thompson, Bap. Miss. Society, Joseph Elliot tr., 58,50
Mrs. Betsey Davis 1,00
per Rev. Silas Bailey, —— 59,50

New York.

Z. Supplee, per Mr. Phillips, 4,50
Albany, 1st Bap. ch. Female Miss. Soc., for the support of a Burman preacher, 100,00
do., do. do. do., mon. con., 100,00
per J. G. Watson, —— 200,00
do., Pearl St. Bap. ch. and soc., 501,20
do., do. do. do. Bible class under the care of L. P. Noble, 70,00
per Dr. B. T. Welch, —— 571,20
do., do. do. do. do., for support of Moung Oo Doung 100,00
Moung Na Gau 100,00
per Ira Harris, —— 200,00
——771,20
New York City, Amity St. Bap. church and congregation, for Karen missions, 50,00
" general purposes, 606,16
from catechetical class, 3,00
" Sunday School Benevolent Society 25,00
per H. P. Freeman, —— 684,16
do. do. do., Oliver St. ch. For. Miss. Soc., per Rev. S. H. Cone, 1000,00
do. do. do. do. do., Fem. For. Miss. Soc., Mrs. Tho. Purser treasurer, for Bur. schools, 74,00

for gen. purposes, 52,00
—— 126,00
——1126,00
do. do. do., Berean Bap. ch. Missionary Society, per Rev. A. Perkins, 100,00
do. do. do., North Bap. church,
J. H. Brouner 21,98
J. H. Townsend 10,00
A friend 1,00
B. C. Wandell 3,00
John Remsen 4,00
H. P. See 2,00
Martha Quigley 1,00
Nancy Albro ,25
per J. H. Brouner, —— 43,23
do. do. do., Bap. Tabernacle ch., per Charles Houghton, 223,00
do. do. do., South Bap. ch., missionary fund, 153,74
Female Miss. Soc. 50,00
Sunday school, for Karen school under the care of Mrs. Wade, 60,00
per Rev. C. G. Sommers, —— 263,74
Poughkeepsie, Bap. ch., nine mon. concerts, 66,00
Fem. Mite Soc. 50,00
Juvenile Soc. in Sab. school, for educating a heathen child in Burmah, 20,00
Youth's Miss. Soc. in Miss Booth's seminary, for educating in a girl's school in India one pupil, 18,00
Also $5 for Mr. Oncken's personal benefit.
Sundry donations and subscriptions 303,00
per Rev. Dr. R. Babcock, ——457,00
do., Bap. ch., ladies, Mrs. Mary Ann Conklin tr., per Rev. S. H. Cone, 28,00
—— 485,00
Hamilton, Rev. T. A. Warner, per J. O. Edmands, 10,00
do., Mrs. Bonny 1,00
Mrs. Clarissa Seymour 2,00
per Rev. Dr. Kendrick, —— 3,00
do., Ladies Benevolent Society, Mrs. J. B. Buel tr., for support of a native child under the care of Mrs. Bronson of A'sám, 25,00
—— 38,00
Albion, Bap. ch. 54,52
Female Benevolent Soc., Mrs. M. A. Burrows tr., 40,00
Sidney Burrell 5,00
R. S. Burrows 7,00
per R. S. Burrows, —— 106,52
Carmel, Bap. ch. Missionary Society, J. Cole treasurer, 50,00
Franklin, Bap. Miss. Soc., Wm Stilson tr., 164,34
Shaftsbury, 1st Baptist ch., per W. E. Hawker, 15,50
Chatauque Co. Bible Soc. 1,00
Fredonia, Sarah Matison, for school under Mrs. Wade, 10,00
—— 11,00
Rev. Jacob Knapp, balance of his subscription to support the Rev. Mr. Haswell, 300,00
H. Burton 10,00
Elmira, Bap. ch. 11,00
Catlin, " 9,00
Trumansburg, Bap. church 20,00
Covert, Bap. ch. 48,00
per D. K. McLellan, —— 88,00
Whitehall, Mrs. Tho. Clarke and her children 7,00
Montgomery, J. Martin 5,00
Margaret Martin 5,00
—— 10,00
Genesee River Association, per N. Cor. 13,50
Catskill, T. N. Wilson 30,00
per Wm. Colgate, —— 719,34
Buffalo, Bap. ch., Washington st., per Elisha Hayward, 34,00
do. Association, Missionary Soc., per Rev. J. M. Purinton, 88,87
—— 122,87
Champlain Bap. Convention, W. J. Cutting treasurer, for Burman mission, 15,00
" general purposes, 131,45
—— 146,45
Madison Co. For. Miss. Society, Hamilton, 1st Baptist ch., per Rev. L. Fletcher, 35,00
Brooklyn, Fem. Miss. Society of 1st Baptist church, per Rev. S. Ilsley, 262,00
do., Fem. For. Miss. Society of East Baptist church, per Mrs. E. E. L. Taylor, secretary, 100,00
—— 362,00
Perry, Bap. church, for native Karen preachers, per Rev. E. Galusha, 100,00
Armenia Bap. ch., Mrs. Hunt 10,00
Other ladies 7,00
—— 17,00
Franklindale, Miss Dodge 3,00
per Rev. Dr. Babcock, —— 20,00
Troy, 1st Baptist church, per Rev. J. Cookson,
Fem. Burman Miss. Soc., for support of a native preacher, 100,00
Monthly concert 100,00
Young Men's For. Miss. Soc. 70,00
—— 270,00
Mohawk River Baptist Association, I. Smith tr., from sundry individuals, 40,00
" Miss Susan Smith 10,00
per N. Post, —— 50,00
Lancaster, Mrs. D. Grinnell, per J. M. Purinton, 5,00
Genesee Association, per Rev. J. Elliott, 12,29
Saratoga Association, H. Middlebrook treasurer,
Broadalbin, E. Wetherby 10,00
Charles Rockway 10,00

Northampton, Baptist ch., per Rev. J. Goadby, 9,31 —— 29,31
A friend to missions 10,00
Cayuga Association 31,20
Onondaga Association 48,82
McGrawsville, Female Miss. Society 5,31
do. church, in part of a subscription, 11,00
Cortland For. Miss. Society, Homer village church, in part of a subscription, 66,00
Elisha Litchfield 3,00
Mrs. Clarissa Fowler ,25
Elijah Buel 1,00
Mrs. Esther Fox ,25
Mrs. Pamelia Pierce 1,00
Jewelry sold ,68
Onondaga Association, per Rev. J. Smitzer, 147,28
Akron, Bap. ch., per do. do., per Rev. Alfred Bennett, Agent of the Board, —— 320,79 ——*6248,40

New Jersey.

Caldwell, Mrs. Ann Mott 1,00
Piscataway, Mrs. Martha Sutton, per Noah Runyon, 3,00
per Wm. Colgate, —— 4,00
New Jersey Bap. State Convention, Peter P. Runyon tr.,
Canton, Bap. church 3,00
Cohansey, " 3,00
Salem, For. Miss. Soc. 32,00
Sabbath school " 16,00
Monthly concert 14,21 —— 62,21
Pemberton, church, monthly concert, 13,75
Pittsgrove, do., do. do., 2,20
J. S. Eisenbray 2,00 —— 4,20
Burlington, Fem. Miss. Soc. 25,38
Sab. school, for Indian missions, 1,63
Monthly concert 33,28 —— 60,29
Mount Holly, For. Miss. Soc. 25,00
Baptist church 10,00 —— 35,00
Evesham Baptist church 8,00
Trenton and Lamberton For. Miss. Soc. 30,12
Monthly concert 38,00
Juvenile society 10,00 —— 78,12
Haddonfield Miss. Society 30,00
Canton, Baptist church 4,00
Bordentown, Miss. Society 37,89
Sabbath school 5,86 —— 43,75
Woodstown, Bap. church 6,62
Bridgetown, monthly concert 22,00
Sabbath school 17,17 —— 39,17
Alloways town, Bap. church 15,36
Hightstown, " " 7,50
Nottingham square, S. Stiles 11,00
Sandy Ridge, For. Miss. Soc. 5,88
Weart's Corner, Bap. ch. 2,00
Middletown, 1st Baptist church, 60,00
do., 2d. Bap. ch. 31,19 —— 91,19
Freehold, monthly concert 10,00
Patterson, 1st Bap. ch. 5,06
Sabbath school 8,03
2d Baptist church 12,04 —— 25,13
Rahway, Bap. ch., a member 5,00
M. J. Rhees 10,00
Sundries 25,83 —— 600,00
Scotch Plains, Bap. church and congregation 21,31
Fem. Burman Miss. Soc. 15,50 —— 36,81
Pemberton, Baptist church, per Rev. J. G. Collom, 65,00
New Brunswick, Youths Foreign Miss. Society, per Rev. G. S. Webb, 377,00
East Jersey For. Miss. Soc. 230,99
New Brunswick, Bap. ch., per Peter P. Runyon, 50,00 —— 280,99
James Hague 3,00
Daniel Fitch 1,00
Newark Fem. Miss. Society, per J. Vanderpool, 6,00
Miss Elizabeth Bowker 1,00
Miss Ann Tash 1,00
A. H. Smith 2,00
Mrs. Hannah Loper ,50
Mrs. Ann Grant ,50
Miss Elizabeth Mills 2,50
John W. Cox 75,00
Miss Hannah Reeves ,25
Lewis Shin ,25
Mr. Lucas 2,00
per Rev. Alfred Bennett, Agent of the Board, —— 95,00
Jacobtown, Bap. ch., per Wm. Smith, 4,10
Cohansey, 1st Bap. ch., per Rev. Isaac Moore, 33,00
per Rev. B. R. Loxley, —— 37,10 ——1495,90

Pennsylvania.

Philadelphia, Rev. S. J. Creswell 17,25
do., a lady of the Episcopal ch., per Mrs. Anna C. Staughton, 5,00
do., Spruce St. ch., mon. concert 132,69
Annual collections 321,26
Burman Bible Society, Mrs. Anna Staughton treasurer, 126,50
Dr. David Jayne 25,00
Crew of ship Oscar, pr. Capt. Mason, 14,00
per J. M. Linnard, —— 619,45
do., Eleventh Bap. ch., per Rev. A. D. Gillette, 100,00
do., Second Bap. ch., per Rev. Daniel Dodge, 103,77
Also £10 for the personal benefit of Mr. Oncken.
do., New Market St. ch., per Rev. Wm. Shadrach, 153,40

*In the Magazine for May, six dollars and thirty-three cents were, by mistake of the printer, credited to Munroe Association, N. Y., instead of six hundred and thirty-three dollars.

do., Sansom St. ch., Fem. For. Miss. Soc., per Rev. J. L. Burrows, 320,00
do., 10th Bap. ch., Juvenile Miss. Soc.,
for German miss., 100,00
" general purposes, 65,00
——165,00
J. Barnhurst, for support of a Karen preacher, 30,00
William and Maria Barnhurst, for do. do. do., 5,00
per Rev. J. H. Kennard, ——200,00
do., 3d Bap. ch., per Rev. Geo. Higgins, 103,82
do., 1st Bap. ch., monthly concert, 83,00
Annual collection, including Mrs. S. E. Edmonds' 9th instalment of £10, 431,85
Also from Mrs. Edmonds her 1st and 2d extra instalment of £10 each for the personal benefit of Mrs. Wade.
Fem. Miss. Soc., per Mrs. Mary Hallman, tr., for support of R. B. Semple, a Burman boy, 25,00
Miss Sarah Edmonds, 1st an. instalment for Greek miss., 10,00
Mrs. Rebec. Bird, 1st an. instalment for German mission, 10,00
Sundry collect. 145,50
——190,50
Fem. Karen Ed. Soc., Mrs. M. Weatherly tr., for sup. of Georgiana Boardman, a Karen child, 25,00
Karen mission, 25,00
——50,00
Burman Tract Society of Female Department of the Sabbath School, Mrs. Mary Keene tr., for tracts in Burmah, 73,12
per Wm. W. Keene, tr., —— 828,47
Bridgewater, Bap. ch., per A. L. Post, 35,66
Great Valley, do. do., per C. B. Keyes, 106,00
Abington Bap. Association, John Mitchell treasurer, 57,31
Lebanon, a lover of truth, H. I. 10,00
Northumberland Bap. Association, per Rev. W. S. Hall, 66,83
Blockley, Bap. ch., per Mrs. Mary Ann Hoffman, proceeds of missionary box, 15,25
Philadelphia, Thomas Rawlings 5,00
Hannah B. Rawlings 5,00
Thos. Rawlings, jr. 1,50
David N. Stuart ,50
—— 12,00
Hilltown, Joseph Matthias 5,00
Isaac Morris 2,00
Wm. H. Rowland 2,00
Robert Heaton 1,00
Owen Heaton 1,00
H. S. Miller 1,00
Isaiah James 1,00
A. T. Rowland 1,00
Anna Matthias 1,00
Rachel Matthias 1,00
Elizabeth Hough 1,00
Griffith Jones 1,00
Mary Clime ,50
Burges A. Morris ,50
William Harding ,50
Elizabeth M. Rowland ,50
per Jos. Matthias, ——20,00
Helmesburg, Bap. ch. 6,00
Sab. school, for tracts in Burmah, 4,00
——10,00
per Rev. B. R. Loxley, —— 190,89
Lower Dublin, Bap. church 65,76
Female For. Miss. Soc. 44,00
per James M. Challis, —— 109,76
A discharged convict, per Rev. T. Lavecombe, 1,00
——2884,47

Maryland.

Salisbury, Mrs. Eleanor B. Davis, for Siam mission, 5,00
Baltimore, Miss Emeline Pryor, per G. F. Adams, 5,00
Pikesville, monthly concert 7,92
Taneytown, " " 7,58
per Rev. Joseph Mettan, —— 15,50
Contribution after sermon by Rev. R. Fuller at the Convention in Baltimore, 142,71
——168,21

District of Columbia.

Washington, Prof. William Ruggles 100,00

Virginia.

A friend to missions, per Rev. Mr. Cone, for Indian missions, 5,00
Two ladies, per Rev. Cumberland George, 20,00
Enon, Bap. church, for Burman mission and bible, per Muscoe Bowlure, 62,10
Shiloh and Mossing Ford churches, Charlotte Court House, per Rev. S. G. Mason, 100,00
Bruington, Baptist church, mon. concert, 15,00
Virginia Bap. For. Miss. Society, A. Thomas treasurer,
for German mission, 20,00
" support of two heathen children, Thomas and Mary Ann Hume, 119,68
" general purposes, 1060,32
——1200,00
Fredericksburg, E. F. Winter 4,00
Mrs. Winter 2,00
—— 6,00
Charlottesville, Rev. Benj. Ficklin, for Indian missions, 5,00
Richmond, Mrs. A. Thomas, for jewelry sold, 2,50

do., Judson Society 33,00
do., For. Miss. Society 60,00
per Rev. E. L. Magoon, —— 93,00
do., 2d Baptist church Female Foreign Mission Society,
Annual subscriptions 50,00
" collections 66,75
Unknown individuals 16,37
Rev. E. L. Magoon 15,00
Mrs. S. M. Magoon, 10,00
per Rev. E. L. Magoon, —— 158,12
——1666,72

South Carolina.

Camden, Rev. Thomas Mason 2,00
A friend, per J. O. B. Dargan, 8,00
—— 10,00

Georgia.

Savannah, Bap. church, collection, 382,84
Sabbath school 23,84
Monthly concert 118,62
per Rev. J. G. Binney, —— 525,30
Georgia Bap. State Convention, per Rev. B. M. Sanders,
for foreign missions, 963,01
" support of Rev. E. A. Stevens, 9,50
" support of Rev. T. Simons, 2,50
" Burman mission, 69,95
" African mission, 14,90
" general purposes, 136,26
——1196,12
Also a gold watch and chain.
Augusta, 1st colored church, Rev. Jacob Walker pastor, per W. H. Turpin, 10,46
——1731,88

Alabama.

A friend to missions, per Rev. J. Hartwell, 200,00
J. C. Todd 10,00
H. B. Janes 10,00
S. Dennis 10,00
J. Bowman ,50
per Rev. J. Hartwell, —— 30,50
Tuscaloosa, Young Ladies of the Alabama Athenæum, per Mrs. Dagg, 140,00
Greensborough, per D. B. Bestor, 150,00
Linden, Bap. church, per Rev. William Dossey, 41,50
per William Colgate, —— 331,50
——— 562,00

Mississippi.

Macon, a friend to missions 3,15
Mississippi Bap. State Convention, Rev. T. S. N. King tr., for school under the care of Mrs. Wade, 13,66
" general purposes, 58,25
—— 71,91
——— 75,06

Louisiana.

Jackson, Mrs. Jane G. Fishburn, for educating a heathen boy under the direction of Mr. Judson, 20,00
Yellowbush Association 52,32
Zion " 37,68
—— 90,00
per William Minter, ——— 110,00

Kentucky.

Richmond, Miss Eliza Greenhalgh, per Rev. Roger Greenhalgh, 1,00
Shelbyville Fem. Foreign Miss. Society, Mrs. S. Fry treasurer, per Mrs. E. B. Farnam, 30,00
—— 31,00

Ohio.

Cincinnati, Female Miss. Society of the 1st church, per Rev. Mr. Brisbane, 55,00
Ohio Baptist Foreign Mission and Bible Society, J. B. Wheaton tr., per Rev. Dr. Going, 154,28
Cheviot, Dea. Gaines 15,00
Cincinnati, Fem. Burman Education Soc. 9th St. Bap. ch., for educating female children in Burmah, Mrs. Catharine Smith tr., 77,90
per John Smith, Ag't of the Board, —— 92,90
Lockland, Bap. church, mon. concert, 8,00
East Lebanon, do. do. do., 15,00
Middletown, F. J. Titus 1,00
Dayton, Bap church, mon. concert, 15,00
Mr. Teal ,50
Troy, Bap. church, monthly concert, 15,10
—— 54,60
per Rev. Jirah D. Cole, Agent of the Board, —— 356,78

Indiana.

Indianapolis, Fem. Foreign Miss. Soc., for educating a Karen boy, 21,00
Indiana For. Miss. Society 6,00
per Rev. G. O. Chandler, —— 27,00
Lawrenceburg, S. Dow 2,00
Mrs. Dow 1,00
per Rev. Mr. Hinckley, —— 3,00
Green Castle, Indiana General Association, Corson Vickers treasurer, 36,50
Putnamville, public col. 2,56
Madison, Bap. ch., monthly concert, 2,75
Aurora, Rev. J. L. Holman 20,00
Mrs. Holman 5,00
do., Nancy, Elizabeth and Holman Foulk, ,71
do., Lucinda Foulk and Jesse L. Holman ,37
—— 26,08
—— 70,89
per Rev. Jirah D. Cole, Agent of the Board, —— 97,89

Illinois.

Northern Baptist Association, per Rev. Isaac J. Hinton, 34,43
McLean Association, a friend to missions 1,00
Manchester, Bap. ch. 4,00
Female prayer meeting, per Mrs. Morrill, ,74
Mrs. Morrill's little boy ,06
Galusha Sweet ,13

Sarah Cornelia Sweet	,10	
Albert L. Sweet	,05	
		5,08
Island Grove, James Ray		,35
Kane, Baptist church		2,58
Quincy, monthly concert		5,63
Union, Baptist church		2,37
Payson, Bap. ch., public collection,	3,94	
Monthly concert,	10,06	
		14,00
Carthage, Bethel Bap. ch., monthly concert,		9,36
Washington, Bap. church		2,37
Versailles, do.		3,16
Tremont, do.		1,50
Perry, Bap. ch., mon. con.,		4,81
Griggsville, Bap. ch.		2,00
Carrollton, Bap. ch., mon. con., per Rev. A. Baily,	2,32	
Prof. Munson	2,00	
		4,32
do., Rev. William Prichell		10,00
Winchester, Bap. ch.	11,25	
Henry W. Minor	,12	
James Minor	,25	
		11,62
Whitehall, Bap. ch.		1,12
Bluffdale		1,60
Alton, Bap. ch., col.,	23,87	
monthly concert,	3,13	
		27,00
Upper Alton, col. at the State Convention,		40,25
do., Bap. church,		
mon. concert,	4,00	
collection,	8,06	
Fem. Karen Society, for support of a nat. Karen preacher,		25,12
Juvenile Karen Society, for educating a Karen girl,		14,62
Harriet Davis	,12	
		51,92
Bunker Hill, 2 individuals		1,25
Woodburn, 3 do.		1,50
Bethel, Bap church	16,57	
Mr. Jones	3,00	
Fem. Miss. Society	15,00	
		34,57
Edwardsville, Bap. ch.		2,37
Rockspring, do.		9,85
Rev. W. McQuire, per Rev. J. M. Peck,		1,00
Salem, Bap. church		6,00
		258,52
per Rev. J. D. Cole, Agent of the Board,		292,95

Legacies.

Eastham, Ms., Miss Polly Smith deceased, Freeman D. Mayo executor, per Miss Sarah Smith,	50,00
West Woodstock, Ct., Miss Sarah Morse deceased, per Rev. L. G. Leonard, (also 1 string gold beads and one Florence straw bonnet.)	1,85
Ebenezer, Indiana, Rev. William Morgan deceased, in part of a legacy of $500;—per Rev. Jirah D. Cole,	50,00
	101,85
	$19427,86

The sum of $5000 has been received from the American and Foreign Bible Society, per Wm. Colgate, treasurer, to be appropriated as follows:—

For printing and circulating the sacred scriptures in Asia,	4500	
For the circulation of the sacred scriptures in Norway, under the special direction of Rev. J. G. Oncken,	500	
		5000,00

A donation has also been received from the American Tract Society, per O. R. Kingsbury, assistant treasurer, to be appropriated as follows; to circulate approved publications by the following missions, viz:—

France,	500	
Hamburg,	200	
West Africa,	200	
Burman and Karen missions,	1000	
A'sám,	400	
Siam,	200	
		2500,00

Clothing, &c.

Chelmsford, Ms., Sewing Society, per Mrs. M. A. Spaulding, a box of clothing, &c., for the mission school at Edina, Africa, 30,00

Boston, Ms., Thomas Hollis, 6 doz. superior Ink Powders.

do., Miss Susannah W. Butterfield, a complete set of the Baptist Missionary Magazine from 1803 to 1841.

do., Mrs. Sharp, sundry articles of clothing, &c., for Mrs. Love of Greece.

do., books, &c., from ladies in Boston, for the Greek mission.

New York State Temperance Society, papers, pamphlets, &c., for distribution.

Richmond, Va., a box for Mrs. Frances Davenport, of Siam.

Portsmouth, N. H., Ladies Baptist Missionary Society, per Mrs. S. H. Brown, clothing, books, &c., for the Shawanoe mission, 40,00

West Topsham, Ct., Ladies Sewing Circle, per Mrs. T. P. Durant, clothing, for Indian mission, 16,00

Charlestown, Ms., Young Ladies in Female Seminary, clothing, &c., for Mrs. Harriet B. Cutter in A'sám, 46,31

Plainfield, Ct., Sabbath School Missionary Society, per M. B. Spalding, clothing, bonnets, &c., for school in Burmah under the care of Mrs. C. H. Vinton, 30,00

South Reading, Ms, a box for Mr. Blanchard, Delaware station, per E. Walton.

Slateford, Pennsylvania Slate Company, one case of slates for missionary schools.

Sundry collections for the personal benefit of Rev. J. G. Oncken, per Rev. B. R. Loxley, 73,95

H. Lincoln, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. AUGUST, 1841. NO. 8.

American Baptist Board of Foreign Missions.

SKETCH OF THE RISE OF THE BAPTIST CHURCHES IN DENMARK.

The narrative presented in this article was drawn up by Mr. Köbner, one of the early members of the church at Hamburg, and a faithful co-laborer with Mr. Oncken in spreading the gospel both in Denmark and Germany.

It is simple and unpretending in style, but we doubt not the strictest regard has been had to truth and accuracy in the statements made. The brevity which we are obliged to observe in transferring to our columns, has compelled us to omit many details which would be interesting to our readers; though enough is given to show most clearly the presence and power of God, in the gracious work which has been commenced in that region, and which is steadily progressing amid the most violent and determined opposition.

We trust that the brief history here given, of the trials and persecutions of our brethren connected with these infant churches, will serve to awaken a deeper interest in the hearts of Christians in this country, and that it will call forth more fervent prayers and more efficient aid in sustaining the cause which makes so strong a demand on our sympathies and support. The narrative commences with

Religious awakening—Errors of the "New Sect"—Visit to Copenhagen.

About twenty years ago, when Rationalism, the theology of human wisdom, was in its zenith in Germany, all spiritual life became extinct also in Denmark. The country lay evidently in the shadow of death; but the Lord, about this time, again took compassion on his people, and roused them from their slumber, by his Spirit. This work he commenced in his usual way, by kindling the sacred fire in a remote corner of the land, through the instrumentality of an old journeyman shoemaker; but it was soon communicated to hundreds in all parts of the kingdom. The awakenings were for the most part amongst country people and the inhabitants of villages, who were exceedingly zealous in proclaiming and spreading abroad the truth. They held frequent meetings among themselves for mutual edification, and to awaken others; but they did not separate from the Lutheran state church, nor had they the most remote idea of the nature of an apostolic church. In doctrine they were strictly Lutheran. The essence of christianity, justification by Christ, and not by works, they clearly recognised and admitted; but they were wholly in the dark in reference to the sovereignty of God in the free choice of the objects of his redeeming grace. Like others of the established church, they were Arminian in sentiment. When this awakening took place, the subjects of it were called "the new sect." They were not only persecuted by the public in the usual manner, but the government forbade their meetings, and sought by prosecutions, imprisonment and fines, to suppress them, and to prevent the further spread of the awakening. But in this instance, as in multitudes of others, it was shown that the hand of God is stronger than the united power of men. The government at length perceiving that they accomplished nothing, relaxed somewhat of their rigor, though, whenever the spirit of evangelical piety began to show itself in other parts of the country, the persecutions were invariably renewed. At last they ceased every where, and the country people held their meetings, at which particular peasants delivered their simple addresses, without interruption.

Since the year 1825, however, a ma-

terial change has taken place in the doctrines of these Lutheran christians. Hitherto their opinions of the value and authority of the word of God, had been sound; but now a clergyman in Copenhagen who had long been the champion of evangelical christianity against Rationalism, and as such, was held by them in high estimation, brought forward the doctrine, that the so called apostolic creed was older than the new testament, and more important than the scriptures; that it was exclusively the word of God, the foundation on which the christian church was built; the rule of faith, on which all must rest their hopes for eternity; and ought, as the *Daabs Pagt*, or baptismal covenant in baptism, to constitute the sole ground of admission into the christian church. In order to advance this new baptismal covenant, the sacred scriptures were in every way depreciated in their publications, by Grundtwig, the author of the doctrine, and by his followers. It was maintained, that they were only intended for the extension of religious knowledge, and more for the clergy than the people, who were unable to read them in the languages in which they were given. Doubts of the entire genuineness of the new testament were admitted, and the impossibility of any one's being spiritually awakened by reading the bible, or any other books or tracts, was strongly asserted. It was only by the word audibly proclaimed, and especially by listening to the before mentioned creed, or to parts of it, from the lips of ordained priests, that faith could be attained; and that all books, without exception, were a dead letter. Such were the opinions promulgated, and by degrees the greater part of the "new sect" became infected with them.

In the summer of 1839, at the suggestion of br. Oncken, I undertook a journey into Denmark, in order to establish a connection with these awakened Danes, and to attempt the introduction amongst them of sound scriptural views in relation to baptism and the constitution of a christian church. On this journey I succeeded in forming a friendly acquaintance with many believers, and held numerous well attended meetings; but the doctrine of adult baptism, as opposed to the sprinkling of children, found little acceptance with them. They clung to the latter with much greater firmness than is generally the case in Germany. It happened one evening that a discussion arose on this subject between myself and a countryman of the name of Rasmus Ottesen, a man endowed with considerable natural abilities, and held in great esteem among his fellow believers. He attacked me with violence, directed against me all the force of his wit, and in his heat advised me to go to Mönster in Copenhagen, where I should find people of my own stamp and similar sentiments. This hostile intimation proved to be the means appointed by God for the formation of the present Baptist church in Denmark. Hurt by the bitterness of my opponent, I became silent, and thus terminated the conversation. The thought then occurred to me that the intimation he had given might be of service, and I determined immediately to act upon it. I therefore altered my route, and proceeded to Copenhagen, which I had not intended to visit. Here I found a small spot that God himself had prepared, into which, with trembling hands, I endeavored to cast the seed of divine truth. A small band of believing friends had already gathered around a man by the name of Mönster, and with him had examined the doctrines of Grundtwig by the light of truth, and had rejected them. They had searched the scriptures diligently, and had arrived at the conclusion, that the baptism of children was an erroneous practice, and ought to be given up; and that it would be better again to substitute immersion for sprinkling. They however were of opinion, that those who had been sprinkled in infancy should be considered as baptized. Of the existence of other christians besides themselves, who rejected infant baptism, they were ignorant, never having heard of Baptists and their opinions. I imparted to them the knowledge that God had bestowed on me, and then left them to the care of Him who careth for his own people.

On my return home, I kept up a correspondence with these friends, for whom I had conceived a strong attachment, and had thus an opportunity of observing the struggle it cost them to be the first in Denmark openly to separate themselves from the errors of the established church. At length, however, some of their number broke through every obstacle, and desired to be baptized. When a man has determined on obedience to God, joy takes possession of his heart; one of them whose name is Rüding, has given vent

to his feelings in a letter written about this time (24th Sept., 1839.) It is as follows:

"Oh, how my heart now leaps with joy and gratitude to the infinitely merciful Savior! With every day my longing increases for the arrival of the beloved men of God, who, in obedience to his command, are coming to execute his will, which he has made known to us in his word. Welcome, a thousand times welcome to the shores of Denmark with the messages of peace and the words of truth upon your lips, and with the power of God's Spirit in your hearts!"

Second visit to Copenhagen—Baptism—Persecution.

Br. Oncken and myself now set out for Copenhagen, where we baptized eleven believing disciples of Jesus, with whom we spent several most delightful days.* A letter, from which the following are extracts, was received some time after our return home. It is from br. Mönster, whom the little church had chosen for their overseer, and is dated Copenhagen, 9th Dec., 1839.

"The mercy of the Lord is new every morning. I cannot thank him as I ought for the great grace and love he shows us. Our meetings are numerously attended, particularly by strangers; for most of our former brethren will not venture themselves under the same roof with us. Persecution continues on every hand, both with the pen and with the tongue; and on the side of the police, it appears to be assuming a rather serious character. On the 30th Nov. I was summoned before the authorities, and the examination to which I was subjected lasted from 6 to 9 o'clock in the evening. I had to give an historical account of the causes that had led to my separation from the state church, and the manner in which it had been effected, together with a statement of our doctrines. In the course of this examination, the good will of the magistrate was gained, so that he evidently endeavored to place the affair in the most favorable light. From the manner of his procedure in this examination, and his personal kindness to us, I am led to suppose that he himself may have been a subject of the renewing grace of God. On the following Tuesday my wife had to appear before the same tribunal, where she was greatly supported. By her declarations the judge was affected even to tears, and fully perceived that what had thus become a settled conviction of the mind, no human power could shake. In the course of the week all the others were examined, and at the conclusion they were found perfectly to agree. The judge inquired of each one if he had been baptized of his own accord, after full conviction and without the persuasion of any one. These examinations have been transmitted to the office of the secretary of state; but we know that the heart of the king is in the hands of the Lord, and to Him we have commended the good cause. Thus much, however, is certain, that the party of the orthodox established clergy exercises a decided influence over the new court, and will not neglect any opportunity of doing us harm. Of this we have the most indubitable proofs, so that to all human appearance, our prospects are not the best."

Soon afterwards, (24th of Dec.) we received from br. Mönster another letter, from which we give the following

Examination before the police.

"Honor belongs to God only! in Him only is our trust. How unsearchable are his judgments, and his ways past finding out! It is painful to the old man to find ourselves in every way persecuted and reviled, not only by the unbelieving world, but by our fellow Christians. Yet the new man within us, rejoices in the Lord; for if we suffer with him, we shall also be glorified with him. He even bids us rejoice when men say all manner of evil against us falsely, for his name's sake, for then great is our reward in heaven. The magistrates, indeed, treat us with more humanity, but appear at the same time, disposed to view the affair in a serious light. To-day the whole church has been summoned, and will probably be required to give an explicit answer, whether they will return to the state church or not; and this, accompanied with the decided intimation, that, in the latter case, they cannot be permitted to remain in the country. * * *

"We all appeared before the tribunal, and the inquisitor, as he had been commanded, employed all his eloquence with each one separately, in order to convince us of the danger of resisting the magistrate, and the con-

* For an interesting account of this visit and its result, see a letter of Mr. Oncken in the May number of the Magazine, 1840, p. 105.

sequences that might result to ourselves from it. But the Lord was strong in the feeble, and no one could be induced to enter into any conditions, but they were unanimous in demanding to be acknowledged as an existing church. The inquisitor now assured us that he had entered upon the duty imposed on him with great reluctance, expecting to have to do with a company of deluded enthusiasts and fanatics. He thanked us in the kindest terms, that we had acted with so much circumspection, in regard to truth and christian temper, by which we had acquired in a high degree his esteem and confidence, and had rendered this examination the most agreeable of any he had conducted, during the many years of his official career. He added, that what he had represented to, and enforced upon us, was only in the fulfilment of his official duties. The affair will now be transferred, for decision, to the Department of State; the result however, is in the hands of God.

"Our assemblies continue to be more and more numerously attended, particularly by strangers, and, God be praised! all has hitherto gone off well; but He alone knows how long we shall be tolerated. I have daily occasion to rejoice over our little church; the most fervent love, founded on truth and justice, prevails amongst us. May the Lord regard us in mercy, and continue his favor!"

After a silence of fifteen weeks, br. Mönster wrote us as follows, under date of 11th April, 1840.

Sentence of prohibition—Its effect—Increase of the church.

"Matters have at length assumed a very threatening aspect with us. We were yesterday summoned before the police director to receive the ultimatum of the government, which he read to us, and which is to the following effect: We are commanded to give up our meetings, of whatever kind they may be,—and care will be taken to prevent their being publicly held. We are to abstain from the administration of the Lord's supper, and from whatever has reference to re-baptism (as it is called). The police is enjoined to keep a watchful eye upon us, and to punish according to law, every violation of these injunctions. But none of us were induced into any engagements; on the contrary, I for my part declared at once, that I had no intention of conforming to these injunctions in any one point; that while I would endeavor to render unto Cæsar the things which are Cæsar's, I would not forget to render unto God the things that are God's. The police director now intimated that they should find means of keeping from the country the people who were propagators of our sentiments in regard to baptism. To which I replied, that the attempt to root out and banish from the country what was so evidently the work of God, would, with His blessing upon us, afford him enough to do for the remainder of his life."

Such are the barriers that have been raised to interrupt in its commencement, the work of God in Denmark; yet the infant church has not only continued to this day, but has become trebled! The meetings have been continued almost without interruption, and are still, (Nov. 1840), very numerously attended.

So early as the end of July, there were again many in Copenhagen who longed for the sacred ordinance of baptism, and brother Oncken and myself were once more called thither. On this occasion ten were baptized; and the church having chosen br. Mönster as their teacher, he was ordained by br. Oncken. Amongst the persons baptized, was a teacher, who has resigned an appointment in a seminary, that he might be at liberty to act upon his convictions of truth and duty. He now supports himself and a numerous family in other laborious ways; but his letters are full of the praises of His goodness, who has imparted to himself and now also to his wife, his brother, half sister, and best friend, the treasures of divine truth. A student of theology, Mönster's brother, has also renounced all prospect of bread and preferment in the church, and has been enabled by great grace to yield to his convictions of duty. He was baptized here in Hamburg, a short time before we set out.

In conclusion, the present teacher of the Copenhagen church informs us, with childlike joyfulness of heart, that he has since baptized twelve new converts; that the church now consists of 32 members, and is in the enjoyment of brotherly love, and the peace of God.

The church in Langeland.

On my journey into Denmark, in the summer of 1839, I visited Langeland,

where I held many meetings; and formed many pleasant acquaintances with the believers in that island. Soon after my return home, I learned that some of them, under the influence of the Holy Spirit, had been brought to reflection, and had resolved to obey the Lord. Others began to search the scriptures, and appeared not to be averse to the truth. But scarcely had they commenced a correspondence with us, and began openly to avow and defend their opinions, when a storm of opposition arose, such that nothing but the special grace of God could have sustained them under it. This was the more fearful and trying, as it came not from the world, or from the magistrates, but from their fellow christians. The formation of the church in Copenhagen had already produced excitement enough; but they now saw these sentiments suddenly springing up and spreading in another part of the country. Not only did the brethren in Langeland who did not participate in their convictions in regard to baptism, become bitter and active opponents of the doctrine; but the speakers of other communities in the neighborhood went over repeatedly, and left no effort untried, to prevail on those who had resolved to be baptized, to change their determination. Arguments, entreaties and even the most alarming threats, were employed to shake their resolution. They called us *Anabaptists*, designating our baptism as a sin, and blasphemy against the Holy Ghost, and representing me as an artful deceiver, a horrible wolf, that had assumed the disguise of the gospel.

The following is an extract of a letter, dated 16th Dec., 1839, from br. Rasmus Förgensen, who was the first in Langeland to be convinced on the subject of baptism.

"R. N., a Congregational speaker, from the island of Funen, has also been here, and has had a great deal of conversation with me. He adduced innumerable arguments against baptism, and most zealously exerted himself to bring me over to a different opinion. For a moment I doubted, but the dear Savior, (thanks to his name!) took me by the hand and sustained me, so that I clung to his word. I told him in direct terms, that I did not believe what he said; but that I would abide by God's own holy word."

Unshaken by these efforts, our weak brother, in whom the Lord was mighty, stood fast, while others were again involved in doubt, uncertainty and irresolution. As soon as I was apprised of the state of affairs, and had ascertained the passages of scripture that the opponents had converted to their use, and the chief arguments they had employed, I wrote to the Langelanders, in the form of a letter, a reply to all the objections advanced against the truth in reference to baptism. This was blessed by Him, who in his great mercy, employs as his instruments the feeble efforts of his children; and thus it happened that in September this year, many were ready for baptism.

Extracts from correspondence.

The following extracts from their letters will convey the best idea of the views and feelings of these, in other respects uninformed and simple, country people. Br. N., under date of July 19, 1840, writes:

"Your communications have been the source of great edification and delight to me in directing my attention, by the light of the Holy Spirit, to the truth contained in the word of God. Praise and thanksgiving to the Lord, who guides all things so wisely, and who has accomplished so much for us. He leads us indeed, sometimes, where we have no wish to go, but he always gives all the grace we require, and often more than we ask or understand. Dear brother, I know not what else to write to you, but that Jesus Christ, the only begotten Son of God, came into the world to save sinners. You may indeed reply, 'You have no need to tell me that;' but when the heart is full, it will overflow; and, dear brother, it is in all simplicity I write to you the best of what I know, that Jesus Christ has laid a foundation that will stand sure, and we dare not build on any other; for 'there is no other name given under heaven among men, whereby we must be saved.' And if we love him, our love will compel us to obey his commandments, for which he will himself give us ability and strength, that we may not be turned aside from them, to follow fables, the doctrines and commandments of men. I earnestly desire to see and to converse with you, for I inwardly long for baptism and the Lord's supper."

From br. A. M., dated August 22d:

"Dear K.—Do not forget to write to us. There are some amongst us, who, by the assistance of God's Spirit, have arrived at conviction, both as to what baptism is, and who should partake of

the ordinance. There are others longing to know what is the will of God. Since your departure my thoughts have been, for the most part, in heaven, and sometimes with you; particularly since God has convinced me that immersion in baptism, and rising again, must both take place; and that those who are baptized in the name of the tri-une God, should confess in whom they believe, before they are baptized. My longing for your arrival with br. Oncken increases with every day. We are, as it were, shut out from the public meetings, and are looked upon as strangers, and even as heretics. The Lord help and comfort us, and you also."

Second visit to Langeland—Baptism—Movements of the police.

On the 10th September, 1840, br. Oncken and myself set out for Langeland, where he baptized eight persons.* The Lord not only granted us a delightful season in Langeland, but conducted us through greater dangers than those we had escaped on our last journey to Copenhagen. Amongst those baptized, there was a man born blind, to whom the Lord has not only imparted a clear insight into spiritual things, but whom he has also endowed with so rare a knowledge of the scriptures, that scarcely a passage in the new testament can be repeated, but he can name the chapter, and frequently the verse, in which it is found. Poor and helpless as the widow in the Temple, he has, like her, brought an offering with him. I have in my possession two sacred poems composed by him, which evince great natural talent and sanctified feeling. R. Förgensen, mentioned before as the first to avow his sentiments, and who, from the beginning, has displayed so much constancy, was chosen superintendent of the little church.

The few lines which follow are from a letter of his, received soon after our return, and dated Sept. 28.

"We have been anxiously expecting to hear from you, that we might know if you reached home in safety. There are many reports in circulation, according to some of which you have been detained and imprisoned. We have, however, found comfort in the thought, that the Lord is able to conduct his servants, unhurt, through the raging billows and through fire. You had scarcely reached the steamboat from Taars and put out to sea, when a party, sent out to seize and to deliver you up to the police, arrived at Taars, many of whom were sorry enough that you had escaped them. The minds of many around us seem to be in suspense. They wait to see how things will turn with us; what will be our conduct, now that we are united into a church. We therefore clearly perceive, if the kingdom of the Lord is to be extended, and his honor promoted, we must walk circumspectly, taking the word of God as our guide, and giving heed to every exhortation it addresses to us; that we may walk as the children of light, and that he may be glorified in us."

As br. Mönster was, sometime after this, on his return from Aalburg, he visited Langeland, where he baptized two persons more; so that the church now consists of ten members, who have already undergone an examination by the police. The district magistrate, however, appears to be a humane man, and it is to be hoped that he will treat them with as much lenity as possible. So far as I at present know, their meetings have not been interrupted.

Attempts to apprehend P. Mönster—Encouraging prospects at Funen.

The following are extracts of another letter from the same hand, dated Nov. 10th.

"Immediately after our dear brethren from Copenhagen, (P. Mönster and his brother, the student, A. Mönster,) had taken their departure, our district magistrate, Hohn, received an order to arrest br. Mönster wherever he might be found. In the province of Zeeland also, through which he travelled, and where he visited a schoolmaster, Sörensen, who is a convert to the truth, the officers were sent to arrest him, (so says report) but they did not arrive till after his departure. I am informed also, that in the neighborhood where Sörensen lives, (exactly where the Grundtwigian clergy, our bitterest opponents, are most numerously settled), there are individuals who have embraced the truth on the subject of baptism. One of these is a weaver, named H. Peulecke. He has visited the believing clergy and conversed with them upon the subject. They were unable to resist the truth, but sought to pervert it. One clergyman, Boiseu, has been in the neighborhood, and has advised the people not to talk with this weaver, or any other persons on the

* See in Mr. Oncken's letter, page 9 of the January number, a brief account of this visit.

subject of baptism, telling them it was dangerous to do so. Rasmus Ottesen, with whom you once disputed in Funen, and who was at that time so bitter, has been brought to a stand, and to yield, if not a full, at least a partial assent to the truth. My brother says the clergy are afraid of him, not being able to contend with him. He now often declares, that in as far as the Baptists are right, they shall maintain their rights. I have still a particularly pleasant piece of news to tell you. Br. Swendsen of Swendburg in Funen, came to see me some time ago, and is quite a convert to our views of baptism. We had a great deal of conversation together, for the Lord opened to us the scriptures, and allowed us to draw water out of this inexhaustible spring. Swendsen exclaimed, 'Now I can depart out of Babel, and I will depart.' From this moment his resolution was taken to separate from the state church, to adhere to God's own word, and to call upon the Lord for strength and ability joyfully to run the appointed race. R. Rasmusen from Funen desires to be received into the church of the Lord, and the sooner the better. I entertain a strong hope, that the Lord will also plant for himself a church in Funen, though for the moment it appears as if the way were entirely closed against us.

"A proclamation has been sent to the district magistrate, and by him addressed to his deputies and the people at large, particularly to the inhabitants near the coast, and the owners of boats, offering a reward of 20 dollars for the apprehension of Oncken, yourself or Mönster, or for discovering your place of residence, that you may be seized; and denouncing severe punishment against any one who shall afford either of you an asylum, or keep secret the place of your abode."

[To be continued.]

Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

Conversation with a Chinese boy—Customs of mourning among the Siamese.

Sept. 4, 1840. I have just been conversing with Apu, the former associate of the boy who died here last Sabbath,* relative to the loss of his friend; and his own thoughts and feelings on the subject of death, and the service of God. He seems to feel that God is thus speaking to him directly, and says he is thankful to him for sparing his life and giving him an opportunity to prepare to follow his friend to the grave. His feelings and judgment appear now to be in favor of a decided avowal to be for the Lord; and the only consideration, as he says, which deters him from it, is the fear that he may be left to fall away after once professing attachment to Christ, which he thinks would be a greater sin than he has ever committed.

Rosemina, a little girl in the school, by her frequent questions on the subject, is evincing a concern of mind which encourages us to renew our prayers that God may make this the accepted time for her salvation.

5. This morning as the school-boys came in to worship, we discovered a red cord tied around the wrist of each boy as a badge of mourning for their former school-fellow. On inquiry we ascertained that in addition to the affectionate remembrance of which this was a token, it served to keep off the spirit of the departed, concerning which they entertain some fears; and also to guard against any infection which might arise from having come in contact with the dead body, or from visiting the room in which he died. These cords were purchased by a friend of theirs and presented to them, somewhat in the manner that a person is said in China to present a piece of white cloth to each of the relatives of a deceased person, to be used in wiping away their tears during the season of mourning.

The Chinese wear the badge of mourning three years for a parent, one year for a grand-parent, three years for a husband; for a wife they wear white shoes or a patch of white on the top of the shoe for one hundred days. After the death of the emperor no person is allowed to shave for three months. The mourning apparel is white, and among the Chinese here, it is customary, after the death of a man, to have the house ornamented with papers written with blue ink. In their own country the Chinese keep the corpse of a friend, if he be a man of wealth or distinction, for many months or years, waiting to find a fortunate burying-place. Men of wealth here, soon after death, are placed in a

* For an account of the sickness and death of this boy, see the letter of Mrs. Dean, which follows this journal.

coffin gorgeously ornamented, and, followed by an extensive procession of boats, are taken to some *wat* and burned. It is not customary for Chinese to follow the remains of a wife or child to the grave, but great stress is laid upon the filial duty of children to parents, which includes the offerings made to ancestors. A young widow is sometimes known to remain many years in widowhood, and even to go down to her grave in mourning for her husband.

Monthly concert—Application for tracts.

6. We have to-day observed the monthly concert with the Chinese church, and one of the school-boys engaged in prayer with us for the conversion of the world. A number of the brethren were absent from worship to-day, but a few persons were present who are not accustomed to meet with us, and who manifested a good attention to the word communicated. Keokcheng conducted the exercises in the chapel. At the prayer meeting Chekheng requested that his aged father in China might be particularly remembered in the prayers of the church. In case the English and Chinese should resort to arms in the settlement of their affairs, he is so located as to be exposed in his life and property.

We have for the last few days suffered extremely from the heat. Though the thermometer has been down to 78° in the morning, it has risen to 90° at 4 o'clock, P. M., in the shade. On the whole, the last month has been the most trying to the health of foreign residents here of any month at the same season of the year, and perhaps than any month in any season, for the last five years. We have great reason for gratitude that the lives of all the missionaries have thus far been preserved. We trust the coming cool season will bring us much relief.

We enjoyed an interesting season of worship at the house in the bazaar this afternoon, though there were but few persons present. Among the number was a little boy who, at the close of the service, said his father and a number of his associates residing at the *Bee Long*, and employed in pounding out rice, had sent him to request a few of our books. After a little conversation with the boy, who manifested much intelligence and was able to read, he was furnished with a number of our tracts and requested to invite his father and friends to call at our house, or at the place of worship on the next Sabbath.

Surgical operation—Seizure of a Burman female—Trials of a Chinese convert.

7. I have to-day witnessed the amputation of a man's arm by Dr. Bradley. The patient was a sailor from one of the Bombay ships now here, who a few days ago had his arm caught and bruised and broken by a chain cable while casting anchor. During the operation a number of spectators gathered around, and among the rest a number of Chinese, who said they had never seen nor heard of such a performance before. They readily saw the propriety of cutting off the arm to save the man's life, and as readily acknowledged the propriety of cutting off their sinful practices, if they would preserve their souls; but we fear there is little hope that they will ever consent to part with their sins for the sake of securing their everlasting salvation.

10. Last evening, there being a bright moon, a company of thirty or forty men, armed with knives and clubs, passed our house on their way to the Burman village, where they took by force a beautiful young female to become the wife of a nobleman. Parents sometimes present their daughters to the king and nobles to become their wives, and they are sometimes purchased with money, but we are not aware that it is common for the nobility to take away young females by force from their parents, though they unhesitatingly take their younger girls and boys to become play-actors. This latter practice has presented serious obstacles to our collecting schools, since the parents fear to have their children out of their sight lest they should be carried off to the palace.

13. Sabbath. Have enjoyed much happiness to-day in conducting religious worship; most of the church members were present and a good number of others, which rendered our assembly larger than usual. The prayer meeting on the whole was more interesting than it has been for a few weeks. Chek Heën, who has been at Su-pan for the last three or four months, met with us to-day. The account he gave of himself, of his trials and preservations, caused us to rejoice and praise God. As near as I can learn from him, Su-pan is the name given by the Chinese to a section of country situated about fifty miles north-west of Rum-

ai-si, and abounds with fish, dye-wood and cattle. He has been in the habit of visiting this and other places annually for fishing. This year he made arrangements with a man as usual, to join him in the expedition, but he soon proved himself to be a drunkard. He then agreed with one of the brethren of the church to accompany him, but he met with an accident which disabled him for business. Finally he engaged another man to accompany him, and with him proceeded three or four days from Bangkok, to the place of destination. Here his companion began to revile him for his religion, and concluding he should catch no fish in company with a man who had abandoned the gods of his fathers, he resolved to leave him; but in doing so he took a number of ticals of money belonging to him. Thus robbed and abandoned, Chek Heën was left far from home, without money, without friends, in the midst of thieves and robbers, to manage and defend a large boat without assistance. However, praying to God for help, he went forward, became successful in his business and has now returned to us in safety, after distributing a quantity of tracts and exhorting many to repentance.

Encouragement in the school—War with Cochin China.

15. In passing through the most business part of the city to-day, I was struck with its dull appearance. Mechanics were lounging about their workhouses destitute of employment; shop-keepers were sitting idle at their doors; and nothing but gambling houses, spirit shops, and card manufactories, exhibited signs of life and progress.

20. Worship in the chapel was conducted, to-day, by Keok-cheng, and at the prayer meeting following, the members of the church were questioned on the subject of the discourse. One stranger came in after the commencement of worship and remained for a time after the close. He showed some interest in his inquiries. During the exercises of Mrs. Dean with the school-boys this afternoon, some signs of encouragement were discovered. One of the younger boys has for several days afforded us some hope that he was sincere when he said he wished to be a Christian and become a member of the church.

The experience of the last week, while it presents nothing extraordinary, teaches us that from a diligent use of the various means at our command, we may hope that good will result. A number of persons have applied for medicine; among them were two cases of leprosy. This complaint, as it prevails in this country, may be greatly relieved by medical treatment, though it cannot easily be permanently cured, so as to prevent a return of the disease after a lapse of time. We have during the week sent five hundred copies of Chinese tracts by brethren Slafter and Buell, who left us two days ago for the interior. We daily give away a few books at the house.

23. The king has to-day received a communication from one of his chief officers, sent to guard the frontier against the encroachments of the Cochin Chinese, stating that his forces are inadequate to defend the country. The report is now current here that the Cochin Chinese are coming on to Bangkok both by land and water. The prah klang is about to proceed to Chantibun with a reinforcement of men.

Requests for baptism—Hopeful conversion of a teacher.

27. Sabbath. This morning I discoursed to the people for an hour and a quarter from the passage, "The love of money is the root of all evil." The subject seemed peculiarly appropriate to my auditors, who listened with considerable attention. The prayer meeting was rendered unusually interesting by some remarks from Mrs. Dean's school teacher, who openly avowed his belief in the Christian religion, and his determination, with divine assistance, to live a Christian life. He came into my study this evening and requested baptism; and spoke of his views and feelings in a very interesting manner. After a long conversation, he left on my mind the impression that God by his Spirit had been operating on his heart.

The man alluded to at a former date, as having asked for baptism, took the opportunity of coming to renew his request to be admitted as a member of the church. One of the school-boys also made a few remarks and answered some questions at the prayer meeting to-day, but his case does not appear as satisfactory as the other two.

At the service in the bazaar conducted by Keok-cheng, there were a number of strangers present, who listened

to a very simple and appropriate exhibition of truth.

Oct. 2. To-day Pi-a-pi-pat has been released from prison, after a confinement of more than four years. He is of Chinese descent, and has been a man of considerable rank under the Siamese government. He was one of two officers who were dragged from the presence of the king by the hair of the head, and committed to prison on the charge of having allowed the Chinese junks to export a greater quantity of rice from the country than the king had specified. It is said that he comes out of his confinement looking as healthy and robust as when he entered, having been well provided for and attended to by his friends.

At the date above mentioned our missionary party were all enjoying comfortable health, and the mission as prosperous as at any former period.

In a letter dated July 12th, Mr. Dean makes the following remarks, illustrative of the state of public morals among the Siamese.

Intemperance and crime.

We have occasion to lament the rapid increase of intemperance and robbery in our neighborhood, and throughout the country, during the last four months. A few years ago intemperance was the dread and horror of the natives, but now it is becoming common among all classes here. And not long since it was justly remarked that in Bangkok a man might safely go unarmed and unattended through any part of the city and suburbs, but now robberies are becoming frequent in different places about us, even at mid-day. Our cook was recently struck down, while returning from market, and robbed of his basket of vegetables. A Chinaman, not long since, while walking through the *bazaar* with a bag of money, had it violently taken from him while in sight of scores of men, who refused to come to his aid, for fear they might incur the displeasure of the robbers. And again, an English merchant sent a servant out with a piece of cloth to the tailor's, to be made into clothes, when the servant was knocked down and the cloth taken away.

Drunkards stagger past our doors daily, and particularly on Saturday night and Sunday, do we expect a regular annoyance from the grogshop in the vicinity; while idleness, and gambling, and thieving are daily increasing to an alarming extent. Seizures for opium and opium smuggling have by no means been stopped in the country, and what may be the result of this matter, in all its bearings upon the people and the government, it is not easy to foresee. This much, however, is certain, that in relation to both, there is too much reason to regret that the drug was ever introduced into the country; and we should rejoice if we could say that those bearing the Christian name had done nothing towards bringing this evil upon the country, and misery upon the people.

The school—Condition of the Chinese.

Our school is coming into notice somewhat among the people. Last week a *Chaw-Sua* (a merchant) came with a request to place his son, about ten years old, under our care. The present teacher takes a part in reading and explaining the scriptures in our family worship, and appears interested in the subject of religion, though not a Christian. The present season is extremely hot, and the rains commenced two months before the usual time, in consequence of which the rice crop is expected to be deficient, and the cost is now raised twenty-five per cent. upon the usual price. The Chinese are now paying their triennial tax of four ticals and a slung (about $3), and such as have not the seal upon their arm, by the close of the next month, as a proof that they have paid, will be seized. Many poor creatures this year from China, who can scarcely raise enough for their daily support, will find it difficult to meet the demand. Some of the Chinese, who had embarked for their native land, on hearing of the capture of a few junks by the English near Singapore, have returned to Bangkok; but most had gone too far to return, and are now objects of solicitude with their friends here.

One of our church members has been very ill, but is now able to attend worship. They all appear humble, and show a delight in the service of God. Still there is in some, a want of consistent christian character which demands our constant watch-care. For example, it is very difficult to inspire them with a proper regard for the Sabbath. Their former habits and business relations are all against it; and while they are restrained from labor on that day, it is not easy to prevent all business conversation and worldly thoughts.

EXTRACTS FROM A LETTER OF MRS. DEAN, DATED BANGKOK, SEPTEMBER 4, 1840.

Death of a Chinese Boy.

As it was last Sabbath our painful duty to attend the funeral of one of our school-children, we thought it might be desirable to give some particulars of his conduct while under our care, and subsequently, during his illness. The scholar alluded to was a Heinam boy, named A Yok, who came to us on the 19th of last November in high health, robust and strong, being then about fourteen years of age, and having been in this country two years. He knew little about reading when he came, and we therefore gave him the first books used by children. Not being satisfied with this, he of his own accord read a tract entitled the "Two Friends." He made rapid progress and soon commenced reading the "Four Books," while he took his turn in reading the scriptures every morning at family worship. Though but slightly acquainted with our dialect, (Teo-chew,) his answers to questions proposed by us on the scriptures, or other subjects, proved that he understood what he read, and thought much about it. He was a boy of few words, and though he answered readily to questions relative to facts, he seldom or never gave us any clue to his own feelings. He was of a remarkably amiable disposition, and during his whole stay with us we never heard of his quarrelling with the other boys, or using bad language. He had a very retentive memory and could easily repeat a considerable portion of the native classics. We never had occasion to punish him, or scarcely to reprove him for a fault. At the time of the Chinese new year, when the school was closed for a few days and almost all the boys dispersed, he remained with us, continuing many of his usual employments, and pleasing us all by his cheerful hilarity.

On the 4th of August he first complained of being unwell and wished to be excused from attending school in the morning, though he read as usual in the afternoon—the time allotted to christian reading. This he continued for two or three days. When I asked him why he did not come for medicine, he replied he did not wish to take any. He seemed from the first to have an impression he must die, and therefore felt reluctant to take any remedy. After his death some pills were found in his box which Mr. Dean supposed he had taken. On Sunday, the 9th of August, when I went to take my class as usual, I found him asleep, covered with a blanket and very feverish and sick. My fears were then first excited, and from that time he grew rapidly worse. At this time he would frequently be found in tears; and when spoken to he maintained a resolute silence or spoke but few words, as if scarcely understanding what was said to him. He continued attending worship morning and evening until the 22d. He frequently said to a cousin who called to see him on the 16th, "I shall soon die, I shall soon die!" At this time he was weeping bitterly and would say nothing else. The last week of his life he was, by the wishes of his friends, attended by Chinese and Siamese doctors, but without avail; his disorder continued to increase until the 30th, when he died. Two or three days previous to this event he appeared more willing to converse than on former occasions, and Mr. Dean asked him several questions, as whether he believed in Christ, whether he thought he should go to heaven. To the first he replied he did believe, but to all the others he maintained an unbroken silence. He died on the Sabbath, at the close of the services in the chapel.

As he had no near relatives in Bangkok except the cousin above mentioned, who was absent when he died, he was buried (instead of being burnt, as most of the natives are here). He was followed to the grave by the school children and church members; and it was to all of us an affecting scene.

Such was the life and death of this poor boy. We were left in painful uncertainty as to the state of his mind and preparedness for heaven, though we are permitted to indulge a faint hope that he did indeed love that Savior of whose name but a few months ago he had never heard. We are by this event strongly reminded of our responsibility to these poor children, and of the necessity of urging them *now* to come to the Savior. The effect upon the children of the school has not been such as we should expect in our own country. I observed one in tears as they were putting the corpse into the coffin, but the rest seemed to endeavor to repress their feelings and appear unmoved. During the prayer meeting Keok Cheng addressed the

children in a manner at once simple and touching.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, JULY 19, 1840.

Tract distribution—Fear of Government.

My last letter to the Board contained an account of my visit to *Bangplasoi*, *Anghèen*, and *Phrá Bát*,* where liberal distributions were made of the word of God. For the last several months our visits have been confined to Bangkok and its vicinity. I have taken pains, at these times, to supply large trading boats, which have come from distant and interior parts of the country; our books have been in most cases gladly received. In this way we hope to introduce a knowledge of the gospel where missionaries have never been, and where they may not go for many years to come. We hope, also, that in the retirement of a country life, away from the bustle and noise of a city, these people may give the greater attention to eternal things, especially if aided by the Holy Spirit.

At half past six o'clock of each morning the Siamese, and those speaking Siamese, connected with our families and the printing department, are assembled in the chapel, where religious exercises are conducted in that language. On the Sabbath we have two exercises of this character, one of which is more protracted. A portion of the word of God is read on each occasion, accompanied with remarks. In this way I have gone through Matthew, Mark, Acts, and other portions of Scripture,—sometimes repeatedly. At this time we are using the Parables of our Savior, one of which is read on each occasion. Some of the hearers pay good attention, but the fear of consequences that might ensue upon exchanging the national religion, and the religion of their fathers, for that of Christ, appears an almost insurmountable obstacle in their way. The Siamese man, who went with Mr. Jones, some years since, from Bangkok to Singapore and Malacca, and who professed the Christian faith, and was baptized at the latter place, upon being requested to return to Bangkok, declined; and expressed his fears lest he should be apprehended, and that the loss of his life would be the consequence of having forsaken his former religion. In conversing with them, the natives often express such fears to me. Our present teacher, who has been in the service of the missionaries for the last six or seven years, told me the other day that no Siamese dared to embrace a religion not professed by the king. These are great hindrances to success in our labors, but not too mighty to be overcome by the power of the Holy Spirit. Aid us by your prayers, dear brethren, that this power may be exerted, and this influence may be felt in Siam.

From another letter, dated Aug. 14, we make the following extracts.

Signs of opposition—Encouragements.

We had recently some tokens of a spirit of opposition at work in the minds of a few of the Siamese priesthood. A number of them applied at our house for religious books. After being supplied with them, they went a short distance from our premises and tore them to pieces. They were copies of the histories of "Joseph and Moses," the preparation of which constituted some of the last labors of our much lamented sister Jones. I have been informed also, that recently the fragments of some torn books have been scattered along the road side. Though such things are painful to us, yet we must be prepared for them, and even worse. I regard the transaction as an indication that the priests are beginning to fear the influence which we are attempting to exert over the people generally. When the time shall arrive in which scores of Siamese shall have been converted to Christianity, I think it not improbable that the priesthood will be excited to strong opposition. These circumstances remind me of our visit, a few months ago, to Phrá Bát, so celebrated among the Siamese as the spot where Gaudama left the imprint of his foot in a rock, to be worshipped by his followers. Here one or two of the books we distributed were burnt before our faces.

The government, however, continues very tolerant with regard to our operations. They throw no obstacles in our way; and we rejoice in the fact that hundreds and thousands anxiously apply for and read the books that we print; and that thus a knowledge of "the only *name* given under heaven whereby we must be saved," is diffused far and wide.

* For a narrative of this excursion, and a descripiton of Phrá Bát, the "Footstep of Deity," see page 285, last volume.

Miscellany.

WORSHIP OF THE DERVISHES.

The scene described below occurred at Smyrna, and was witnessed by Rev. Mr. Riggs, of the A. B. C. F. M. The following account is contained in a letter from him, published in the June number of the Missionary Herald, and dated Dec. 9th, 1840.

I have thought you might be interested with a short account of a performance of Turkish dervishes which Mr. Van Lennep and myself witnessed about a fortnight ago. It was the last Friday of ramazan, the Turkish month of fasting. You may be aware that during that month they have their principal religious services in the evening and night. We reached the Teke or chapel of the dervishes, about half past seven, and found them already at their prayers. One of them, with whom we were acquainted, requested us to remain without until the prayers were finished. Afterward we were shown to a small gallery in one side of the chapel, where we took our stand to witness the performance. The room was small, capable of containing perhaps eighty or a hundred persons.

As a part of their prayers, the first chapter of the Koran (which is indeed a beautiful hymn of praise) was repeated many times by the leading sheikh, all the dervishes standing with their faces toward Mecca. After each repetition of it came several prostrations, with prayers rapidly repeated, which I did not understand.

When the regular prayers were finished, the sheikh turned round and facing the rest, cried out, *Bismillahi, rahhmani, rahhimi*, "In the name of God, merciful and gracious," which they all repeated, chanting some twenty times. Then, in like manner, about eighty times *La illah illa 'llah*, "There is no god but God." After this they began to chant slowly and with great appearance of devotion, the name of God, *Allah*, *Allah*, *Allah*, etc., repeating it about a hundred times, and then more rapidly about a hundred and ten times. During this time they became more and more excited, and soon some of them began to take off their turbans and long outer garments.

At eight o'clock they began to dance. They formed a ring very compactly, by placing the arms of each individual one over the shoulder of his neighbor on one side, and the other under the waist of the person who came next him on the other side; and began to move slowly round the ring, chanting all the while. At first there were thirty-five in the ring, afterwards they formed two rings, twenty-five or twenty-six in the outer, and twelve or fourteen in the inner ring, some others having come in. The excitement continued to increase, and with it the rapidity of their movement round the ring. At a quarter past eight they commenced a howling or deep sobbing, indescribable to one who has not witnessed it. It was something as if you should pronounce the name of the letter *a* very deeply in the throat and rather hoarsely, then, drawing in the breath with a sob, pronounce the syllables *ha-he*, accenting the last, and pronouncing it on a higher key, still hoarsely and deeply in the throat. With every repetition the head and even the whole body was thrown violently backwards and forwards, or to the right and left. Some were much more violently agitated than others, throwing themselves farther backwards and forwards, and suffering their hair to swing disheveled over their faces and necks. The whole presented an appearance fully demoniacal.

Soon two persons began to beat kettle-drums, and two others tambourines, to keep time. Gradually the time of the step was accelerated until it became as rapid as possible, and it became a mere stamping on the floor, the ring scarcely, if at all, moving around. At a quarter before nine a person was introduced who sat down in the midst and began playing a rapid but unmusical and monotonous air upon a pipe, in its tone somewhat resembling a flageolet.

Toward the close the motions of the ring assumed a freer character, the dervishes touching each other sometimes only at arms' length, and swinging farther to the right and left with each repetition of the word, phrase, or inarticulate sound, which they were repeating. One of the syllables most frequently repeated was *hoo*, that is, he in Arabic, signifying God. It was pronounced very deep in the throat, and with a convulsive effort of the lungs which you would hardly suppose, if you have never witnessed the scene, that a person not deranged could make. It was a perfect howl, and made me involuntarily shudder, though I was in a measure prepared for the scene. The same was true of the mode in which the same syllable was pronounced in immediate connection with the name of God, *Allah-hoo*, *Allah-hoo*, he is God, he is God.

A little after nine o'clock the ring broke up, and the greater part of the dervishes, as well as of the spectators, went away,

after having paid their devotions at the tomb of their patron in the side of the building. This individual established the *teke*, and supported the dervishes during his life, and now is reckoned a saint.

But the scene to us most affecting of all remained. A little boy began to chant, and soon a ring was formed of boys from four years old or less to twelve or thirteen, who repeated the dance. There was one little fellow, I should think hardly three years old, I believe he was the son of a sheikh, who, during the whole evening, had been in the midst imitating the motions of the men, and now seemed to act as a kind of leader for the boys. The idea of these young immortals being trained up in such abominations is indeed awful. It was to me also a very affecting thought that there were men of respectable appearance present, such as military officers, etc., some of whom had doubtless a good deal of intelligence, who, though not dervishes themselves, stood by and looked on with the appearance of high approbation. "Oh! Lord, open their eyes that they may see."

GREAT ERUPTION OF THE VOLCANO OF KILAUEA, (SANDWICH ISLANDS)

The subjoined notice of one of the most terrific scenes in nature, is from the pen of Rev. Mr. Coan, dated Hilo, Sept. 25, 1840.

I cannot close my letter without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the general meeting at Oahu, a circumstance which I much regret, as it deprived us of a view of the most splendid and awful part of the scene. Some of the principal facts which have been collected from credible testimony, and from personal observation, I will now give you. For several years past the great crater of Kilauea has been rapidly filling up, by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up, at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifluous matter, raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. So frightful was the scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these reports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. All has been melted down and re-cast. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth

of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed.

During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin.. The stream passed over an almost uninhabited desert. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still, coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side,

while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape, when the earth opened where he had stood, and a stream of fire gushed out.—*Miss. Herald.*

Other Societies.

American Board of Commissioners for Foreign Missions.

MADURA.

Changes and improvements in Southern India.

Mr. Spaulding, the writer of the subjoined letter, is connected with the mission to Ceylon. Some years since, when it was proposed to extend that mission to the adjoining continent, he made a tour of exploration into the Madura district. Having had occasion recently to visit the same region again, after a lapse of seven years, he gives the result of his observation in the letter from which we extract the following, dated Oct. 12, 1840.

If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow, built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga, where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road, with good bridges, is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning midday sun on the plains of India.

Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as the rainy season. Within six years these two sources of profit, good roads and good tanks have been greatly increased, so that the revenue in some parts is more than doubled.

Then there was no missionary station nor a Christian teacher within the district. Now there are five stations and nine missionaries, who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field, and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it.

The difference to my own feelings is almost like a dream. Like the enchantment of your "American West," where forests disappear and shoot up as by magic, a high way is there, the way of holiness is commencing, "the eyes of the blind are opened, and the ears of the deaf are un-

stopped." The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, "Strengthen ye the weak hands, say to the fearful heart be strong, fear not." Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.

Our labors as a mission in Ceylon are not in vain, and yet we cannot speak of any special gifts of the Holy Spirit. Thirty-one were added to the church at Batticotta, at their last communion at that station.

Report of the mission for 1840.

	Schools.	*Pupils.*
Common schools for boys,	90	2,972
" " for girls,	6	115
	96	3,087
Boarding schools for boys,	4	85
" " for girls,	2	24
	6	109

The number of native churches is four, embracing, exclusive of native assistants, fifteen members, of whom fourteen are males, and one female. Of these, twelve have united with the churches during the past year.

The number in the common schools who are able to read is 1,000: and of those who have committed to memory, in part, the ten commandments, the Lord's prayer, and our first catechism, 3,000. A thousand have committed to memory entire the ten commandments, our first and second catechisms, and some portions of scripture history.

Thus it appears that, on our present scale of operations, we are yearly sending out into this heathen community a thousand lads, who in a short time are to take the places of their fathers, with minds somewhat enlightened and memories stored with all the important and saving doctrines of the bible. The great majority of these we may safely say, but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others, of which we are in possession, it appears to us evident that a leaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.

These are encouraging facts in the operations of our mission. But when we look over this broad field, and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields?—*Miss. Herald.*

CONSTANTINOPLE.

Journal of Mr. Dwight.

[The extracts from Mr. Dwight's journal which follow give abundant evidence that a very interesting state of religious feeling and inquiry exists among a portion of the Armenian population of Constantinople.]

August 1st, 1840. To-day I visited an Armenian girls' school in Constantinople, which receives in part its support from us. The number of scholars is at present about twenty, being smaller in summer than in winter, owing to the fact that many of the parents reside in the country during the summer months. It is kept in a private house, and is under the direction of a mother and two daughters, the daughters being more properly the instructers of the school. I went to-day with the determination to withdraw from this school the support we have afforded it, on account of the present low state of funds; but when I saw the bright, and promising appearance of the children, heard some of them read from the word of God, and thought of the influence that twenty or thirty mothers, capable of reading, may exert on their children and on others in this place, I could not find it in my heart to say one word in regard to withholding the contribution of our mite for the furtherance of this object. No, rather would I live on coarser and scantier fare, than be the means of sending these interesting children to their homes again, to grow up in ignorance and sin. If Christians in America will not deny themselves for the welfare of these precious souls, we must. I had an opportunity of speaking on the blessedness of those who have the sure hopes of the gospel. The father of the teachers recently died. He was evangelical in his views, and he was the father of

an interesting young female teacher, who died in the triumphs of faith three years ago. Like his departed daughter, he was happy in his death, and exhorted those around him not to mourn for him, "For," said he, "I have no fear of death; I am going to be with Christ."

12th. Received a call from two Armenians, one of whom we have known for years as an enlightened, and, as we hope, a pious man. The other was a new visitor and an inquirer. The former remarked that they had not slept any during the last night, but had spent the whole time in conversing about spiritual and eternal things. They called at an early hour, in order to procure an answer to some questions on particular passages of scripture which the inquirer could not understand. One of these was, Agree with thine adversary quickly, etc. Matthew, 5 : 25. Another was, This is my body and this is my blood. The former is supposed by some good catholics to refer to purgatory! and the notions of these eastern churches, as well as of the Roman church, about the latter are well known. I was enabled to explain both in a very different manner, and apparently to the satisfaction of my visitors. Our conversation turned subsequently on the impossibility of being saved by the deeds of the law, and the uncertainty of a death-bed repentance. They left me with the promise to call again.—*Herald.*

BROOSA.

Mr. Schneider, under date of April 11th, 1840, writes as follows.

Freedom of thought and discussion—Progress of truth at Cesarea and Nicomedia.

August 11th, 1840. Had a call from a well informed young Greek to-day. Our conversation soon turned on the present state of the church. In the course of his remarks he showed himself to have embraced the sentiments of a Greek ecclesiastic and teacher, who has recently brought himself into much note in his nation by his deistical notions. Some of the doctrines of his system are, the rejection of the divinity of Christ, the denial of human depravity, and of the necessity of the atonement and regeneration, and the rejection of the entire Old Testament as a part of inspired truth. Salvation by Jesus Christ forms no part of his creed. There is reason to believe that his sentiments have been extensively adopted among the young enlightened Greeks. Many of his pupils have imbibed them, and have contributed considerably to their dissemination. Much excitement has been occasioned in some places by the appearance of these doctrines. Among the evils which will result, this good effect may be hoped for, viz., it will wake up multitudes of minds from their religious lethargy and indifference, and will lead them to inquiry, discussion, and examination. The motto, "Believe, without examination," has long exerted a fearful influence among these people. Almost any thing, leading to inquiry and investigation, may be regarded as favorable.

In this connexion may also be mentioned the influence of Greek newspapers. They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public, and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable.

12th. I have been recently encouraged by a returning demand for books. Within a few days past, I have disposed of more than I had circulated for months previously. May this demand be daily growing.

[Having mentioned that B. P., one of those who were banished to Cesarea, during the late times of persecution, had been ill treated by the Turkish officer on the way, Mr. Schneider adds—]

He remarked, however, that they were treated with the utmost kindness and respect in the place of their banishment, especially so by the superior of the convent located there. He, the superior, endeavored to console them by the comforts of the gospel, and by reminding them that in the early ages of Christianity good men had suffered persecution in the same way. And besides this, he gave them the privilege of living on the funds of the monastery. This, to persons in their circumstances, was no small favor.

On their arrival in Cesarea, the question

was asked, "Why are these men banished, and what is their crime?" They are protestants, was the reply. "And what is a protestant?" One who takes the bible for his guide, and only that. "Then we are protestants, for we acknowledge only the word of God," they observed. He represented that their banishment to that place had been the means of awakening much inquiry, and that half the Armenian population of Cesarea had been led to embrace enlightened evangelical views of truth. This may be a strong statement, but there is no doubt that a considerable revolution took place in the minds of many of their nation, in consequence of their residence there.

On his way to Broosa he passed through Nicomedia, where he spent a few days. He spoke with the utmost surprise of the interest he found in that place in truly evangelical views. He says there are thirty or forty brethren, as he terms them. His countenance brightened up with the most lively interest, when referring to the state of things there, and he reiterated again and again his great astonishment. Though he may not be truly born again, yet his testimony, in addition to that of missionary brethren who have visited the place, evidently shows that the Lord is carrying on a work of grace there. Truly such an instance is encouraging.—*Ibid.*

Presbyterian Board of Foreign Missions.

The Board met in Philadelphia on the 18th of May, and continued in session until the 20th. From an abstract of the annual report given in the July number of the Missionary Chronicle, we select the following items.

Less than four years ago the Board of Foreign Missions of the Presbyterian Church, met for the first time. At that meeting they received a transfer of the Missionary Institution, recently commenced, and then existing under the care of the Synods of Pittsburg and Philadelphia; the next year the Central and Southern Boards became their auxiliaries; and the entire church became united under the organization formed and directed by the General Assembly, no one forbidding us to speak to the gentiles that they might be saved. Faithful and able men have offered themselves, and have been sent as missionaries to the heathen; and the church has now under her care in the foreign field fifty-seven laborers, sent from her own bosom, twenty-three of whom are ministers of the gospel; besides eight native assistants, some of them men of learning, all of them hopefully pious, and in different stages of preparation and trial for the missionary work among their own benighted people. Through the mission stations occupied by these brethren, the church is brought in direct contact with five different heathen nations, containing two-thirds of the whole human race. In laying the foundation for future usefulness, a great work has already been performed.

Finances.

Though the last year has been a season of severe pecuniary embarrassment, especially in those parts of the country from which the Board derives the greater part of its resources, yet the committee are able to make a good report respecting this department of their affairs. There would, however, have been a decided balance against the treasury if the liberality of two persons had not prevented it. Mrs. Sarah Hollenbeck made a donation of $5000 to the general purposes of the Board, besides a larger sum for the mission house; and $5000 were given by a christian friend for the support of the officers of the Board. Including these sums, and the sum of $1400 from the United States government, on account of the Indian Missions, the receipts of the Board from May 1, 1840, to May 1, 1841, have been $67,081,58. The expenditures during the same time have been $66,804,82; leaving a balance of $276,76. Besides the above receipts, the American Tract Society have paid $1500, and the American Bible Society $1000, which have been appropriated to the printing and circulation of the sacred scriptures and religious tracts at the different mission stations. These societies have also given several donations of bibles and tracts for the use of the missions.

During this year sixteen new missionaries and assistant missionaries have been sent to their respective fields of labor.

Mission in Western Africa.

Missionaries—the Rev. Messrs. Oren K. Canfield and Jonathan P. Alward, and their wives; Abraham Miller, colored native teacher; Cecilia Vantine, colored teacher.

These missionaries sailed on the 3d of February for their field of labor among the Kroos, a large tribe residing on the coast, about equally distant from Monrovia and Cape Palmas. The town of Settra Kroo will probably be occupied as the first station, having many advantages for that purpose, and particularly eligible as affording access to some large tribes in the interior, who are said to occupy a fine hilly and productive country. These brethren will probably remain at Cape Palmas until they

become somewhat acclimated, and have partly acquired the language of the Kroo people. The experience learned by Messrs. Canfield and Alward during their former visit, and the care which they will feel bound to take of their health, diminish their risk of danger in going to the unhealthy regions of West Africa, but they are affectionately commended to the special prayers of the people of God.

Abraham Miller is a native prince, formerly a scholar at the station of Green, and hopefully pious. After spending nearly a year in this country at school, he has gone back to his people with apparently strong and sincere desires to be useful. He will continue his studies under the care of the missionaries.

Mission to Siam.

Bangkok. Missionaries—the Rev. William P. Buell, Dr. James C. Hepburn, and their wives.

Mr. and Mrs. Buell reached Singapore on the 22d of July, and proceeded to Siam on the 6th of August. On the 16th of the same month they reached Bangkok in good health. Dr. and Mrs. Hepburn sailed for this mission on the 15th of last March.

The Siamese mission is considered one of great interest. It may be doubted how long the Siamese authorities will tolerate missionary labors, the object of which they probably understand; but so long as the door stands open, the laborers sent forth by the church should not hesitate to enter in and fulfil their important mission.

Wesleyan (Eng.) Missionary Society.

At the annual meeting of this society, on the 3d of May, J. E. Tennent, Esq., M. P., took the chair. Dr. Bunting read the report, which commenced by explaining the financial condition and prospects of the Institution, before entering upon the details of missionary operations.

In closing the financial statement for 1839, the committee announced a debt of £20,871, and that the society must either greatly reduce its missionary establishments, and abandon some portion of the field already nobly won and occupied, or there must be an addition of 10 or £12,000 a year to support its existing establishments; —it was also then stated, that for the gradual extinction of the debt and the enlargement of the society's labors, an addition of not less than £20,000 a year would be required. The accuracy of these views had been confirmed by another year's experience; and the committee had refrained almost entirely from embarking in any new undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before, of missionary candidates were anxiously waiting to be employed. The only exception had been the new mission to the Gold Coast and to Ashantee:—nor would they have met even that loud call upon their humanity and piety, if the means of obeying it had not been specially provided.

The report then took a review of the financial position of the society, up to December 31st, 1840, under the items of income and expenditure. The gross income of 1840 was, in round numbers, £90,182; —the gross expenditure £109,226;—excess of expenditure over income £19,044; —to which adding the debt of 1838 and 1839 (£20,871), the actual deficiency to December 31st, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at £12,822,—making the real debt up to that time £30,616. In conclusion, the report adverted to the noble gift of the mission house and premises to the society by the centenary committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.—*Bap. (Eng.) Mag.*

South Sea Missions.

The following extracts are from the report and journal of Rev. John Waterhouse, "General Superintendent of Wesleyan Missions in Australia and Polynesia." The communication dated Hobart-town, Van Dieman's Land, Sept. 8th, 1840, contains brief notices of his visits to different islands.

NEW-ZEALAND.—Here I have left five additional missionaries, and visited most of the stations. Much good has been done; but there are very few thorough conversions of the soul to God. Christianity as a system has been embraced by multitudes; the Lord's day is carefully observed; public worship is well attended; and the congregations appear very devout. Many can read and write; and an universal thirst has been excited for the sacred scriptures and other religious books. One chief had come a three weeks' journey, expecting to obtain from me a copy of the New Testament, as some had been sent to England to be bound. They have given up their sanguinary wars, and the revolting scenes of cannibalism. They are remarkable for honesty, but vagrant in their habits, universal smokers, selfish, dirty, and delight to herd together. They need line upon line on experimental and practical christianity. A person visit-

ing the purely heathen, as I have done, and then the nominally christian natives, is filled with wonder and gratitude at what has been accomplished; but your missionaries are grieving that so few are savingly converted. True religion in *all* its parts is rarely found; but your laborers are valuable men, who, I trust, will be instrumental in turning many from darkness to light, and from the power of satan to God. It is "now or never" with them. The devil and the Pope are at work among this interesting people. Pray that the Holy Spirit may be poured out!

FRIENDLY ISLANDS.—Here I left Mr. Wilson, bereft of his estimable wife, who (as my journal states) died, and was committed to the watery deep, on her passage from New-Zealand. I have left at Vavou, Mr. and Mrs. Kevern also. The change from New-Zealand is so great, that I had to guard against being too strongly prejudiced in favor of the Friendly Islanders. They are naturally indolent, which is occasioned probably in part by the oppressive warmth of the climate; but the preaching of the gospel has had a wonderful effect. There are many truly pious persons; and some of the native teachers are exceedingly interesting in person, mind, religion, and manners. Most of the men were gone with the king on a defensive war to Tonga. King George is, from all accounts, a very extraordinary man; and, from what I have seen of the people of Vavou, they do credit to him as their king, and to the missionaries as their pastors. The code of laws by which George governs his people, has been forwarded to you. Smoking is prohibited by law, unless recommended by a medical man. At the first glance I thought that was carrying the matter a little too far; but his reasons for doing it, and the happy effects which his prohibition has produced, gave me unqualified satisfaction. If a man sought licentious intercourse with females, *going for tobacco* was his usual excuse. If he wanted to steal, he preferred the same plea; and thus with regard to almost every other crime. This bad custom led them to herd together, men, women, and children; and universal filth was the result. Now, they are cleanly in their persons and in their houses; the members of each family associate together; and the din of industry is heard with the early dawn of day. Any violation of chastity is punished by law; the Sabbath is held sacred; and uniform attention is paid to the schools and the means of grace.

FEEJEE.—I visited all the stations; which is no easy matter, where coral reefs, hidden or seen, are so numerous, and hurricanes so frequent. The Triton, (the missionary ship, purchased from the avails of the centenary contribution), will be of incalculable service in these seas. I waited on all the kings and leading chiefs in every place with small presents. They gave me an universal welcome, and conversed freely on various matters. My having one wife and ten children pleased them, and especially their legitimate queens, not a little. They were very attentive while I told them of our great God and Savior Jesus Christ; but, as yet, they are unwilling to embrace christianity. The people in all the islands have good houses; and considering them as savages, they have the appearance of enjoying domestic comfort. I ate with several of them of their native pudding, fish, yam, &c. They have some rather extensive potteries, and more generally boil than bake their food: their earthen pots are fire-proof, and some of them will hold from ten to twenty gallons. They have their plantations in excellent order, and are remarkable for industry and ingenuity. Great respect is shown to kings and chiefs; a word equivalent to "Sir," is always used by inferiors when addressing them, and frequently repeated during a lengthened conversation. The dress of the men is a little native cloth, in a small roll about two inches wide, round the loins, and undergirt with the same material. The women are more delicately attired: their beautifully-wrought garments are from six to eight inches wide, with a large fringe of various colors; it goes quite round, and rests on the hip-bones, forming an entire covering to that part of the body. To be uncovered would be accounted a crime worthy to be visited with punishment. Filthy conversation by men, in the presence of women, is punished by law. They wash themselves once or twice a day in the sea or rivers, but I never saw one of them naked even in the water. They are remarkably modest; but, alas! there is an awfully dark shade.—"Their feet are swift to shed blood. Destruction and misery are in all their ways. And the way of peace have they not known. There is no fear of God before their eyes." They eat each other's flesh, and glory in their shame. Last April, thirteen women were strangled outside the mission premises at Somosomo. About twenty women were eaten near our station at Rewa; and parts of murdered bodies have been thrown into our premises. Yet even in cannibal Feejee, there are some genuine conversions from sin to God. At Viwa, Mr. Cross's station, I had a most interesting interview with the celebrated warrior Namosimalua, of whose christian character and consistent conduct you have heard.

[*Wesleyan notices.*

Intelligence.

SIAM.

Mr. Slafter, at Bangkok, under date of Nov. 21st, 1840, thus writes of the health and other circumstances of the mission.

Aside from sister Reed's afflictions, no very serious illness has visited the mission since my arrival.

Br. Dean, whose health has for a time been rather poor, is now encouragingly better. Br. Goddard, who with his family arrived here from Singapore, Oct. 15th, 1840, will soon be able to render to br. Dean the assistance for which he has so long prayed.

The presses have struck off all the revised translations left us by br. Jones, and a school book; and are now occupied in printing new editions of tracts. Chinese block-cutting and printing have gone on as usual, and two tracts have recently been prepared for circulation.

We have quite a good supply, and it is our present design to travel through the country and scatter them now while we are allowed to do so. As the cool season has now set in, we shall start soon.

The people are being enlightened, and are as usual, daily calling for books. They sometimes stop to dispute, but except the Chinese, none are yet ready to give up all fear of man and become open disciples of Jesus. However, the Lord be praised that the Chinese church prospers. Two persons have lately been received as members, making in all *fifteen*. May we soon have a great ingathering of these poor, thoughtless Siamese!

DENMARK.

A letter has been received from Mr. Oncken, while on a visit to England, for the purpose of obtaining testimonials in reference to the character and standing of the Baptist churches in Denmark. Like testimonials were, some time since, sent from this country. The object of these is to show to the Danish authorities, that those churches arereco gnized, and are regarded as in good and regular standing, by the Baptist denomination in the United States and in England. This fact, it is thought, may have some weight with the Government, in inducing a spirit of forbearance and toleration towards our brethren.

The letter is dated Stockton on Tees (Eng.), June 29, 1840.

My visit to this country has been so far prosperous, that I have obtained the necessary testimonials from the Baptist Union for our persecuted brethren in Denmark. These have been transmitted, and with those received from your Board, will, I hope, prove of essential service to them. I have also urged our brethren at Leeds, who so kindly came over to our assistance at Hamburg, about a year ago, to send a deputation to Copenhagen for the relief of our brethren there. I have promised our English brethren also to write to your Board, and beg of them to send a brother minister from America. I am well aware that I am asking for a favor, which will be attended with difficulties, sacrifices and expense, but the object for which it is claimed is of so great importance that I hope these will be cheerfully made, when I have stated the present position of that mission.

Our dear brother, Peter Mönster, is still in prison; though his health,—owing to close confinement,—begins somewhat to fail, not a murmur escapes his lips. All his letters bear evidence of his confidence in God, and in the triumph of the cause for which he is suffering. His brother, Adolph Mönster, succeeded him in the pastoral office, in the beginning of May, when the church gave him a unanimous call. On the 13th of the same month he baptized thirteen persons, and on the 19th he was arrested, underwent an examination which lasted six hours, and was then put in prison. A considerable number of the members of the church have also undergone a long examination. The church is, however, still prospering. The members remain firm, and both the dear sisters Mönster, now separated from their husband, do honor by their holy resignation, to the cause of Christ. At Aalborg, br. F——, the superintendent of the church, has also undergone an examination before the civil authorities, and we may expect that he will also be deprived of his liberty. Notwithstanding these persecutions, the number of converts is increasing, not only in the three churches, but also on Zeeland, where, according to a letter from the schoolmaster, Erasmus Sörensen, twelve persons wish to join our communion. A deputation from your Board, and another from the Baptist denomination in England, to the court of Denmark, would, under these circumstances, be highly desirable, and would, we may hope, be attended with important results. At Hamburg we enjoy both external and internal peace; and the cause is still progressing. After staying a few weeks with the church, I intend to go to Memel, and, if possible, to visit the Menonites along the Vistula. If God blesses this intended tour, it may lead to great and important consequences. Let us pray for much and expect much of that heavenly influence, without which all our efforts will prove fruitless. May the

Lord Jesus still constrain us by his love to work whilst it is called to-day, and to endure for him and his elect's sake, every trial to which in his providence we may be called!

WEST AFRICA.

Rev. W. G. Crocker, of the Madebli station, recently arrived passenger in the Rudolph Groniug, from West Africa. He visits this country on account of impaired health, expecting to return to the field of his labor, so soon as the improved state of his health and strength will permit. He left the other missionaries well, though much afflicted by the sudden and unexpected death of Mr. and Mrs. Fielding. The letters containing particulars of their sickness and death, and which were despatched by the way of England, long before Mr. Crocker left, have not yet reached us.

Letters from Eastern Missions.

BURMAH.—*D. L. Brayton*, June 8, 1840, Aug. 10, Sept. 25.
J. M. Haswell, April 1, Aug. 27, Jan. 1, 1841.
L. Ingalls, July, j. March 27, Sept. 8, Sept. 12.
R. B. Hancock, May 12, 1841.
H. Howard, July, 1840.
A. Judson, July 10, Dec. 22, 28.
E. Kincaid, May 4—23. Aug 20.
E. L. Abbott, Dec. 10.
F. Mason, j. Jan. 5—Feb. 2, July 1, Sept. 3, Oct. 10, Dec. 3.
S. M. Osgood, April 1, May 1, Aug. 28, Sept. 5, Oct. 13, Dec. 22 (2).
E. A. Stevens, July 18, Sept. 2, 7, Oct. 12, Nov. 11, Dec. 19.
J. H. Vinton, Dec. 7, 31.
J. Wade, July 8, 12, Oct. 19.
Tavoy Mission, July, Sept. 26.
ARRACAN.—*G. S. Comstock*, j. April 6—Sept. 2, 13, Nov. 21.
ASAM.—*C. Barker*, Oct. 4, j. May 17—Nov. 16.
M. Bronson, June 27, j. April 16—June 22, May 22, July 1, Aug. 25, Oct. 4—Nov. 6, Dec. 10, 11.
O. T. Cutter, Oct. 8, March 11, 1841.
SIAM.—*R. D. Davenport*, July 19, Aug. 14, Oct. 27, Dec. 8, and j., Jan. 15, 18, 26, 1841.
W. Dean, May 24, July 12, 23, 27, Aug. 8, Sept. 4, j. Sept. 4—Nov. 29, Dec. 30, j. Jan. 3—23, 1841. Feb. 22, March 4.
J. Goddard, July 8, Sept. 28, Jan. 20, 1841.
C. H. Slafter, July 11, 24, Aug. 13, Sept. 9, j. Sept 18—Oct. 27, Nov. 21.
J. L. Shuck, July 17, Aug. 3, 20, Sept. 22, Jan. 1, (2) 4, 9, 22, 1841, Feb. 5, 17.
TELOOGOOS.—*S. Van Husen*, Nov. 7, 1840.
AFRICA.—*A. A. Constantine*, Dec. 10; April 12, 1841.
I. Clarke, Dec. 10, 30, March 1, 1841.
W. G. Crocker, Dec. 10 (2) 1840.
J. Day, Dec. 12.
FRANCE.—*E. Willard*, Jan. 1—20, 1841. Feb. 19, April 8—13, June 29.
GERMANY.—*J. G. Oncken*, Nov. 28, 1840, Feb. 26, 1841, April 13, July, 17.

Donations,

FROM JUNE 1 TO JULY 1, 1841.

New Brunswick.

St. Johns, Thomas Pettingell, for tracts in Burmah, per William Nichols,		50,00

Maine.

Kennebec Aux. For. Miss. Soc., H. A. Boardman treasurer, per Mr. Cleaveland,	50,00	
Thomaston, Oliver Robbins	1,00	
Eastport, Bap. church and society, S. Wheeler tr., monthly concert, per A. Hayden,	44,00	
Camden, 2d Bap. church, Andrew Pendleton tr., per A. Conant,	17,00	
Lebanon and North Berwick Bap. church, and other friends of missions, per Daniel Wood,	55,00	
Calais Bap. ch., per Rev. Mr. Verry,	11,00	
(Also 2 gold rings and a pin)		178,00

New Hampshire.

New Ipswich Bap. church, from female members and public collection,	18,00	
Monthly concert, per Rev. I. M. Wilmarth,	2,00	20,00

Vermont.

West Topsham, Ladies' Sewing Circle, per Mrs. T. P. Durant,	1,50	
Windsor, a few friends, per Rev. Elijah Hutchinson,	12,00	
Grafton, Peter W. Dean, per F. Bancroft,	2,00	15,50

Massachusetts.

Old Colony Baptist Missionary Society, Levi Peirce tr., per Rev. Ebenezer Briggs,	100,00	
Holmes' Hole, Bap. ch., per Geo. Dunham,	12,00	
Amherst Bap. ch., mon. concert, per Rev. Joseph Hodges, Jr.,	9,00	
Boston, Luther W. Nichols, for support of a heathen child to be called Susannah Nichols,	25,00	
do., Miss S. W. Butterfield, per Rev. Dr. Sharp,	2,50	
do., Baldwin Place Juv. Miss. Soc., G. L. Norris tr., for Burman schools,	32,47	
do., do. do. church, mon. concert, per L. Conant,	11,28	
do., United monthly concert at Federal St. church,	18,08	
do., 1st Free Bap. ch., a member	50,00	
Foxboro', Mrs. John Allen, per Rev. Mr. Allen,	1,00	
Lexington Bap. ch., Chas. Lock tr., per Rev. C. M. Bowers,	6,16	
Sharon, Ladies, per Mrs. Olive Favour,	8,12	
Chickopee Falls, 2d Bap. church, from females 16,00		
monthly concert 25,00		
		41,00

Worcester, Juvenile members of 1st Bap. ch. and soc., for support of F. A. Willard, a Karen youth, per Joseph Converse, 25,00 — 341,61

Rhode Island.

Newport, 2d Bap. church, for the support of a native preacher in Burmah, per Benj. Marsh, Jr. treasurer, 50,00

Connecticut.

Tolland, Bap. ch., mon. concert, per Rev. Mr. Barrows, 15,50
Connecticut, Baptist Convention, per Joseph B. Gilbert treasurer, (also a gold watch) 2582,00
Stafford, Jemima Hicks ,50
Monson, Eben'r Bennett 1,50
Ruth Bennett 1,50
Mrs. Chaplin ,50
— 3,50
per Rev. C. Bennett, — 4,00
— 2601,50

New York.

Auburn, a friend, for Burman mission, 1,00
Miss Hatch, do. do., ,25
per Rev. Mr. Johnston, — 1,25
Mohawk River Association, Isaac Smith tr.,
Norway Bap. church 22,25
do. Karen Soc., for sup. of a Karen teacher, 8,80
Little Falls Bap. church 38,00
Newport Karen Society 7,00
Alvah Brockett, for tracts in Burmah, 2,00
Pleasant Valley Bap. ch. 26,00
Salisbury Bap. ch. 46,50
do. Mite Society 34,09
— 80,59
— 184,64
New Hartford, Oneida Co. 7.71
Chittenango, Madison Co. 16,00
Frankford, monthly concert 8,34
New York city, Mrs. Fellows, for the education of a Karen teacher, to be named Francis Wayland Fellows, 25,00
Schuyler Bap. ch. 12,00
Marshall, Titus Post 7,00
Wormly's, Bap. ch. 4,00
Lenox, J. Stilson 5,00
Veteran, Stephen Owen 3,00
Williamsville, a friend, per Rev. E. Curtis, 10,00
West Winfield, E. Thayer, for Karen mission, 10,00
per Rev. C. Bennett, — 108,05
A friend to missions, per W. W. Ketcham, 15,00 — 308,94

Virginia.

King and Queen Co., a few ladies for educating a Chinese girl in Mrs. Shuck's school, Mrs. Priscilla Pollard treasurer, per Rev. J. S. Bacon, 30,00

South Carolina.

St. Helena Bap. ch., per Wm. Tripp, 172,00

Georgia.

Sunbury Cent Society, per O. Stevens tr.,
for Burman mission 42,50
" " tracts 7,50
— 50,00
Augusta Bap. For. Miss. Society, Mrs. W. H. Turpin tr., 114,49
Baptist Convention of Georgia, Absalom Jones treasurer,
for Burman mission, 47,00
" African " 8,50
" general purposes, 436,31
— 491,81
— 656,30

Louisiana.

New Orleans, mon. concert, per Rev. F. Clark, 3,50

Michigan.

South Jackson, Daniel Peck 3,00

Florida.

Baptist Foreign Mission Society, George Pendarvis treasurer, per Rev. James McDonald,
Abraham Mott 30,00
Mrs. Isabella Mott 1,50
R. S. Mott 1,00
Margaret Mott ,50
Matthew Mott ,50
Susan Mott ,25
Colored people 1,37
Zilpah Lang ,25
John Jones 2,00
Mary Ann Geiger ,50
Josiah Lewis ,50
John Higginbotham 1,00
Mary Ann Jones 1,00
Elizabeth Jones 1,00
Samuel O. Bryan 5,00
Georgiana Bryan ,50
Sarah Munden ,50
Nathan Gardner ,25
Mary Gardner ,25
Catharine Gardner ,25
Sarah Gardner ,25
Vincent Tanner ,25
Winfield Tanner ,25
Alex. McDonald 5,00
Daniel McDonald 2,00
Martha Green ,13
James Stafford 1,00
M. S. Harris ,50
N. J. Patterson 10,00
Abram Colson 1,00
Thomas Vickery 1,00
Mary Lee 1,00
Charity Tanner 1,00
Allen Guess 2,00
Ellen Higginbotham 1,00
William Crozier 1,00
Nancy Hagan 1,00
George Pendarvis 2,00
Mary A. Wells 1,00
Charles Merrick 2,00
Catherine Heriot 2,00
James Blitch 1,00
Martha Blitch ,50
Selena Willis ,50
Rev. James McDonald 8,50
— 94,00

$4524,85

H. Lincoln, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. SEPTEMBER, 1841. NO. 9.

American Baptist Board of Foreign Missions.

RISE OF THE BAPTIST CHURCHES IN DENMARK.

(Continued from page 251.)

The portion of the above narrative which was published in our last number, contains brief statements respecting the formation of the churches in Copenhagen and on the island of Langeland. It gave, also, some account of the violent spirit of opposition which had been roused, and of those measures of government which were designed to repress the spirit of free religious inquiry, and to prevent any farther movement on the part of those who felt it their duty to withdraw from the established church and to take the word of God as the only rule of their faith and practice. That part of the narrative intended for the present number commences with

The church in Aalburg, (Jutland).

At the request of a pious person, residing in Aalburg, a journeyman by the name of Jensen, a member of the church in Copenhagen, a devoted Christian and zealous for the spread of the truth, was sent thither. He soon found some pious friends, who received him very cordially, and seemed desirous of knowing the whole truth, as it is contained in the word of God. About this time, under date of January 20, 1840, he thus writes to the church at Copenhagen.

In body I am, indeed, absent from you, but, blessed be God, I am near you in spirit. It is a great pleasure to me that I know the blessed hours in which you and all the brethren and sisters who have one baptism with us, assemble for the praise of God and the confirmation of our faith,—the thought is delightful to me. The last time you were assembled at the Lord's table, my longing to be with you was great, but the Lord graciously feeds me also here. Several brethren assembled with me at the same hour for mutual edification, and we rejoiced together and sang with you. Blessed be God, that I have found also here, brethren and sisters willing to share our joys and sorrows.

Although a strong opposition was immediately awakened, in the course of a few months several persons were prepared for baptism. At their request, Mr. P. Mönster, of Copenhagen visited them, and on the 1st day of October 1840, baptized six persons, who, together with Jensen, and one other, previously baptized, were constituted into a church. They chose for their religious teacher a Mr. Fottved, a faithful servant of Christ, and a sergeant in the 3d regiment of the Jutland Infantry. Some estimate may be formed of his character and of his christian spirit, by a few short extracts, which we copy, from his letters to the brethren in Copenhagen. The first is dated Aalburg, Oct. 27, 1840.

Our faith and hope are founded on the love and tender mercy of the Father, who governs and directs all things according to the good pleasure of his will, for the advantage of us who love him. O beloved brethren and sisters! let us all rest our hopes on him who first loved us—on him, who has all hearts in his hand, and can turn them like the rivers of water. Then we shall not be brought to shame,—no, not before the wise and learned of this world, who arm themselves so strongly for the conflict.

Yesterday the 26th we all had to appear before Wölfert, (police director). Contrary to all expectation, he was civil and kind, particularly to myself and my wife. Mrs. Ditleven he attacked with some degree of anger,

but she was not disturbed by it, answered well, and gained some approval. I had almost forgotten Jensen, who was before the police on the same day. Wölfert assumed towards him a threatening demeanor, stamping upon the floor, and marching angrily about the room; but our calm br. Jensen was not dismayed, and they separated, in consequence, with apparent cordiality.

The auditor of our regiment sent for me yesterday, not with any unfriendly intention, but to ascertain the reasons that had induced me to take the steps I have. He listened to me with great attention, for his heart was concerned in the inquiry. He wept repeatedly, and expressed great anxiety on my account; for I might possibly be dismissed the regiment and banished the country. I told him it was what I had made up my mind to. What, in that case, I should do with my large family, he could not conceive. That and every thing else I leave to God and my Savior, whose commands I seek to fulfil. He gave me the laws against religious assemblies, and those against the baptists, to read, and made me promise to inform him how the examination passed off.

Nov. 6. We appear to be in the desert, and every thing seems gloomy around us; but even here we find our faithful Guide, of whose promise we are assured, "Call upon me in the day of trouble—I will deliver thee." "Nor shall any one pluck them out of my hand." Brothers and sisters, as many as are the children of God, grafted as branches into the true vine, who are older and stronger than we, pray to the Lord of the vineyard that prosperity may be granted to us, who, as new branches, have been grafted into the same vine. For myself, as a soldier, (such at least is the representation made to me), the prospect is more gloomy than for others who are civilians, who cannot be so easily driven from their stations. The military authorities keep a watchful eye upon me; but trusting in the promises of our Lord, I am of good courage. O beloved brethren and sisters, as many as are partakers of the same grace, and by baptism have been buried with Christ, and now walk in newness of life, who, or wherever you may be, pray for us and with us, as we also will not forget you in our prayers. For as members of the same body, we are known to each other in spirit, and are nearly allied.

Proceedings at Copenhagen.

We come now to a more particular account of the proceedings at Copenhagen, where the spirit of religious intolerance has raged with the greatest violence, and where the strongest measures have been taken to arrest the progress of inquiry, by denying effectually all rights of conscience to those who differ in belief and practice from the standard of orthodoxy in the established (Lutheran) church. The narrative is embraced in extracts of letters, chiefly from the brothers A. and P. Mönster, both of whom participated largely in the trials and persecutions of the church at C. We regret that our limits compel us to abridge these extracts considerably, and to compress within as narrow a compass as possible, the substance of what they contain. Those which follow are from A. Mönster, lately a student and now superintendent of the church in Copenhagen, to Mr. Oncken. The first is dated Copenhagen, Dec. 5, 1841.

Another examination before the police—Imprisonment of P. Mönster.

All the new members of the church have undergone an examination, and the result was, we were all forbidden, on pain of banishment from the country, to take part in any meeting, or to administer the Lord's supper. It was also intimated to some of us, that we must not for the present leave Copenhagen; unless we meant to expose ourselves to arrest. Not a single member of the church, however, made any promise; but all without exception evinced a circumspection and strict regard to truth, for which we cannot sufficiently thank our Father in heaven, and which gained for us the respect of the magistrate. On Wednesday noon our preacher (my brother) was again summoned before the court, and required as usual to promise not to extend the church by receiving new members, and not to leave Copenhagen. Declining to enter into any such engagement, he was immediately conveyed to prison; where, however, he has a cheerful, warm room, and other comforts. My sister-in-law and myself have visited him, and we found him so joyful and happy in the Lord his Savior, that it was a pleasure to converse with him. On the affairs of the church we were not permitted to speak, but on all other subjects. His wife is also cheerful and serene—resigned to the will of God. On Wednesday evening we had our meeting for public worship, which I conducted, and we were not interfered with by

the police. This evening there is to be a meeting of the church to choose one of the brethren to conduct the public services during the imprisonment of our regular teacher. Whether or not it is the intention of the magistrate to arrest any more of us, we are ignorant—this we leave without apprehension in the hands of our wise, powerful and gracious Father.

Dec. 13. At present the persecution appears to be becoming serious. Well, let what is appointed happen! The Lord is our helper, what can man do to us? We will not fear, for the Lord, whose love and power are infinite, is on our side. My dear brother is happy in his Savior. The police forbade us to assemble last Sunday, but we met as usual.

Jan. 2, 1841. My brother is still in confinement, and in all human probability will be banished the country; but he is quietly resigned to the will of God. Of his spiritual state you will be best able to judge if I copy a few letters which, as opportunity has offered, he has contrived to slip into his wife's hand, who, submissive to the will of God, continues to bear the loss of her beloved husband with calm resignation. The first letter is as follows:

"Peace be with you, my dear brother Adolph! The delightful accounts of our beloved church have filled my heart with unfeigned joy. Praise and thanksgiving to the Lord for his great mercy to us poor sinners, who have not in the least deserved his faithfulness and love. Are not his chastisements those of a father, who seeks the welfare of his children? Does he not scourge us because he loveth us? Praise the Lord O my soul! and all that is within me bless his holy name! Let us remember, my dear brother, that he who plants, and he who waters are nothing, but that God is all in all. At his bidding, and in his name, we have planted in the garden of Denmark a glorious tree, my brother! The tree is good, and the fruit is wholesome, though somewhat bitter, and the occupant of the garden will not taste it. One branch they have already lopped off, and may perhaps deprive it of others; yes, they will probably cut down the tree to its roots. But as the root of Jesse put forth a branch that has become a tree, in which we, like birds, now securely build our nest; so the tree, the baptist church, whose roots extend through Denmark, from the Sound to the German Ocean, yes, and to the islands of the sea; will, by the strong arm of the Lord, put forth new branches, till the hewers become weary of their labor; for only such plants as are not of the Lord, shall be plucked up by the roots. Let us never forget, that our elder brother,—and of his spirit, his flesh and his blood, we have been made partakers,—is seated at the right hand of the Father on high: and that to him all power in heaven and earth has been given. To Him, with the Father and Holy Spirit, be honor, praise and glory! Amen. *I am happy in my Savior!*

"A young man from Hamburg, a Jew, who is charged with counterfeiting notes, occupies the same cell with me, to whom I preach every day. He reads in my German bible, and his heart at times appears to be touched. O that the fulness of the gentiles may soon be brought in, that the remnant of Israel may be saved, and the Lord speedily appear in his glory! Now the jailor is coming to see that my lamp is put out (10 P. M.), but I am provided with another lamp which, with God's help, shall never be extinguished."—From another letter:—

"What though the world should deprive us of all we possess, and the thorns in our way should inflict pain and wounds, and our weak hearts should break—our Jesus we shall never lose! His arm is not shortened, who saith, 'call upon me in the day of trouble, I will deliver thee;' and though he hide himself for a moment, it is only for the trial of our faith. Let us hope against hope then, according to his promise; in his infinite kindness, he will shew himself with increased brightness, when he again appears to us. For what did Israel hope, when leaving Egypt under the conduct of Moses? For peace and happy days; but they desired the end, before they had traversed the road that was to lead them to it, and as the way was long, they murmured against Moses, and sighed for the flesh-pots of Egypt. Let us not imitate them in this, my dear brethren! Behold a greater than Moses is here; our leader is Immanuel, God with us, who then can be against us? If we are followers of him, and tread in his footsteps, neither the world, nor our own flesh and blood, nor any other creature, in heaven, or on the earth, or under the earth, shall be able to tear us from his hand, or separate us from his love; and having

these, what more can we desire? He who was tempted in all things, yet without sin, can and will come to assist our weakness. Are we tempted? so was He, and he will teach us to wield the same weapons that he himself employed, and the entrenchments of satan will disappear before us. Are we persecuted and oppressed? so was he, and he will teach us to bless, when others curse, to pray for those who hate us, and thus to heap coals of fire upon their heads. Do we suffer bodily privations? He was constrained to say of himself, 'the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' But now he sits the King of kings, at the right hand of the Father, and he gives us the greatest, the best that he has—his Holy Spirit; then shall he not also give us meaner things? 'The gold and silver are mine, saith the Lord,' shall he not then give what is needful to his elect? Before any of us should die of hunger, the Lord would cause it again to rain manna from heaven, and water to gush from a stone."

Our public assemblies continue to be numerously attended: on Sundays there are generally more than two hundred persons present, to whom the exhortation "Repent and believe the gospel" is addressed. Several persons in the town have offered themselves for baptism, and there is good reason to expect that a still greater number will soon do the same.

A brother of our beloved fellow-member, Peulecke, who was here last year, and who travelled through Zealand a vengeance-breathing Saul, persecuting and preaching against us, has been here again this year, a gentle, humble, and zealous Paul. He is now perfectly convinced that we are an apostolic church, and is of opinion, that it will not be long before in West Zealand (exactly where the truth in regard to baptism is most zealously opposed by the clergy and laity,) a baptist church will be formed, there being in that neighborhood so many persons who have embraced the whole truth of the Lord. There are great divisions amongst believers in that quarter: some adhere to the state church, and to their baptismal (Grundtwigian) covenant; others, as Rasmus Ottesen, formerly our most violent opponent, are for separating from it, and retaining infant baptism, though only by immersion: others again desire to unite with the baptist churches. In Aalburg and on Langeland there are several persons, who have expressed a wish to be united with the church of Christ by baptism. How truly is our God called "wonderful in counsel and excellent in working!"

Extract of a letter from P. Mönster to Mr. Oncken, dated Jan. 28th, 1841.

I am quite well in prison, and thank my God and Savior with all my heart for this, and for all his faithfulness and love to myself, and to the church. That this little persecution has already been of service to us, and that it will be of still further service, I have not a doubt. To myself it has been very useful, by furnishing me with more time to study the word of God, and to lay in a capital, by which, should it please Him still further to employ me in his service, I have gained an additional pound wherewith to trade. May He enable me with fidelity and diligence to perform the good pleasure of his will in all things!

Further extracts from letters of A. Mönster to Mr. Oncken; the first dated Jan. 29.

The alternative—Greater restrictions—The president of the court.

Brother Ryding and myself have been before the police Director. He read to us a paper from the Department of State, which gives us the choice, of voluntarily quitting the dominions of the king of Denmark within a month, or of being prosecuted according to law and severely punished. God has enabled us to choose the latter. Immanuel is with us! The same document has also to-day been communicated to the Lord's bondman. As it is the same spirit that guides all the children of God, we know before hand, that our dear brother has made the same election. Our public services are very numerously attended. On Sunday evenings more than 200 assemble.

Feb. 13. A short time since, my sister in-law returned from visiting her husband with the news that the prosecution against us is to commence next Monday. The alteration in his treatment began to-day. He is now allowed only one pound of bread and two and a half shillings current (less than five cents, federal money) per day: so that his food is now of the most ordinary kind given to prisoners, such as is given, to use the jailor's own words, to the greatest rogues. My brother and

his wife are both as composed and resigned to the will of their God and Father, as they have been from the first, although the prospect has become more gloomy. It appears to be the intention to detain him in prison, till the trial is ended, and that may last a whole year.

16. By last post I informed you that the prosecution of my brother, and probably of br. Ryding and myself, was expected to commence immediately. The president of the court—Spandet—whom we believe to be a christian, is very favorably disposed towards us, and will do his best to get us tolerated in Denmark. He has already spoken in person with my brother on the subject, and is of opinion that our chief object must be to prove that we are real baptists, acknowledged by the recognized baptists in England and America. My brother shewed him your letter, in which you announce to him his being appointed a missionary in Denmark; but Spandet is of opinion that this letter would not be deemed a sufficient proof; for the court would not and could not consider Oncken and Köbner as baptists, partly because they are not acknowledged to be so by the authorities of Hamburg, partly because they are known in this country as Anabaptists, and partly because the court does not know whether the baptists in Hamburg are a new and self constituted sect, or whether they are a church planted on apostolic principles by the baptists in England or America, who are recognized in this country as genuine baptists. He is therefore of opinion that if my brother can obtain a document direct, from two or more well known leading baptists in England or America, stating that they acknowledge us in Denmark to be real baptists, standing in spiritual connection with their church, through the baptist church in Hamburg, which they likewise acknowledge to be in the same connection and a true baptist church, it would materially contribute to the favorable issue of our cause, and to our obtaining toleration. I am therefore charged by my brother, to urge upon you the necessity of procuring for him, as soon as it can possibly be obtained, such a direct document from England or America, that it may be laid before the court.

His prosecution excites considerable attention and interest in the city. Two advocates of the first standing are desirous of undertaking our defence, and one of them has already claimed permission to do so, in the proper quarter. One of them who is favorably disposed to religion, has been to my brother in prison, and has assured him that he is very much interested in our behalf, for though he has heard so much, he has heard nothing but good of us. An advocate or attorney, the law requires us to retain, in order to appear before the court, to present written documents, and for the observance of legal forms; it is not, however, forbidden us to defend ourselves by written memorials, and it is our earnest prayer to the all-wise God, that he will give us his Holy Spirit for our defence, that we may not employ the vain subtleties of human wisdom, but words of power and wisdom dictated to us by the Holy Spirit; then whoever may be our accuser, we shall come off victorious.

Our public meetings are now literally crowded. Sunday evening last, between two and three hundred were present. O pray for me that the Lord may fill my heart to overflowing with his abundant treasures, that his life-giving word may flow freely from my lips! Not a few have already presented themselves for baptism, and many more will doubtless soon do so. The news from Langeland and Aalburg is likewise in this respect satisfactory.

My brother, in one of his late notes, says, "One of the attendants of the prison has a relation in the barracks of the royal guard, to whom he gave some tracts, which he had received from me. The major heard of it, read all the tracts through, and then ordered them to be distributed in the barracks, saying, 'the more books of this kind are received by the soldiers, the better.' He has sent to thank me for them. The above attendant spoke with several of the guards, who had attended our public worship. Thus the kingdom of God is extended, without our knowledge."

26. A few moments ago our dear sister, the wife of my imprisoned brother, came from her husband with the news, that it has this day been determined not to permit her or any member of the church from henceforth to see him. Staatsrath Spandet had submitted to the Department of State, the propriety of liberating my brother, or at least, of suffering his wife to visit him without the presence of a witness. But instead of listening to the suggestion, as we might reasonably have expected, the above order was issued. O

my brother! pray fervently in the name of the Lord Jesus for the prisoner of the Lord, for his wife, for us all; for we feel that we are but flesh and blood, and can do nothing of ourselves. My dear brother and his wife have taken leave of each other, perhaps for a long time, for to our eyes it seems as though a serious persecution will break out against us. Their separation was such as became a christian couple: it was not without strong emotion, and a deep feeling of what they had, for so many years, been to each other, yet accompanied by a firmness and calmness, inspired by the consciousness that their proper home is not here below, but in heaven.

Interference of the police—The public meetings of the church broken up.

March 12. My brother's wife has again received permission to visit her husband, and, in the presence of the jailor, to converse with him on domestic affairs. This permission was made known to her on the 6th of March,—her birth-day,—and our Father in heaven could scarcely, under existing circumstances, have prepared for her a more welcome celebration of it.

On Wednesday of last week our public meetings were broken up. After I had read the commencing hymn, an assistant of police with two policemen stepped forward, and very politely asked if it were permitted him to address a few words to the meeting? He then, in the name of the magistrate, declared the meeting to be an unlawful one, and begged all who were present to disperse, which took place without the smallest noise or confusion. He then wrote down Ryding's name and mine, and went away. On Friday evening I called on the police director, Staatsrath Brastrap, to apprize him that on the following Sunday many persons would again assemble at Ryding's, and offered to dismiss the meeting myself. This I did, because I wished to announce to all present that we should henceforth go about and hold meetings in their houses; but permission to say this was not granted. On Sunday, at the usual hour of meeting, no small number of persons being assembled, the police assistant, attended by six inferiors, again made his appearance, to witness my dismissal of the assembly. I now explained, with as much brevity as possible, the reasons that had induced us to continue these meetings for religious worship, notwithstanding their prohibition by the magistrate; but as external force now compelled us to abstain from them in this place, (at Ryding's), we were willing to visit people in their houses, wherever and whenever they desired it, and to preach to them the word of God, according to the grace given to us. I next observed that the officers of police then present, as the representatives of the magistrate, must be obeyed, and I took the opportunity to acknowledge, that up to that moment the police had treated us with uniform kindness—which indeed is nothing more than the truth. I thanked those present for the orderly and quiet manner in which they had left the meeting on Wednesday, and earnestly entreated them to do the same that evening. Having said this, I concluded by pronouncing the apostolic benediction.

When the congregation had dispersed, the police assistant took my hand with evident emotion, thanked me and took his leave. Many persons went away with tearful eyes. May the seed of God's word, which has been scattered abroad, be cherished by the genial rays of the Sun of Righteousness, and by the refreshing early and latter rains of his grace! Many are dissatisfied with the suppression of our meetings, and we are now spoken of nearly over the whole town. This has been particularly evinced by the demand for tracts in the last few days; for the people have literally come to me by hundreds to obtain them, and the applicants have been both of the better and lower classes.

Farther proceedings at Langeland and Aalburg—Severe measures threatened.

The narrative here returns to the church on the island of Langeland, and is made up of correspondence with several persons, from which the following are extracts. The first is from A. Madsen, one of the members of the church, to Mr. Köbner, dated Langeland, Feb. 28, 1841.

I must now give you a short account of our present position with the magistrates. Our leader, Rasmus Jörgensen, has been fined, and has paid five dollars, with five dollars costs, for harboring Anabaptists, as we are called, in his house, viz. Oncken and Köbner, for a few hours, when baptizing here last summer. At a subsequent period we were all brought up, and the judge read to us a document from the Department of State. It stated in sub-

stance, that, with the exception of Rasmus Jörgensen,* pardon was granted to us for the past, provided we would engage for the future, to live each one for himself, and not again assemble for mutual edification, or administer the sacrament of the Lord's supper. We replied, by referring to the declaratiion we had made on a former occasion, when urged to give up our convictions respecting baptism and the Lord's supper as errors. That declaration was, that we dared not and could not make such a concession, unless those who preferred charges against us could prove from the word of God, as contained in the bible, that we are in an error. The judge here observed, that no punishment would be inflicted upon us, on account of our faith or our opinion, but as violators of the law. To Rasmus Jorgensen the choice was given, either to leave Denmark within four weeks, or to be immediately brought to trial and condemned. On his choosing the latter, the judge urged him to leave the country willingly, otherwise his present worldly comfort must be exchanged for poverty, and a prison become his dwelling. He exhorted him to relinquish his charge, that the church might be dissolved. J. replied that he could not and dared not do so, it being his wish to live in every particular according to the dictates of the word of God, and consequently with reference to the church also. The judge—"In that case you must make up your mind to what I have told you will follow." J.—"Yes, I will rather occupy a prison with a good conscience, than a palace without it." The judge now gave both verbal and written instructions to the parish bailiff who was in attendance, to break up our meeting if we again assembled, and if we did not separate quietly, to employ force; and in case we attempted to administer the Lord's supper, to confiscate the altar, as he called it. By the grace of God, we have preserved our integrity, and confiding in Him, we venture to await what he has appointed to befall us.

From P. Mönster to his brother A. Mönster.

We have indeed reason to rejoice in the goodness of the Lord. Our cause, in my opinion, stands well. Write to our christian brother, who is in jeopardy in Langeland, that he need be in no fear of a prison; for the angels of the Lord, sent forth to minister to those who are heirs of salvation, have no more agreeable mission to this world, than comforting, strengthening, and encouraging the children of God, while suffering imprisonment for the good confession they have witnessed. Let him remember Daniel in the lion's den; the angel of the Lord was with him, and preserved him, because he would serve no other but the true God. But this was not all; the angel was likewise with king Darius, and strengthened him, so that he overcame his mighty men, and had them cast into the den, from which Daniel had been released. And the angels interfere on our behalf with the great of this world. I can with truth declare, that since I first became a believer, the greatest spiritual blessing I have experienced has been during my imprisonment; for since I have been here, I have had time to learn to know myself. I have discovered, that while in the enjoyment of liberty, it is possible to be a slave, and in a prison, to be free. Under such circumstances, the Lord manifests his love towards us in a most wonderful manner. The jailor keeps the world, and the angel-band keeps satan at a distance from us; so that our only conflict is with flesh and blood, which, in truth, is sometimes hard enough; but if we call upon the Lord in our distress, he comes to our relief, and we praise him afresh for every new victory he enables us to achieve.

From Rasmus Jörgensen, superintendent of the church in Langeland, to Mr. Köbner, dated April 20, 1841.

The magistrates appear disposed to adopt severe measures; they seek to break up the church, and threaten banishment, and other cruel punishments. The second process against me is still depending, but judgment will soon be given in the lower court. I hope the magistrates may soon be brought to see, that "it is hard to kick against the pricks," and that it is not us, but Christ, whom they are persecuting. Although the opposition is so great, there are, nevertheless, seven or eight persons here, perhaps more, anxiously waiting to be baptized. It appears, indeed, at present it would be a dangerous undertaking for any one to venture here to perform the ordinance. Let us, however, hope that the Lord himself will prepare the way. There is indeed no room to doubt, with the facts

* Superintendent of the church. This name written by mistake in the last no. *Forgensen.*

before us, which we have already experienced, that all is in the hand of our God. We have seen one Lot after another coming out of Sodom; and that the people, who would assail the house, could neither find the doors nor seize the men who came to us to fulfil the commands of their Lord.

I have lately received a letter from Jutland, (Aalburg). The church there has not yet met with any farther interruption. Some days ago I heard also from Copenhagen. They now hold their meetings there in different houses about the city, and A. Mönster writes that the Lord has granted a rich increase, as the fruit of their labors. The decision of the court on the case of P. Mönster, will now soon be given, and we shall then see how much power the Father has granted them over us; without His permission, they cannot hurt a hair of our heads.

From a letter of N. O. Föttved, superintendent of the church in Aalburg, to the same, dated April 23d, 1841.

I have hitherto delayed writing, in the hope of being able to communicate the result of our two examinations; but we still remain without molestation or disturbance. We are reviled and ridiculed it is true, but that, by the grace of God, we can bear patiently from the unbelieving world around us; for of believers we perceive none either here in the town, or in the neighborhood—and unhappily it is they in particular, who carry on the war against us. Why a process has not been instituted against me, as well as against the brethren in Copenhagen and in Langeland, I know not,—possibly my being a soldier may have had some influence, but I am entirely uninformed upon the subject. Thus much I know, that God granting me grace, I ought to await the result with patience and composure, which I trust I do, and every member of our little community. We stay ourselves on the precious promises with which we became acquainted, when God became our instructer. Our meetings are still frequented by some few strangers, and there are three or four persons who ardently long to be united with the church of Christ by baptism. How this is to be accomplished, our dear brother Monster being still in prison, we must leave to our Father in heaven, who knows all things, and who will arrange all things for us in the best way. May we only be prepared to receive the blessing from his gracious hand!

Public sentiment—Many persons waiting for baptism.

From the schoolmaster, Rasmus Sörensen, of Venstöw.

The Copenhagen Post (a political newspaper) contains an article headed "Anabaptists," in which the following mention is made of the book I have lately published, (on the constitution of the true church). The writer, an impartial unbeliever, after contrasting the religious liberty enjoyed by the baptists in Würtemburg, and by the old Lutherans in West Prussia, with the persecution of the baptists in Denmark, and expressing himself with great freedom on the edict issued by the Department of State, commanding the prosecution of Rasmus Jörgensen of Langeland, proceeds nearly as follows: "Both the Fatherland (another paper) and the Copenhagen Post, advocate religious liberty for the Re-baptizers, or Baptists, whichever they may prefer to be called, and the Fatherland remarks, 'Are their doctrines erroneous, let the clergy and schoolmasters prove them to be so to the people. The schoolmaster, Rasmus Sörensen of Venstöw, however, a man whose love of truth, and unaffected christian faith, is questioned by no one, has just published a book, entitled What is the Holy Universal Church? &c., in which he shows that infant baptism is neither evangelical nor apostolic. If it is not possible to refute him, and to render the errors of baptists innoxious by counter arguments and proofs, but if, on the contrary, it must be admitted that their doctrines are confirmed by the word of God and the history of the christian church, then, in spite of imprisonments, condemnations, banishments, &c., there will soon be in Denmark as many baptists as there are now Lutherans. Therefore we now call upon all the zealous disputants amongst the clergy, by argument and proofs, to refute the statements put forth in Rasmus Sörensen's book.'"

In this neighborhood, the number of those who have determined to join the baptists, is continually on the increase. It is the same on Langeland, and I have heard that some in Fünen have formed the same determination. As soon as sentence is pronounced on Mönster, it is my intention to write immediately to the king, and to remonstrate with him on this subject.

By our latest accounts, the state of things in Denmark remained much the same as is here represented. The severe measures of persecution were in no degree relaxed, though the cause of truth and of religious freedom seemed to be gaining a stronger hold upon the minds of some, especially among the men of standing and influence both in the government and in society. The spirit of inquiry was gradually extending, and many persons were awaiting a suitable opportunity for being baptized and uniting with the afflicted and suffering churches.

The latest intelligence from the mission will be found in the letter of Mr. Oncken, published at page 266 of our last number.

Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

(Continued from page 254.)

Baptism of two Chinese converts.

Oct. 4, 1840. In addition to the usual exercises of the Sabbath, we have to-day examined and approved two Chinese, as candidates for baptism. One is the Chinese teacher in Mrs. Dean's school, and the other, a man who has been in our employ as cooly during the last two years. The examination occupied two hours, in which brethren Peet and Buell took a part with us, and all present expressed their fellowship for the candidates as Christians. The baptism of these converts is postponed till next Sabbath, when we expect to observe the ordinance of the Lord's supper.

These persons have been noticed at a former date, as requesting baptism.* The school teacher is a young man of promise, and though he came from China last year and has been with us only four months, before which time he had heard nothing of christianity, he now possesses considerable knowledge of the scriptures, and so far as we can judge, affords satisfactory evidence of a renewed heart. The question arose in our minds whether, in view of the short period since he became acquainted with the subject of christianity, it would not be prudent to dissuade him from making a profession of his faith at present, but with the example of the Apostles and primitive saints before us, and the evidence afforded us of his real piety, we felt unprepared to assume the responsibility of a postponement. The other person is an old man who primarily came to Dr. Tracy for medicine for his eyes, being nearly blind. He soon became so far restored that he came into our employ, and during his residence with us, has manifested a decided change of character, though we regarded him from the beginning as strictly honest and faithful to the interests of his employers. He first, after learning something of the character of God, began to pray to him to heal his eyes, and as he daily prayed for this, he soon became convinced of the blindness of his mind, and prayed to have the eyes of his understanding opened.

11. Sabbath. The two Chinese alluded to last Sabbath, have to-day been baptized. We were accompanied to the water by some of the brethren of the Presbyterian and American Board, and a few Siamese and Chinese, besides the members of the school and the church. At the close of the services at the water, br. Davenport made some remarks to the Siamese who were present. We then returned to the house, and extended the hand of fellowship to the persons just baptized, and gathered around the table of the Lord, to think of his love, his sufferings, and his triumph. It has been a day of interest and we hope of profit to us all.

Production of ardent spirits—Liberality of a convert—State of society.

15. Having to-day, occasion to intercede with the man who stands at the head of the spirit farm for Bangkok, in behalf of a poor Chinaman who had been falsely imprisoned on the charge of having made ardent spirits without a license, I learned that this officer pays into the king's treasury, annually, *one hundred and forty-four thousand ticals** for his license, or the privilege of making ardent spirits in Bangkok alone; and when we reflect that there is a distinct license for each of the other places of importance in the country, and that the expense of materials and making is added to the above sum, we may form some idea of the state of intemperance in the country.

Nov. 1. We have to-day enjoyed the presence of br. Goddard at our Sabbath services, and hope soon to have his assistance in conducting religious worship with this people. Such aid in our work is none the less accep-

* See page 253, last number.

* The *tical* is about sixty cents, consequently the sum is over *eighty thousand dollars.*

table because we have so long waited and prayed for it.

3. Chek Yĕt, one of the members of the church here, and a poor man, who gains his support by washing clothes, presented us two ticals as a contribution to aid the mission cause. The known character of the man and the attending circumstances, leave us no room to doubt the sincerity and purity of his motives in this act of self-denial and christian benevolence. It was the more pleasing to us as it was an entirely voluntary act of a young convert, who, a few months ago, knew nothing of that doctrine which teaches that "it is more blessed to give than to receive."

5. We have to-day had application from a poor Chinaman for assistance, who says that in default of a contract for a few ticals, his wife and child have been seized and sold into slavery, and having heard that we were accustomed to deeds of benevolence, he came to us with the assurance that we would help him. This is neither the first nor an unusual occurrence of the kind, and it is by no means an easy matter to dispossess their minds of the impression that, because we gratuitously give away books, we must be wealthy and may give away money and other things. This is one among the many reasons for living in an humble style as it respects our houses, furniture, &c. Still health and usefulness forbid our adopting the style of worldly men as our standard, as well in this country as in our own; for while in the latter, men go to excess in the indulgence of pride and the love of fashion and vain show, men in this country, of equal wealth and from no better motives, will live in a bamboo shed and in a manner more like brutes than human beings, thinking thereby to avoid government taxation, and be allowed to hoard up their wealth under the garb of poverty.

Applicant for baptism—Inquirers—State of the church.

Nov. 6. Chek Rung, a man of some learning and of respectable behavior, has been for some weeks under examination with a view of joining the church. Having more than a year ago become somewhat acquainted with the doctrines of christianity by means of tracts, he came to us on his return from Chantibun and wished for further instruction. Since that time he has given himself chiefly to an examination of the subject. He has to-day proposed some inquiries which show that he has searched the scriptures with a desire to obey their injunctions. There are one or two others who may be properly termed inquirers.

The school has recently suffered a temporary reduction in consequence of ill health and other causes connected with the families to which they belong. One boy who came to us one year ago, has gone home for the first time to visit his friends, who live at a distance of sixty or seventy miles. Another has gone home to attend the ceremony of cutting the top-knot from his brother's head, an occasion which here calls together all the members of the family, as imperiously as does thanksgiving in New England. Two others are absent from ill health. But while there is some reduction of numbers, there have been introduced some changes in the regulations and instruction of the school, which it is hoped will result in good. The present arrangements are, that Mrs. Dean, in addition to taking charge of the three girls now in the school, examine the boys daily in their Chinese lessons, including native books and the scriptures, and teach them arithmetic by means of their own language, while Mrs. Goddard is to give them lessons in geography in English, and Mr. Goddard gives them a lesson in English in the evening.

Interesting meetings—Political state of the country.

8. Sabbath. We have to-day enjoyed the pleasure of seeing all the members of the church present at worship, except the one who has gone to China, and the brethren at the prayer meeting appeared highly to enjoy the privilege of meeting together again in peace and health, to mingle their supplications and thanksgivings at the mercy-seat. All felt that it was good to be here. At the service in the chapel, some remarks were made from the last verses of 2d Tim. 3d chap., with a design of encouraging a greater reverence for and a more diligent study of the scriptures. There are some reasons why the disciples of Christ here are disposed to esteem the word of God more lightly than Christians do in our own country.

The exercises in the bazaar to-day have been conducted by Keok-cheng, whose labors as an assistant are becoming daily more valuable. We have reason to hope that some good will re-

sult from the exertions of this day, however imperfect they may have been.

15. Religious worship was conducted in the bazaar this afternoon by the school teacher, who succeeded very well considering it was the first time in so public a manner. More hearers were accommodated by placing the speaker at the door, while a part of the assembly were seated within the house and a part without. The latter were also within an enclosure in the shade of the building so as to be comfortably accommodated. I have been unable to take any active part in the exercises of the day in consequence of a cold and sore throat. Br. Goddard made some remarks to the brethren at the prayer meeting this morning, and Keok-cheng conducted the service in the chapel. During worship this afternoon, two drunken Siamese, professing to be policemen, seized a Chinese in front of the chapel, on pretence that he had not paid his tax. Things of this kind are now of daily occurrence. Not only do the government officers extort money from the poor Chinese on the plea of collecting their tax, but others feign themselves police officers, and pass undetected among the multitudes who bear that title, by which means they all, whether authorized or unauthorized, gain their support.

16. We have just heard that the Cochin-Chinese, on the Cambojan coast, are carrying on their warfare, and slaying, without distinction, men women and children. Some predict that the wars without and around, and the increasing dissipation crime and oppression, within both city and country, will terminate in a revolution of the kingdom. We look with deep interest upon this moral chaos, while we reflect that it contains materials for that spiritual kingdom which shall eventually subdue all the kingdoms of the earth.

School exercises—Visit from prince Chow Fah—A Siamese convert.

22. Sabbath. I was present to-day at the exercise with the Chinese boys, who learn a verse of scripture in their native language on each day of the week, and recite the whole on the Sabbath to Mrs. Dean. They also repeat the Ten Commandments and answer questions on the portions of scripture recited, and have an opportunity to propose questions and engage in familiar conversation on any subject connected with their lesson.

I have been able to conduct the exercises in the chapel to-day and Keok-cheng attended the meeting in the bazaar. One Chinese was present in the morning from Batavia, who said he was acquainted with Mr. Medhurst. He also showed a familiarity with the sentiments of the Catholics, who have made some unsuccessful efforts to secure his faith to their creed. He offered me the loan of some of their books, which I gladly accepted, since it is extremely difficult to obtain their religious books.

While going to the bazaar for worship, we met several companies of drunken and riotous men, which reminded us of the demand for our tract on intemperance which was yesterday struck off in proof, and will soon be ready for distribution.

We have occasion to think that the exercises of this day have been rendered more interesting and profitable in consequence of a mission prayer meeting which has been instituted with reference to the duties of the Sabbath. The first meeting was held last evening, and is to be continued weekly. This is not to preclude the meeting we enjoy on Wednesday and Sabbath afternoons, with the christian friends of the other Boards. The English service on the Sabbath is attended by all the missionaries, so far as religious worship in the native languages will allow.

25. Last evening we met the missionary friends at the house of Prah-Na-Wai, the son of the Prah-klang; and this evening we received a visit from prince Chow Fah, attended by some of his ladies. This intercourse with the nobles may perhaps give us some additional influence among the common people, but we fear that they themselves derive but little religious influence from us. They manifest a disposition to copy our customs, excepting our religion.

29. At the close of the Chinese prayer meeting this morning, br. Davenport came in with a Siamese who has requested baptism,* and as some of the Chinese brethren speak Siamese, they proposed to him several questions, to all of which he replied in a very satisfactory manner. He expressed a fraternal affection for them, and they engaged to pray for him. We expect the question relative to his baptism will be settled next Sabbath.

* See Mr. D.'s letter on the next page.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, DEC. 8, 1840.

The first Siamese convert—Application for baptism.

I rejoice with trembling to communicate to you the fact, that there is *one Siamese* willing to break loose from the idolatrous religion of his forefathers and his countrymen, and to connect himself with the church of Christ. His name is *Soot;* and he is a young man, about twenty two years of age. He has been in our employment more than a year. Soon after entering it, he began to make inquiries relative to the Christian religion, and afterwards appeared to take an uncommon interest in the daily and Sabbath exercises. After this time he expressed his belief in the truths of christianity, and asked to be admitted into the church by baptism. I thought it best to act cautiously in regard to this case, and requested him to persevere in the course he was pursuing. When we felt fully satisfied that he was willing and anxious to obey Christ, we should with much pleasure receive him into the church. I have conversed with him at intervals for a number of months past, and he has given evidence that he has been a man of prayer ever since his first application. Recently he has been exerting himself in behalf of his fellow-laborers in the printing department, and seems extremely desirous that they should engage in the service of the true God. A most prominent object in his private supplications of late, he says, has been to ask for the gift of the Holy Spirit. Upon being questioned closely in reference to the exercises of his mind concerning sin, as having been committed against God, a good and holy Being, he says he has not only besought Him to forgive the sins which he still remembers to have committed, but also those which he has long since forgotten, including the sin of idolatry. But with regard to idol worship, he says he never engaged in it because he fully believed in it, but simply for the sake of doing as others did. For several days past he has given every indication of a mind at ease and joyful; and upon being questioned as to his feelings, he said he was in the enjoyment of much happiness. We have a meeting for conference and prayer every Wednesday afternoon; and he inquired if I would permit him at the same hour to have a meeting with the printing hands, as he was desirous to exhort and instruct them as far as he was able.

I said to him, suppose you should be persecuted by your countrymen, and they should even proceed to imprison you and threaten you with death for changing your religion; how would you act? He replied, I would endeavor to submit to it quietly.

We all feel much interested in this case. Sabbath next is appointed for his examination; after which I hope to have the pleasure of baptizing him in the name of the blessed Trinity. We ask the prayers of the Board in behalf of ourselves and the poor heathen about us, and especially for this individual, that he may be blessed and made a blessing to the benighted Siamese.

West Africa.

THE BA'SA TRIBE.

The subjoined sketch of the character and habits of this people, is from the pen of Rev. W. G. Crocker, missionary of the Board, who is now on a visit to this country. He has resided for several years among them, has acquired their language, and has had ample opportunities for acquaintance with their character and condition.

The Básа country—Agriculture—Social economy.

The Básа people extend from Junk river to the river Cestres, about 90 miles on the coast; and from all the information I have been able to gain, I think they occupy most of the country between those points, and for about seventy miles back from the sea. Their number was estimated by Mr. Ashman at 125,000. As this would give about twenty to a square mile, it probably is not far from the truth. The language of this tribe seems to be understood pretty extensively, and by those among them also, who speak another language.

The Básas seem to be as ignorant and degraded as any other tribe on the western coast. They are a timid, indolent, and unambitious people. Not having had any written language, they have no knowledge of the arts and sciences, and seem to have gone on for ages in the same track, following implicitly the customs of their ancestors. They seem, indeed, to regard any innovation almost as a crime.

Their manners are simple and their wants few. They depend upon the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. As there is no individual property in land, each person selects some spot which, by not having been cultivated for several years, has grown up to trees and bushes. These trees and bushes he, with the aid of his wife, or wives, cuts down in the dry season, and after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. As soon as the farm is burned, almost all the rest of the work devolves on the women. The time occupied by the men in farming, is not far from three months in a year. The remainder of the year is spent chiefly in idleness. Some however are more industrious than others, and employ a portion of their leisure time in making canoes, paddles, rice mortars, &c. Some are employed by the colonists to bring camwood from the interior, and others are hired to work on their farms. Though they are generally averse to labor, and always call their farming season a time of trouble, yet for the sake of reward, they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard. Indeed there is but little encouragement for a common individual to lay up wealth. The moment one gets a little more than his neighbors, he is the object of envy, and subject to heavy exactions from the head man of the town. If he is known to have any thing valuable, the head man will frequently ask it as a present. If he refuses, he is liable to be brought into a difficulty which will cost him twice as much as the value of the article desired. Besides, the sensuality of the natives is frequently bringing them into difficulty with their neighbors, or with the head man, who has often twenty or thirty wives, of all ages. In such cases, the damage sustained is estimated very much according to the pecuniary resources of the offender. Sometimes, when the criminal has nothing to pay, nor any friends to redeem him, he is sold as a slave.

Houses of the natives—Domestic habits—Amusements.

The people of this tribe live in small villages containing from twenty to two hundred houses. Each man, with the exception of the head man, builds his own house. These houses are of various sizes, from six or eight feet square, to twenty feet long and a dozen wide. The usual size is not far from eight feet square. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, which, when well put on, effectually sheds the rain. This roof projects two or more feet beyond the sides of the house, and generally comes down to within about four or five feet from the ground. By this means the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed. This is formed of a mat resting on a kind of framework, which is raised from the ground about eighteen inches; or it is frequently made of earth, elevated above the rest of the floor about six inches, and covered with a mat. A portion of the floor (or ground) is left for a fire. The natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

An inventory of the domestic utensils of the natives, would illustrate the adage,

"Man wants but little here below."

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes, (not always) a wooden spoon for eating, comprise all that many a native family owns of these articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces, without the aid of needle or scissors, forms the robe of their most respectable females. The cloth is, by females of the Bása tribe, wrapped round the body, so as to lap in front; the width of the cloth (which is usually from three quarters to a yard) forming the length of the garment. The men use generally about a yard of cloth, and put it on as best comports with their sense of decency. Some of the tribes on the coast differ from these in their mode of wearing cloths. The Grebo men, at Cape Palmas, dress like the Bása women, and their women like the Bása men.

The food of the natives is usually simple, consisting of rice, cassada, palm oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs,

monkeys, snakes, frogs, and almost every kind of fish that can be procured.

Their principal amusement is dancing to the sound of a drum, accompanying their instrumental with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. Upon almost every occasion of joy, however trivial, the drum and song of the dancers are heard. But at the burial of a head man, great preparations are made; natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast.

Religious notions—Ideas of futurity.

The Básas seem to have no system of religion. Indeed their ideas are so vague on this subject, that it is exceedingly difficult to ascertain what they really are. They are, however, much under the power of superstition. Their belief in witchcraft is amazing. Their grigri men, who are generally from some distance or of another tribe, being shrewd men, and capable of performing some juggling tricks, are viewed with a kind of awe, and impose most astonishingly upon their credulity. They live in much dread of being poisoned; and as they seem generally to connect this poisoning with witchcraft, they wear on their bodies something furnished by their grigri men, to guard them against that and other evils. They profess to believe that their grigris will protect them from bullets, but they rarely put themselves in a situation to test their virtue.

In regard to futurity, they manifest astonishing blindness and ignorance. Indeed, such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. They have some vague notion of existence beyond the grave, and frequently carry food, and throw it upon the grave of a deceased relative, years after his death. I have seen Sante Will talking, professedly, to his son's body, years after it was put into the grave. Some believe that the person who dies comes back an infant. It is the province of the grigri man to say who it is that has thus come back. The child is then called by the name of this person.

LETTER FROM KONG KOBA.

The writer of the following letter is a youth of much promise connected with Mr. Clarke's school at Edina. He is a son of the late king Koba, "Father of the land," a powerful chief whose jurisdiction extended over many native towns. He is now about 17 years of age, possesses a strong and vigorous mind, a docile disposition, and exhibits a consistent christian character. The letter is addressed to the Secretary of the Board, and dated Edina, April 2d, 1841.

Dear Sir,

I was very thankful when I received those things you sent out to us;* not I only, but all the rest of the boys were very glad also. By this reason the natives of this country know that there is a reality in the religion of Jesus Christ. You were not our relations, neither our parents, but for your kindness' sake you sent out these things to us. When Mr. Crocker and Mr. Mylne first came to this country my father thought, after we were taught, they (the parents) will pay them; but Mr. Crocker and Mr. Mylne told them that they want no pay at all. They were astonished, and said among themselves, these people came here to steal our children away; therefore when they first came to this country they did not have many boys; but afterwards they said, these people are good people, then they sent their children. Another (reason) was, they thought when a person gets a knowledge of books he will soon die. But when they saw we staid here and went to school, and none of us has died yet, then others sent their children to school.

I want to come here (to America) very much to see you, because my cousin, Peter Harris jr., been there, and when he got home Abraham Miller, my other friend, go there also; and he came back. And the other reason is, when I tell the natives, when a person go to America he must cross this ocean, they ask me how I know it? "In geography," say I, and they don't believe me; therefore I want to come there. I wanted to come with Mr. Crocker, but he said he cannot take me; but he will ask you, and if you will, he will send a letter that I may come and see the country.

Your unworthy friend,

KONG KOBA,
or Lewis K. Crocker.

* Articles of clothing, &c., sent out by the Board, for the boys of the school.

Shawanoe.

EXTRACTS OF A LETTER FROM MR. BARKER, DATED SHAWANOE, IND. TER. JULY 9, 1841.

This mission, as now organized, consists of our stations, which, as stated in the last annual Report, are in a prosperous condition. At the two stations referred to below, Shawanoe and Delaware, in particular, there have been received special tokens of the Divine favor during the past year. The formation of a church at the latter place, as mentioned in the letter, was the constitution of a branch which had existed there for some time, and which in March last consisted of 26 members, into a separate church. The history of these several stations for the past two years, is very interesting, and affords much encouragement to those who feel a special interest in the progress of the gospel among the aborigines of our country.

Course of missionary labor—Baptisms.

Feb. 27. I find it difficult to maintain an abiding and consistent interest for the Indians. Sometimes I think no means will avail for their salvation; and then again I seem to see evidence that the time is not far distant when there will be a triumph of the gospel. I doubt not a wise providence will overrule all things for good.

28. I endeavored to preach upon christian duties. Had an attentive audience of Indians, though the number was small compared with those who attend worship in christian lands. One young man was present with his family, who has been inquiring of late. Had conversation with Blackfeather, one of the chiefs who has for two or three months past indulged a hope in the Savior. Have been gaining confidence in him almost daily. How painful, if at last I should be disappointed!

March 6. Church meeting at this station. Blackfeather, mentioned above, presented himself as a candidate for baptism. He appeared clear in his views of the gospel for one of the benighted Indians. He is numbered among the first who learned to read in his native language. The next Sabbath is appointed for the ordinance.

14. The Indians assembled at an early hour to witness the baptism. We sung a translation of the hymn, "Children of the heavenly King." Felt divine assistance in pleading the cause of the Savior, and in the ordinance of baptism.

April 5. I have just returned from the Delaware station, (br. Blanchard's,) where I assisted in organizing a church, according to previous arrangement. It was a solemn service; in one sense painful, to have our brethren separated from us; in another sense pleasing, as we hope it will be for the advancement of the cause, and for our mutual good; and we know that in every important sense we yet are one. After service we proceeded to the water side. Three were baptized; two of them members of br. Blanchard's school.

June 5. Last week there was a church meeting at the Delaware station again. Christian union seems abundantly manifested. We hope the cause may be revived there.

To-day, church meeting at this station. One Indian of some influence present, with the view of relating the dealings of God with his soul. Deferred his case until morning. We had some devotional exercises, which it is hoped, were profitable to all.

6. The Indian, (Yitie) above referred to, was received and baptized. Hope the glory of the Lord will be increased among the heathen.

27. Church meeting at the Delaware station again. Three Indians were baptized. One, the wife of the interpreter, of whose piety the brethren have for some time had evidence. The other two, a man and his wife, whose conversions were more recent. A case of discipline, commenced at a previous meeting, terminated happily to-day.

July 8. Attended meeting at an Indian house. I have been trying to sustain such meetings for some time. It proves a very laborious task, owing to the distance I have to travel in order to render them profitable to the Indians in various places. I am encouraged to hope, however, that they will prove the means of good. How cheering amid the darkness to behold the glimmerings of light! At one meeting I was unable to arrive until sometime after the appointed hour. Coming near at length, I heard the sound of prayer and praise in the Indian tongue. On entering, I found the house filled with attentive worshippers. My spirit was melted within me. I could not but express the gratitude of my soul that the Lord had given so much of success to his word. Surely "The solitary places shall be glad for them."

Miscellany.

NATIVE SCHOOLS IN CALCUTTA.

There is an English school for native youths at Entally, a district in the suburbs of the city, contiguous to the Circular Road. This institution is under the direction of the English baptist mission, and is in a very flourishing state. Large and commodious buildings have been recently erected, for which a donation of £1,000 was presented by an unknown friend to the late Mr. W. H. Pearce. A late number of the Baptist (Eng.) Magazine contains the following remarks, in a letter from Rev. F. Tucker:

I mentioned Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. It contains fifty-four boys, children of native christians. They are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, twenty-one give evidence of real piety, and are members of the church; and seven are studying for the christian ministry. I wish you could see these seven young students; they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honored to turn many to righteousness. Mr. Ellis has also just opened a day school.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3d of February, 1840; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta.

There is another native institution under the patronage of the Scottish mission, the following notice of which is from a letter of Rev. Joseph Owen, in the July number of the Foreign Missionary Chronicle.

The most interesting object, by far, that I have yet seen in Calcutta, is the Institution of the General Assembly of the Kirk of Scotland, under the superintendence of the Rev. Alexander Duff, D. D. This school was formed a little more than ten years ago, and has now about six hundred pupils. It stands near the centre of the native town, in an extensive open place, and is advantageously situated for coolness, the greatest object for comfortable living to be attained, in the selection of building locations in this country. We first entered the library, which is not very large. The one at the Bishop's College, by the way, is excellent. It is select, and contains many works that are rare and very valuable. It has copies of nearly all the fathers, some of the best editions of the classics, the most valuable biblical and theological writings of the sixteenth and seventeenth centuries, and many productions of the most noted popish authors. They have not more than ten or eleven students at that Institution. It was delightful on entering the school room of Dr. Duff, to cast the eye on five hundred Hindu children dressed in the native costume, arranged in classes, each of which was formed into a square, with a monitor standing within, proposing questions and hearing the recitations. The appearance of most of their countenances was remarkably sprightly and intelligent. We were first taken to the lowest class, and went from that up. These were most of them very young children, say from five to eight years of age, all learning the English alphabet, through the medium of the Bengali, their native tongue, and taught by natives. The next two or three classes were small grades higher, consisting of those who had learned to combine the letters into syllables or short words.

A little further on were classes learning Scriptural truths, in the way of question and answer, as, 'Who made all things?' 'God.' 'In how long a time did he make

all things?' etc. 'What is God?' 'He is a spirit.' 'Can he see you?' 'Yes.' 'Can you see him?' 'No,'—a new idea to a Hindu mind, and striking at the root of their enormous fabric of superstition. This, too, is one of the first truths that the children are taught at this school, and they grow up with it fastened in their minds.

Still higher were those who could read, and further on were classes learning English grammar, then arithmetic, geography, and some simply composed history. In an adjoining room were a few classes higher than any we had seen, studying some more extended works on geography and history, and learning Euclid's Elements and astronomy.

We were obliged to pass several classes without asking them a single question, much to their disappointment; as Dr. D. says they like very much to be examined. We stopped for some time at the highest of these classes, and listened with deep interest to the answers they gave to several questions.

We next went into a large room, used for general rehearsals of several classes together, and into this about three hundred of the children were introduced, marching with the greatest order and regularity. A few questions were here proposed, and then they withdrew. After this, we went into the highest department, where some of the highest branches of mathematics, history, the physical sciences, mental and moral science, the evidences of christianity, and doctrinal theology, are taught. It being left with us to start them on any branch of any of these subjects we thought proper, I began with the question, What is a miracle? and received perhaps a dozen different answers, most of them evincing surprising mental vigor and acuteness. I can truly say that I never before saw such an admirable display of mind as was exhibited during this examination. It is not extravagant to say that it was far beyond anything that may be seen among the large majority of the students in our colleges and theological seminaries. The young men showed that they had not only read on these subjects, but had thought carefully and profoundly for themselves. They were then examined on modern history, on pneumatics, optics, astronomy, and the conic sections. This latter branch, as well as plane and spherical trigonometry, they have studied both geometrically and analytically.

The ages of the members of this department were, I should judge, from sixteen to twenty-four or twenty-six. One of them particularly attracted my attention by the clearness of his reasonings, his ready use of the English language, and his facility in the selection of precise terms to convey his meaning. Dr. Duff afterwards told me that he was a real genius. What is of greatest importance, it is hoped that he is a true christian. I had the pleasure of meeting with him, and two other native christians, members of the school, at Dr. D.'s, a few evenings ago, at tea. It cannot be doubted that this Institution is exerting an immense influence for the undermining of Hinduism in and about Calcutta. Many of its members are of the Brahman caste, and have entirely lost confidence in the religion of their country. They have learned to read English with ease, and most of them take pleasure in reading the bible in our language. A lecture is delivered to them every Sabbath evening in the Institution, which is well attended. I was present last Sabbath evening, and saw almost every eye directed towards the speaker, and whenever he referred to a text of Scripture, they had their bibles at hand, and readily found it. None of them board in the Institution, and it is therefore entirely optional with them whether they shall attend any of the exercises of the school, or not. It is remarkable that even during their great festivals, they nearly all come. The bible is carefully taught every day, yet so great is their desire to obtain a knowledge of the English language, that they are willing to learn the christian religion for the sake of the language through which it is communicated. Science seems to assume a religious importance in this country. Nothing does more towards the subversion of Hinduism, than the teaching of true notions connected with the physical sciences, since a large part of it is based on and mingled with false assumptions in reference to the natural world. The government schools, established in different parts of the country, teach the English language, and give the pupils access to our sciences, but carefully exclude the christian religion from their course of instruction. The consequence of this must be, that as they lose confidence in their own religion, and have no other to substitute in the place of it, they will be transformed from idolaters into sceptics and infidels. Such a result every christian heart must deprecate.

It is evident that a great change is gradually taking place in the minds of the Hindus. As to the result of this change, it is left with Christians, instrumentally, to determine. If seasonable means are used to turn this current into the right channel, we may believe all will be well; but if not, what reason have we to suppose but that India may be changed from a nation of idolaters into a nation of atheists?

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

The following are extracts from a letter of Mr. Bishop, published in the August number of the Missionary Herald. The letter is dated Ewa, Island of Oahu, Dec. 7th, 1840.

Effects of intoxicating drinks—Papacy.

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by commodore Wilkes, his officers and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighborhood about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it had been proved were disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had begun to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our stations, the people had given themselves up to drunkenness and revelry.

In this state of things, special religious services were appointed by the church. A day of fasting and prayer was held, during which a temperance pledge on the total abstinence principle was introduced, and unanimously adopted. Persons were appointed to visit and converse with all the families of the district. The result was,

From that day, it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. Many backsliders returned to their duty, with tears and hopeful repentance, and many who had appeared hopeful seekers after the Lord during the late revival, and had afterward gone back to the world, were again revived. Prayer meetings were established in every neighborhood, and were well attended. Since that time my study has been daily visited and often thronged by persons desirous of conversing with me on the subject of religion. It has been a still, but refreshing season to us all.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when

we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. There is only one light in which I can view the introduction of Romanism here as favorable, and that is, it will do good by contrast. It will bring truth and error into collision, and thus elicit many important facts in the divine economy, before the minds of this people, which otherwise might have remained hidden from their view. Our churches will be purified, and we be relieved from some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand, numbers of their own adherents have left them and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us, as an untold calamity upon this people.

From a letter of Mr. Smith, dated Honolulu, Dec. 7th, 1840.

Romanism—Church—Schools—Contributions—Exploring squadron.

For the last eighteen months the leaven of Romanism has been at work, and has apparently, though perhaps not in reality, checked the good work of grace among us. It has obviously been the means of developing character, and of drawing a dividing line between those who love and fear God, and those who love and choose to indulge in sin. Very few, however, who have given evidence of a desire for truth and holiness, have, as yet, gone after the false prophet. And I presume that not less than a hundred on this island (Oahu,) who at first rushed thoughtlessly and ignorantly to see the pictures, witness the performances, and listen to the mummery of papacy, have returned again to our congregations. The priests, however, spare no pains to make proselytes, by casting contempt upon all that has been done by the American missionaries. One of them has made his boast that he intends to uproot protestantism at these islands in five years. Their most efficient coadjutor is alcohol; under the names of brandy, rum, gin, wine, etc. This is the spirit which accompanies them to these islands, and this is the spirit which aids them in their work of converting the natives. Judge then of the character of their converts.

With all the trying and counteracting obstacles of Romanism and intemperance during the last eighteen months, this church has more than held its own in point of numbers. At our communion in March we received 171 persons on profession, and in June fourteen, and yesterday 101; making in all 286 since I wrote you last. We have had occasion to discipline during the last three years over a hundred of our members. We number over thirteen hundred in all. About one third of those disciplined have been restored again to the fellowship of the church. Most of the 286 received this year are the fruits of the great and good work of grace among us two years ago. And there are still others who may be received a few months hence.

Intemperance threatens again to ruin this nation. A few months ago, and the prospect was fair that this deadly evil was about to be exterminated from the Sandwich Islands. But since the outrageous conduct of captain La Place, in July 1839, this monster has stalked abroad through these streets day and night. Then there were not more than two or three grog-shops in all this village. Now there are between twenty and thirty, and their number is still increasing. I think, however, that there is less intemperance among the natives these days, than there was a few months ago.

Our schools for children have been more prosperous for the last six months, than for any other given period since the embarrassment of the Board, and the retrenchment of the funds of this mission. Recently the king has published some laws, requiring all the children between the ages of four and fourteen to go to school five days in the week. The consequence is that the number of children has nearly doubled in all our schools. The law also makes some provision for the support of native teachers. A piece of land is to be set apart in each school district for the support of the teacher, and is to be cultivated by the parents.

We are not backward in laboring to enlist this church and congregation in the cause of benevolence. We commence, however, on the principle that charity begins at home. During the last three years, they have built a school-house, and a meeting-house. Their contributions in money, labor, and produce, for these two buildings, amount to three thousand dollars. They have also contributed to the amount of $150 in building a bridge across the stream of water which passes near the meeting-house. They have also contributed in cash, sugar-bags, and fire-wood to the amount of one hundred dollars for the support of school-teachers the present year.

The Macedonian cry for native helpers, has recently reached us from the Rocky Mountains. On laying the subject before

this church, six active, enterprising native men arose and volunteered to go. One pair only being called for, we selected the most promising, and they are making preparations to go the first opportunity. We expect to take up a contribution to-day to aid them in their outfit.

The United States exploring squadron have been in this port for seventy days, and have just left. Their influence on the whole, I think, has been very beneficial to this mission. Commodore Wilkes has set his face as a flint against intemperance and the rash doings of captain La Place. He has also taken a lively interest in the education of the young chiefs, and also of the youth generally. Captain Hudson is a pious man, and has done great good. The same is true also of many of the scientific gentlemen. They have contributed pretty liberally to aid our schools. Rev. Mr. Elliott, the chaplain, made it his home in our family during their stay at this place. He usually preached twice on the Sabbath in the Seamen's chapel. For several months Mr. Bingham and I had preached alternately there Sabbath evenings. A humble, faithful, devoted chaplain is needed here very much. The contrast between our American men-of-war and those of the French nation is so great that even these half civilized Hawaiians cannot but see the difference. The one comes here to do them good, both in a political and moral point of view; the other to oppress and enslave. The one has left sixty-two thousand dollars to enrich the government and the foreign residents; the other has robbed the government of twenty thousand dollars, and entailed upon the nation the deadly curse of intemperance.

Church Missionary Society.

ABYSSINIA.

The following account of this country, and of the mission commenced by the above named society, in 1829, is taken from the Missionary Register (Eng.) for January. The statements were furnished by the Rev. Mr. Isenberg, one of the missionaries.

Some Account of Abyssinia.

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44 deg. E. lon. and 7½ to 15½ deg. N. lat. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were properly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia; but I shall not be far from the truth, if I state it to be about five millions. The country is separated into three grand divisions; which are, Tigré, the North-east; Ambara, the North-west; and Shoa, the South.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained Bishop by Athanasius of Alexandria; and the Abyssinian Church consequently became dependent upon the Patriarch of Alexandria and Cairo, and the Coptic Church. When it pleased God to humble the Eastern Churches, by the power of the False Prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century. The national independence of the Abyssinians was preserved; but not the purity of the Christian religion; for not only did they never seem to have been thoroughly enlightened by the Gospel—human tradition, and Pagan and Jewish superstitions, appearing from the beginning to have been mingled with the word of God among them—but, moreover, from the first arrival of the Portuguese among them, Romanism—differing only in unessential points from the religion of the country—endeavored to establish itself by deceit and bloodshed, to such an extent, that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the 17th century; although only for a short time, as they were soon afterward defeated: and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of Protestant Christians to that interesting people.

Brief History of the Mission.

The Church Missionary Society made the first effort toward enlightening that fallen church, by the word of God; they sent in the year 1829, the Rev. Messrs. Gobat and Kligler to Abyssinia, who met with a favorable reception from Sebagadis, the then reigning governor of Tigré. To prepare the way for the preaching of the gospel, Mr. Gobat went to Gondar, where he stayed six months; and on his return to Tigré, his beloved fellow-laborer, Mr. Kligler, was removed by death. Soon af-

torward, Sebagis, the friend and protector of Europeans, was killed in war—when Mr. Gobat was obliged to flee for refuge into an Abyssinian convent, on Debra Damo; and stayed there, and at Adegrate, till the end of the year 1832, when he returned to Europe in order to get assistance from the committee. Having succeeded in this object, he returned in 1834 to Abyssinia; and was joined in Egypt by the Rev. C. W. Isenberg. The missionaries left Cairo in October 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigré, where they intended to begin their labors. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa: and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigré in September 1836: and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the scriptures into Tigré; in holding daily services in the Amharic language, as circumstances allowed; in distributing the Bible; and in preaching the gospel by conversations, to all with whom they came in contact. During the repeated encampments of Oobieh's (the reigning governor's) army in the neighborhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic scriptures, and to hold out *the truth as it is in Jesus* to large multitudes that came to inquire: and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on the whole, they were superior to, because more scriptural than their own system. But there was one church at Adowa, whose priests from the beginning proved unfriendly to them.

They were subject to the intrigues of these priests and especially of their superior, who eventually succeeded in prejudicing the mind of the governor, and in obtaining their expulsion from Tigré. The order was at length given through the superior.

Remonstrances and appeals were of no use: all that they could obtain, was a declaration, on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the clamour of their enemy: he promised, however, that they should be protected on the road. The missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on his work, even in the midst of human perverseness. The Romish church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the missionaries had left Tigré, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the king of Shoa; and, after a tedious journey, arrived in his territories, at the end of May in the year 1839. They were favorably received by him, and permitted to begin the work of evangelization in his country. They first established a school, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

Apparent opening for preaching the gospel among the Gallas.

The continuance and success of this mission is of vast importance; as it has for its object, not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla Nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a Supreme Being, whom they call Wak, whose priests, called Kalitsha, are sorcerers, gainsayers, and physicians. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do.

[In consideration of all these circumstances, the committee have resolved to send out aid to Mr. Krapf in his present solitary position. Messrs. Muhleisen and Müller have accordingly been appointed to this mission; and they left London, to proceed, by way of the Continent, Egypt, Aden, and Tadjurra, to Shoa, on the 21st of January.]

Items of Intelligence.

A'SA'M.

A letter has been received from Mr. Cutter, dated Jaipúr March 11, 1841. Mr. Brown and family had returned from their visit to Calcutta, and the mission was proceeding in its labors as usual. They ask for an additional press, for the purpose of printing tracts, of which there are several prepared, and an edition of the New Testament entire. A tour of exploration through the several districts of the province had been proposed, of which, and of the prospect of itinerating labor, he remarks:

Br. Barker has left for Jorhath to select a station for himself, and we hope soon to see him settled in that district. Both br. and sister Barker have made good progress in the language.

The whole of A'sám is as it were unoccupied. In the short tour I made through a part of that district, I was surprized to find so large a population; and I believe the Nowgong district is still more thickly settled. The amount of work on hand just now does not allow me to be one of the number to make the proposed tour, and br. Brown is just ready to go on with the translations to advantage. Br. Barker was anxious to be one of the number, as he could at the same time fix upon the most important post for himself to occupy. Br. Bronson was also at leisure to go, but he has again been attacked with fever, and has since been very ill. He went to Rungpore for medical aid and is now improving a little.

I remarked that almost the whole of A'sám remained unoccupied. Br. Brown is confined to translations, and I am most of the time confined to the printing office, so that it matters but little in what part of the field we are stationed, provided it be a healthy location. Br. Bronson being connected with the Nága branch of the mission, there only remains br. Barker as an active missionary, i. e. a preacher and itinerator, among the whole of the A'sámese. It is my impression that the population of A'sám is far greater than that of the Tenasserim provinces, but I am not able now to state how the two fields compare with certainty. I hope the first missionaries sent to any quarter will be sent to this interesting province.

FRANCE.

From a letter of Mr. Willard, dated Douay June 3d, 1841, we present a few extracts. Mrs. W.'s health is still very feeble, as it has been for a long period. Amid many disheartening circumstances, they still meet with some encouragement in their labors.

I left Douay on the 14th May, on a visit to the *département de l'Oisne*. We found all prosperous there. We passed the Sabbath at Manicamp, this village being more central than Genlis. The friends from the neighboring towns were present; also the schoolmaster and several other individuals from Blérancourt, a bourg one league from Manicamp. A man by the name of Haution, resident at Chauny, came to Manicamp late on Saturday evening, was examined and received by the church. Mr. Crétin intended to baptize him that evening, but the man said he had promised to defer it till the next day, at the request of his wife, who wished to witness the ordinance. Brother T.'s room was full on Sunday. Madame Boileau, of Chauny, also, came about noon. As she was desirous of being baptized, the members of the church retired to the house of a friend to hear her relation, while the service was performed at Toynenne's. After the baptism Mr. Crétin broke bread to the little flock. It was the most interesting day in many respects, which I have passed in France. The work appears to be taking deep root in that region, and since the organization of the church none are baptized without undergoing a thorough examination. This is as it should be.

Lepoix left Douay yesterday with his family for Chauny, in which town he will reside for the present.

The two persons baptized 16th May at Manicamp, reside at Chauny; there exists at present no opposition in that town. Lepoix may receive visits at his house, may visit at the houses of others and hold small meetings without fear. I hope this is but the beginning of good things for Chauny. Brother Crétin has already baptized four persons this year, and there are as many more who will not probably long delay obedience to the command of the Savior. The character of the people is very different from that of the inhabitants of this country. They are independent and fearless—they tell you what they think. I was forcibly reminded on one occasion, of what I have often witnessed in my own country. We called on the friends at Genlis the day before we left. Several of them came together, and among others a woman who is no stranger to the doctrines of the bible. Mr. Crétin spoke to her very plainly of her guilt in delaying so long to embrace the Savior, telling her she had made but little progress for four years, &c. To all these things she replied continually that she was convinced of the truth—that she knew it was so. When the others had ended their remarks, I observed to her that according to her own confession she was not ignorant

of the truth—that I was surprised to hear the excuses she made for not obeying it, and begged of her to remember that Mr. Crétin was not her judge and to bethink herself well if she had a good excuse to present to her God when she should meet him—that it was a very serious business, and should be attended to without delay, lest she should be called to her account unprepared. She again assented to the truth of what I said and burst into tears. There really seems to be an interesting work going forward in that region.

GREECE.

Mr. and Mrs. Buel, it will be recollected by our readers, embarked, on the 27th of April last, in the barque Catharine, for Corfu, *via* Malta. A letter announcing their arrival at the latter place, has been received from Mr. Buel, dated Malta, June 14, 1841.

The unexpected departure of the French steamer this day, obliges me to write but briefly.

After a voyage of forty one days, the Catharine anchored in this port on the evening of the 6th inst. and the next day proceeded to Smyrna, leaving us to a four days' quarantine, previous to entering the city. The passage from Boston was on the whole a pleasant one, though at one time attended with circumstances of great peril.

We cannot speak too highly of the uniform kindness of Capt. Gardner in attending to the comfort of the passengers, by which he has endeared himself to all of them.

After being out twelve days, a heavy gale from the south west overtook us, which made it dangerous for our deeply laden vessel to run before it; and we were obliged to "lay to" about two days. During this time we were very near being run down, in the evening by a large vessel, that came within two cables' lengths before discovering us. There was but just time to avoid a collision. But the angel of death swept by us only to show by a most startling providence, that often "in such an hour as ye think not the Son of Man cometh."

The improved state of br. Love's health we had the happiness to learn from Mr. Andrews before leaving the vessel.

The kindness experienced from the U. S. Consul and the valuable services which he cheerfully rendered, relieved us from any embarrassment that we might otherwise have suffered among strangers.

CHEROKEES.

The following extract of a letter just received from Mr. Evan Jones announces his safe return to the Cherokee country, after an interruption of his labors for nearly two years. The letter is dated Cherokee Nation, Ind. Ter., June 26, 1841.

We yesterday arrived in this country, after a long and fatiguing journey.

We have abundant cause for gratitude to our heavenly Father, for bringing us in health to the place of our destination; and especially, that we have arrived before the commencement of the sickly season.

We met br. Bushyhead last evening, on the way to his appointment for a two days' meeting. My family and the wagons went on to his house, while I returned to attend the meetings. The Lord we trust was present in the assembly. At the conclusion, fourteen came forward for prayer. Here I met a great many old neighbors and christian friends. Many additions have been made to this church, of hopeful converts, during my absence, and the prospect is still very encouraging.

June 28. Yesterday we had a number of very interesting meetings, which were closed by the baptism of eleven Cherokees: two males and nine females. The reports from the other churches are equally interesting and encouraging.

Donations,

From July 1 to August 1, 1841.

Maine.

Thomaston, a member of 2d Baptist church,		
for Burman mission,	20,00	
" Siam do.	20,00	
		40,00
North Livermore, friends to missions, per Rev. Charles Miller,		2,00
Dexter, Levi Morrill		43,00
Waterville, Baptist ch. and soc., monthly concert,	15 90	
Female Miss. Society,	12,10	
per Rev. S. F. Smith,		25,00
Kennebec Aux. For. Mission Society, H. A. Boardman tr.,		32,75
North Yarmouth Bap. Fem. Burman Miss. Soc., Mrs. Sarah K. Snell sec'y.		
for Burman mission,	40,00	
do. do., Bap. ch. and soc., mon. concert,	13,00	
		53,00
per Rev. Baron Stow,		198,75

New Hampshire.

Great Falls, Sommersworth Fem. Miss. Society, Mrs S. J. Parks sec'y, per Mrs. L. A. A. Brabrook,	10,00

Massachusetts.

A friend to Africa, for philosophical apparatus for school under the care of Mr. Clark at Edina,	50,00

Heath, females of Bap. ch. 8,00
Shelburn Falls Bap. ch., mon. concert, 12,00
per William Heath, —— 20,00
Salem, 2d Bap. ch., a mother for her children 1,00
Boston, Federal St. ch., united monthly concert, 25,00
do., Miss Wetherby 5,00
New Bedford, a female member of the Williams St. Bap. ch., per Rev. Henry Jackson, 10,00
North Randolph Bap. Fem. Miss. Soc., Mrs. Grace S. Peabody tr., per Rev. Charles H. Peabody, 35,27
Newton, 1st Baptist ch. monthly concert for a year, per Rev. Prof. Ripley, 43,40
Neponsett, Ladies' For. Miss. Society, Miss C. Minot tr., 30,00
Williamstown, friends to missions, per Josiah T. Smith, 20,00
East Bridgewater, a female friend, per Mrs Lydia Kimball, 1,00
Springfield, Miss Z. Cheney 10,00
Chesterfield Bap. ch. 1,00
per Rev. J. W. Eaton, —— 11,00
Cambridge, For. Mission Association of 1st Bap. ch., William B. Hovey tr., 370,35
——622,02

Rhode Island.

Providence, a friend to missions, per Rev Mr. Hague, 50,00
do., Rev. Dr. Wayland, for support of a Burman child, 60,00
—— 110,00

New York.

Washington Union Association, G. M. Baker treasurer, 113,50
Seneca Association, James Mc Lallen tr., Fayetteville Bap. ch., 8,00
A female friend, per Rev. O. C. Comstock, 1,00
New York city, Wm. H. Churchill, on account of his subscription of $400, for support of Rev. Miles Bronson, 244,00
do. do. do., a friend, for the benefit of the school under the care of Mr. Dean, per Prof. Eaton, 10,00
Hudson River Association, Palmer Townsend tr., 205,49
West Plattsburgh, ladies of Baptist ch., for Burman mission, per Rev. J. P. Burbank, 8,00
—— 589,99

Virginia.

Virginia Baptist For. Miss. Soc., A. Thomas tr.,
for African mission, 5,00
" Indian " 1,00
" general purposes, 1559,62
—— 1565,62

Alabama.

J. O. B., for Burman mission, per Rev. Dr. Sharp, 5,00
Rev. J. L Dagg 30,32
Rev. Dr. Manly 25,00
Two ladies, per Rev. Dr. Manly, 50,00
B. Whitfield 25,00
Young Ladies of Alabama Female Athenæum 49,75
—— 130,07
per Rev. Mr. Dagg, —— 185,07

Mississippi.

Mississippi Bap. State Convention, Rev. F. S. N. King tr., for foreign missions, 139,97
" German " 5,00
" China " 10,00
per William Colgate, —— 154,97

Ohio.

Worcester Baptist church, John Lawville tr., per William Colgate, 85,00

Illinois.

Quincy Bap. church, mon. con., per Rev. E. C. Brown, 1,62
Greenfield Bap. church, per Sylvester Bingham, 13,00
Lamarsh Bap. ch. 1,50
La Salle Bap. ch., per Mrs. Lucy G. Bingham, 10,00
Peoria Bap. ch. 1,00
Pleasant Grove Bap. ch. 1,62
per Rev. Thomas Powell, —— 27,12
—— 28,74

LEGACY.

Nelson Baker deceased, per G. M. Baker executor, 8,89
3558,65

The Board has also received from the American and Foreign Bible Society, Wm. Colgate treasurer, $5000, to be appropriated as follows:
For the Karen New Testament, 3000
" Siamese and Chinese scriptures, 1500
" Pottawatomie Indians, under the direction of Rev. Isaac McCoy, 500
——5000,00

CLOTHING, &c.

Hartford, Ct., Young Ladies' Miss. Society, a box of clothing and stationery, for Rev. Miles Bronson, Arakan, per Joseph B. Gilbert, 78,96
Whitesboro', N. Y., clothing and medicine, per Mrs. M. A. Sheldon, 96,55
New York city, Oliver St. F. F Mission Society, clothing, &c. for out-fit of Mr. and Mrs. Buel, 127,81
Rochester, N. Y., Juvenile Fem. Miss. Soc. of 2d Bap. church, per Mrs Caroline Achilles, clothing for Mrs. Wade at Tavoy, 10,00
Albany, a cask for Rev. J. H. Vinton, (no advice).

H. LINCOLN, *Treasurer.*

N. B. The donation of clothing from West Topsham Ladies' Sewing Circle, published in the Magazine for July, should have been *Vermont* instead of *Connecticut.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. OCTOBER, 1841. NO. 10.

American Baptist Board of Foreign Missions.

A'ssa'm.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED JAIPU'R, JAN. 1st, 1841.

Review of the year's labor—State of the mission.

Another year has rolled around, and it becomes my duty to lay before you what we have attempted to do the past year, as well as our prospects for the year to come.

It has been our pleasure as a family to be more actively employed in missionary work during the year that is past than at any former period of our lives. The experiment of living upon the Nága hills with a family, and that too during the rainy season, has been fairly tried; and I can truly say, that until sickness entered our abode, we were never so truly happy in this heathen land. During the greater part of the eight months that we were on the hills, our little school was continued. A number of young men of good standing can now read their own language, and the romanized A'sámese; and can repeat the Nága catechism: several other smaller lads can only read easy sentences in Nága. The larger boys can write tolerably well also. Mrs. Bronson has devoted almost her whole time to the school, which, with her domestic affairs, has required no small amount of labor. The first two weeks of our departed sister's missionary life was spent in the school,—with inexpressible joy to herself, and with great satisfaction to us all. Boliram, our valuable teacher, has been very faithful and useful. We daily instruct him also, and hope he may yet not only prove useful as a teacher of language, but of the blessed gospel also. Bhugchand, the interpreter, has also aided in teaching the smaller boys. The Nágas are a people of such a character, that what they do, they do with their might; and when they come to read, all wish to read at once—and not wait one for another; so that it has been a very useful measure to employ these assistants. Since we came down I sent Boliram up to see if they were daily reading or had forgotten what they had learned. He brought back a very favorable account of their reading together evenings. We should have been able to accomplish much more if it had not pleased God to afflict us so severely with sickness.

Of our little daughter Mary's severe illness, and of sister Rhoda's illness and death, I informed you in former letters.* To administer to the sick, often required all our time, so that many days the assistants were obliged to conduct the school alone. At last my own case became alarming. Having had returns of fever for three months, I not only became disqualified for all duties; but found myself growing rapidly weaker and weaker, notwithstanding I was using those very means which had before always been blessed to my restoration. Having continued in suspense, hoping in vain for a return of health, for three months, and finding that were I to wait longer, there was no certainty that any one would come and carry on the work we had begun, I felt that it was not my duty to incur the expense of living there, while we were able to do comparatively nothing for the people; and especially while our lives might be jeopardized for want of a suitable

* See the May number of the Magazine, page 116; also the July number, pp. 215–18.

change of air and diet. We therefore came down, as the event proved, to administer to the wants of our dear sister during her last illness, and to find for her a burying place, less desert and cheerless than the Nága hills.

The Nága language—Translation—Prospects of the station.

In looking back upon the time we spent there, I desire to be thankful for the frequent opportunities we had of explaining the truths of the bible to these poor people; and for the confidence and affection manifested towards us. I have also had considerable time for studying the language, which I find to be rather more difficult and complex than I at first anticipated. I have gone several times over with the "History of the Creation, and of the Flood." These can now be preserved in manuscript; and if we are to have any more help to carry on the Nága mission, they can be afterwards printed. I have made a beginning also of Matthew's gospel, but found it very difficult to proceed for want of a suitable teacher. As yet I am obliged to explain and get all Nága terms and phrases through the A'sámese. Mrs. Bronson has just revised Worcester's Primer in Nàga, and it is through the press.

In regard to our prospects for the coming year, I know not what to say. I never commenced a year under so discouraging circumstances before. Sickness has driven us from the field. Sickness and death obliged us to postpone our intended journey for the restoration of health. Our fond hopes of having fellow-laborers are blasted, and feebleness now prevents me from travelling and laboring as I desire. Expecting to have assistance, new plans have been devised, and some of them have been commenced; expenses have been incurred, and the hopes of good people in this country raised, which, so far as I can now see, must be disappointed. It pains me deeply to see things progressing so tardily, chiefly for want of two or three active and devoted missionary brethren.

I am trying to improve my health, but am sorry to say that it is poor at the best, and a little exposure, or over exertion, brings on all my feverish symptoms. Still my hope is, that I shall yet have strength to toil in this long neglected portion of our Lord's vineyard. To this cause I desire to devote my days.

EXTRACTS FROM A LETTER OF MR. BARKER, DATED, JAIPU'R, DEC. 28, 1841.

Most of the intelligence contained in this letter has been anticipated by previous communications; but as it embraces some particulars not before published, and serves to give a connected account of Mr. B's. labors, we present a few extracts.

Voyage to A'sám.

You have long before this heard of our arrival both at Calcutta and at Jaipúr. Mr. Pierce, at C., was very, very kind to us, and aided us in every way in his power. Our stay was only eight days in the city. We were two and a half months on our voyage from Calcutta to Jaipúr, which was a short time compared with most of the journeys made on that river. On arriving at Jaipúr, we found that Mr. Bronson had removed to the Nága hills, and that brethren Brown and Cutter were settled at Jaipúr. Not being able to go to the hills, we went into br. Brown's house, where we continued until within two weeks past. We have now moved into a house which I have built for temporary use, near to his. Mrs. Barker has been engaged about three months in teaching some little girls in reading and sewing. She has had eight or ten in number, and has succeeded, thus far, beyond my expectation. They are pleased with making clothes for themselves, and their parents allow them to come because of the advantage they derive in this. My time has been mostly spent in making journeys, &c., until within a short time. I am now laboring to acquire a knowledge of the A'sámese language.

My progress in the language must for the present be slow, yet I hope soon to be prepared to commence a school either below or in Mattak, should the Board favor my request. We are rejoiced to hear of so many revivals in America—that the Lord is thus refreshing his people from his presence, and increasing their number greatly. May we not hope to have more missionaries? As yet we are few and feeble; and the obstacles with which we have to contend are many; while poor health is the portion of some of us, most of the time. Our sister Bronson, with whom we journeyed so many thousand miles, has been removed from our midst by the hand of death. Brethren Brown and Cutter

have both recently been ill with fever, the latter dangerously. Were not He who is for us greater than they who are against us, we should faint and be discouraged; but God reigns, and it is pleasing to think that the government is upon the shoulders of Him who will not only "favor Zion," but will build up her waste places, and make her "a praise in the earth." It is encouraging to see individuals coming forward and sustaining missionaries, as some in the churches at home are now doing. This must be encouraging also to the Board. We trust they will not be obliged to call home any of their missionaries. We see not how we can come home unless our health and moral courage fail. We have more fear that these will bring us home or unfit us for our labors, than we have of the failure of pecuniary means. There is great need of a reinforcement of laborers in A'sám. The best part of the field remains untouched, and it is very desirable that the most advantageous and promising positions should be occupied soon, or the opportunity of doing so, may be lost to us.

EXTRACTS FROM A LETTER OF MR. BROWN, DATED JAIPU'R, JAN. 6, 1840.

The return of Mr. Brown, with his family, from Calcutta, was mentioned in our last number. They reached Jaipúr on the 12th of December, in safety, though without material benefit to the health of their little boy, which was the principal object of the journey.

The hope had been entertained, of securing the labors of Mr. Robinson, an English baptist brother resident at Gowahati, as a missionary; but it seems that other engagements have rendered this impracticable.

Need of laborers in Asám.

Mr. Robinson, of Gowahati, has probably ere this informed you of his conclusion to remain in the Government school. I had the pleasure of making his acquaintance while at Gowahati, and found both him and his wife very agreeable and obliging, and I trust sincerely pious. I hope their coöperation and assistance may be of much benefit to our mission. I learn with much regret by the communications received from home, that br. F. has given up his appointment as missionary to A'sám. An Episcopal clergyman is expected as chaplain at Gowahati, and it may be questioned whether an American missionary should be sent there, at least so long as there are no more in Upper A'sám. Here are 700,000 people who speak the pure A'sámese language, and as yet but one missionary station among them! For the last year, I have been able to do little, having been absent a large portion of the time. Our poor little boy, on whose account the journey to Calcutta was made, has derived no benefit, but is rather worse, and in a few months will probably be no more. May the Lord receive his spirit to himself!

While passing up through Bengal, on my return, I distributed several hundred tracts in Bengali. At Gowahati, Goalpara, and other places, I gave away a large number both of A'sámese and Bengali. After passing Gowahati, I was taken with a severe jungle fever, which lasted near a fortnight, and which left me so feeble that I was not able to go out among the villages at all during the remainder of the journey. Br. Cutter has also been very ill with jungle fever, but is now nearly recovered.

Another letter has been received, dated Jaipúr, Feb. 16, 1841, containing intelligence of

Domestic affliction—Question of the Nága mission—Comparative claims.

Since I wrote to you last, we have been called to pass through a scene of affliction in witnessing the death of our little boy, who departed this life on the 11th inst. For the last month he has been sinking very rapidly, and as we have long known the disease of his eye (medullary tumor,) to be incurable, it was rather a relief to us than otherwise, when the little sufferer breathed his last. Through great mercy his last days were not so painful as we had anticipated, and we believe he is now happy in the arms of the Savior, in a world where sorrow and pain can visit him no more.

Last evening the brethren had a meeting, when the subject of relinquishing the Nága mission, or at least of suspending it for a time, was brought before us. I believe we all approved of such a measure, but as br. Bronson was not fully settled in his own mind, we thought it best not to decide the question fully until after further consideration. I have long been in doubt whether, in the present circumstances of the mission, and while there are so many inviting fields among the A'sám-

ese, it is the duty of any brother to devote his life to the study of a language, and to the translation of the scriptures into it, which is spoken only by a few thousands of people. The Nágas, who speak the Nám Sáng language, according to the nearest estimate br. Bronson can make, amount to no more than about 6,300, and of these, a large portion can already speak the A'sámese language with ease. Whether we ought to make a separate written language for so small a tribe, seems to be a serious question. I refer, of course, only to the Nágas that speak the Nám Sáng language. The Nágas, as that term is used, are indeed very numerous; but it is to be noticed that this term does not designate a particular tribe or race, but is applied to all the hill tribes, however diverse in their origin, religion, customs, or language.

Br. Bronson is now prepared to labor in the A'sámese language, which he understands much better than he does or can understand the Nága, for a long time. We have been sadly disappointed in not receiving help from home. We fondly hoped that *ten* missionaries, at least, would have been sent among the A'sámese; and until we have as many as that, it appears to me there ought to be none sent to the Nágas. The A'sámese are a most encouraging and inviting field; they are in a great measure a civilized people; a good portion of them can already read, and their country is rapidly becoming one of the most important in all the Company's possessions.

Under these circumstances, we have felt that the way was now clear for br. Barker to proceed according to his wishes to labor among the A'sámese. Jorhath being at present the most important perhaps of any section of the country, we have recommended him to take a station somewhere in that district.

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPU'R, APRIL 27, 1841.

New station at Rangpúr—Printing department.

Br. Bronson returned from Rangpúr about a fortnight since with improved health, and he is gaining strength every day. He was brought near the gates of death, and had he not left the day he did, for medical aid, I think he would never have recovered.

I have always felt particularly interested in the Nágas, but I must confess I think it appears a less inviting field than the A'sámese just now. I think they may be quite as numerous as the Singphos, but I fear the dialects are much more numerous. I should very much regret to see the Nága mission relinquished, but it does seem important to occupy the vast field below us, even if operations among the Nágas are suspended for a year or two. As br. Bronson had left the hills, and did not feel able to return at present, you will perceive that his attention has been turned to the A'sámese. Your letter to him leaving br. Barker's designation to be decided upon by the brethren unitedly, has been received. Br. Barker has, with the approbation of the mission, selected Rangpúr (Sibsagor) as a suitable point for a new station. I believe, however, he does not intend to remove thither till the close of the rains, as he thinks he will be able to make greater proficiency in the language by remaining with the missionaries here for a season. Rangpúr is an old station, and has but recently been reoccupied by the English. It is a day's journey this side of Jorhath, and is improving very fast. It is the head quarters of the A'sám Light Infantry, and the magistrate of the district resides there. The station also has an excellent surgeon.

I am now casting the type for printing the "History of Creation and the Flood" in Shyán, and shall be able to commence setting up the types this week. The gospel of Matthew, in Bengali character, is in progress. The 18th chapter is now in type. I am this day printing an excellent tract, entitled the "True Refuge," in A'sámese. It will make about twenty-eight pages. It was revised by br. Brown, having been previously published by the Serampore missionaries. The Sermon on the Mount, in A'sámese, has just been printed — 1000 copies. Mrs. Brown is preparing a work on Geography, and Mrs. Cutter is translating a Scripture History in A'sámese. As a mission, we are enjoying better health than we have been for a long time.

The Miris, a people resembling the Karens—Kind hospitality at Rangpúr.

I believe I mentioned lately that in my trip down the river to Jorhath, I had some very interesting conversa-

tion with many groups of people, particularly with some Miris, with whom I stopped at three or four different places. They resemble the Karens more than any people I have seen in the Brahmaputra valley. Their dress is precisely like the Karen, both males and females. They live in small villages in high raised houses like the Karens, but never stop more than a year or two in a place. If I should meet one of them in Burmah, I should take him instantly for a Karen. For the last two years, my heart has gone out more for this people than for any I have seen in A'sám. They are scattered along the banks of the river from Bishnatte up to Sadiyá, and some distance up the Dihing. They speak the language of the Abors, a numerous and powerful race inhabiting the high ranges of mountains on the north bank of the Brahmaputra, between Jorhath and Sadiyá. I distributed, during that trip, about 600 tracts, but falling ill at Rangpúr, or Sibsagor, I could not give away so many as I otherwise should have done.

While at Rangpúr, I was introduced by our excellent friends, Capt. and Mrs. Hannay, to the adjutant of the regiment, Lieut. E. T. Dalton, a young gentleman from a noble family in Ireland, who kindly urged me to make his house my home while I was in the vicinity. On my being attacked with the fatal jungle fever, I received every possible kindness and attention from him as well as from Capt. Hannay and the excellent and skilful surgeon of the station. Although a stranger, I was treated like a brother. Lieut. Dalton would sit by my couch the whole of the night, watching every motion and anticipating every want; and he constantly exerted himself to the utmost to make me comfortable. Dr. Furnall was unwearied in his attentions, and to his skill and the kind attention I received, followed by the divine blessing, I owe my recovery.

The peculiar trials which have fallen to the lot of this mission, have been a source of deep and painful anxiety to the Board; and in this feeling, we doubt not, all who have been familiar with its progress, have sympathized. But we have reason to trust that fervent prayer has been heard, on its behalf, and that God is about to visit it with the tokens of his favor. The health of the missionaries was, by the latest accounts, unusually good, and their prospects of successful labor, very encouraging.

Teloogoos.

EXTRACTS FROM A LETTER OF MR. DAY, DATED NELLORE, MADRAS PRESIDENCY, FEB. 24, 1841.

Review of the past year.

Through undeserved mercy, I have been spared through another year with all my family, and am permitted again to address you from this side of the globe. The date of my last letter was January, 1840. In that, I mentioned my intention of removing immediately into the Teloogoo country, (to Nellore;) and the fact that I should be obliged to build me a house, as there was no place suitable for our accommodation to be had for rent. According to that intimation, I removed with my family from Madras to this place in February, 1840.

On the 21st of March, we welcomed to Nellore, br. and sister Van Husen as fellow-laborers, to be associated with us in the arduous duties and responsibilities of this mission. Of that season we can truly say, it was one of joy and devout thanksgiving to God. Especially do we feel thankful when, looking abroad upon the immense field "white unto the harvest," all around us, we can turn to our dear brother and sister and reflect that here are two more laborers in the field, whose efforts we humbly trust will be crowned with success in turning many sinners from darkness to light. But because these have come, shall we be content and not ask for more? If we were not warranted by the Lord of the harvest to pray for more laborers, we might perhaps hold our peace, even though millions were perishing around us; but with His authority and approbation we first look up to Him, and then to you, dear fathers and brethren of the Board, to send forth more laborers into this portion of his vineyard.

On br. Van Husen's arrival, we remained together in the little house I had obtained for a few months, until the new house was sufficiently advanced to allow of our occupying it, which was not until the last of June.

Providential escape—Native converts—Baptism—A candidate for the ministry.

Owing to the state of our finances, I suspended the work on the house just as soon as it was possible to do so with safety to what had been done, and as it has since proved, even soon-

er, for during the last monsoon rains, after about a week of variable weather, and about a week of heavy rains, a section of the house, from not having been finished so as to shed the water thoroughly, came down with a terrible crash, injuring the wall on that side so badly, that we feared the whole roof (tiles) would soon follow. Through special mercy we all escaped with life. No less than five persons were under it within five minutes previous, and three were there at the time it began to fall—a native woman and my two little sons. The younger was caught up and borne away by the woman, and received only a gash on the head by a piece of brick—the older, in a most unaccountable manner, escaped unhurt, although when first we could see him, for the cloud of dust, he was standing on the ruins as if saved by a miracle. We all fled the house during the rest of the rains, (about ten days,) and lived in the little rooms, here called *godowns*, answering the purpose of our cellars or store rooms at home. Some gentlemen (Europeans) in the place, have come forward in a very liberal manner, and put sufficient funds (as donations to that object) into our hands to repair the whole of the damages, which were estimated at 500 rupees, (about $250).

We had the happiness of welcoming one native Teloogoo convert, with his family, from a distant part of the country in July last. He has been a believer for about three years. He was "buried with Christ by baptism" in the river Pennair, that flows just north of this town, on the 27th of September, in presence of about 3000 of the inhabitants of the place, who came together to witness the solemnities of the occasion. It was a good day to us, who had long wished to see some of the Teloogoos turning to God. We have satisfactory evidence that he has indeed found the Savior and believed on him unto salvation; and we hope many others will, ere long, follow his example. His wife and son have forsaken Hinduism. For the former we at times hope—but still fear. We want to see those who follow Christ from among the heathen, such disciples that others may indeed "take knowledge of them that they have been with Jesus."

We have worship every morning in the zayat, just in front of the house on the road side, where many of the natives have already heard enough of the gospel to lead them to heaven if they would believe. On Sabbath, also, I am accustomed to preach at the same place. About 1000 portions of scripture, and 7000 tracts, have been distributed.

I have had in my family for more than a year, a young man named John M'Carthy, an Eurasian, or East Indian by birth. He was baptized in Maulmain, and was one of the members of the Madras church at its organization. This brother has manifested a sincere desire to labor in the cause of Christ among the heathen. He has good natural parts, and gives satisfactory evidence that God has laid on him the duty of preaching the gospel. He is now studying under br. Van Husen and myself, and will be prepared in some good degree within a year, to engage more directly in the great work.

Native assistant—Condition of the church at Madras.

Appāvu Nallamutthu, the Tamil convert, baptized by me in Madras two years ago, still holds on his way in the service of the Divine Master. He gives us much satisfaction by his conduct and services in the mission. Since August, 1839, a portion of his time has been employed in tract distribution.

Mrs. Day, two years ago, took under her charge two little girls, one, the elder, almost entirely of native blood and an orphan; the other, an Eurasian, and having both parents living, but poor and the father intemperate. These are being brought up with a knowledge of both English and Teloogoo, and are taught to be industrious in all the duties of the house, sewing, &c. The elder of these has, for nearly a year, manifested much tenderness of conscience and now gives some pleasing evidence of having become a child of God. Yet we hope with trembling.

The church at Madras has suffered greatly since I left. My heart bleeds for the cause of our Lord there. Some of the most staunch members have either turned away, or joined other denominations. The church has not met for any religious purpose for many months. Br. Van Husen and myself have concluded it is the duty of one of us to visit Madras and see how matters are, and also to visit some other brethren farther south and west.

The route will embrace the station of br. James Mills, of whom the Board know something. He has been about

three years laboring (as a licentiate,) under the direction of a society at Madras, called "The Indian Mission Society." We think he ought to be ordained, and fully set apart to the ministry.

It is decided best for myself to make this tour, and I purpose taking br. M'Carthy with me, as it seems expedient in such a tour to have some one as a companion. Br. M'Carthy now speaks considerable Teloogoo, and will be able, aside from the knowledge and experience he will acquire by this tour, to aid in distributing tracts and speaking to the people.

I expect to be absent about five or six weeks.

Another letter from Mr. Day, dated Madras, March 16, 1841, gives the result, in part, of his contemplated visit. We make the following extracts.

Visit to Madras—State of the church.

My letter of February informed you of the object of my visit here. My heart and my hands have been full since I came—my heart with sorrow, doubts, and fears—my hands with duties connected with my present circumstances. The church here is in a very unsatisfactory state. Of the members—some have turned to the world—some to other denominations. At present, scarcely more than half a dozen are left; and these have not met together for any religious purposes for several months past. I expected, when I left, that the little church would have hard struggling to maintain their existence. Still there being at that time one brother especially, who seemed to be somewhat able and steadfast, and who was acting as a kind of leader to the rest, when I was absent, there was reason to hope the little band would cling together and labor on, in the strength of the Lord, until some one should again be settled among them as a pastor. But it has been otherwise. Those who seemed to be strong, have failed and given up the church to fall into ruin. I am not greatly surprised at what I find here. Yet it is painful—exceedingly painful. I have now been in this vicinity nearly two weeks, endeavoring to arrange matters so as to enable the little band of brethren to walk together again, and hold on, hoping that God will send some one to reside at Madras and devote himself principally to the duties connected with the English department of our mission. But I fear it will not be possible for the church to keep up its visibility without a minister among them. Were there a church walking in fellowship and faithfulness, though not strong, br. Van Husen and myself would feel it our duty to correspond with them, and visit them as often as twice a year, to administer the ordinances, but I sadly fear even this cannot be done. It is a great grief to me, that in such a place, sustaining such important relations to our denomination and to the interests of the kingdom of Christ in so large a portion of the eastern hemisphere, the cause of truth should be so poorly sustained; and that the little church which had been formed there should be neglected and suffered to fall into decay, if not to become utterly extinct. Out of about fifty persons with whom I have had some personal acquaintance at and in the vicinity of Madras, most of whom—say except ten persons—came as Baptists from the other coast, (Burmah,) only five or six have continued steadfast, without joining some other denomination or opposing party. Many of them have gone back into the world. Some have been reclaimed, and are now maintaining a consistent walk. The above number does not include the church which once existed in H. M. 45th Regt., of some fifty persons, which, as a body, turned away from the truth and has since become extinct. Nor the large branch or church in H. M. 41st Regt., consisting of about the same number, which I visited in Bellary three years ago, and which has continued faithful as a body up to the last time I heard from them, in November last.

Causes of Mr. Day's removal—Claims of Madras as a missionary station.

During the year and a half I was in Madras, after the Baptist (Eng.) church was formed there, quite a goodly number who came over from Burmah were, as it were caught, and for a time taught and helped on their way; some of whom have gone to distant stations, and some have gone back to Burmah. But situated as I then was, alone, with all the care and burden of a new mission upon my hands, disheartened by the disappointments and delays in respect to other laborers coming to this mission,—my heart being devoted to the native work, and viewing that as the primary object of my being in this country, I found it impossi-

ble either to perform well what devolved upon me in both departments, or to bear up longer the burden that was crushing my spirits and my life down to the dust. All things prayerfully considered, although I *feared* what has since come upon the church here, only one of two things appeared possible to be done; either to relinquish the idea of being a Teloogoo missionary and devote my whole time and talents to the English department, and try to make something of it; or else, relinquishing my labors in English, to remove into the Teloogoo country, be a missionary to the heathen, and really commence our Teloogoo mission anew. The former, it is needless for me now to say, I could not under my circumstances do. The latter was the only alternative. I removed, and have since been entirely given up to the interests of the mission in the native department, —so much so, that until I now came to Madras, I had not preached a single sermon in English since I left Madras last year. I have, from many causes, been unable to do what seemed really desirable in the way of correspondence during the year. I trust, however, that God will help me, if my life is spared, to do far more writing, and preaching, (to the natives of course) and praying, this year, than I did last. I feel the need of a close walk with God; and of being divested of worldly cares, and of laboring more and more for souls. But though I do thus feel, and though I do thus labor, it can never accomplish what needs to be done in the English department in Madras. Neither br. Van Husen nor myself can feel it our duty to engage in this department, under existing circumstances, and yet we are both deeply impressed with the claims of Madras on our denomination. The circumstances I have mentioned above, speak for themselves. I might add, that there are now two other individuals who desire to be baptized, and quite probably I may baptize them ere I leave. Several others are almost convinced of their duty in this respect, —but what shall be done with them? The church is not in a proper situation to receive them. Probably some of those who are still steadfast, will ere long be turned away; and should any new ones be baptized, there is no hope of their walking consistently for a long time as insulated individuals without connexion with any body of christians.

Committee of the Madras Bible Society— Translations.

Another fact in our missionary history is, that the Madras Bible Society, auxiliary to the Br. and For. Bib. Soc., or rather the General Committee of that society, at their last meeting, which I happened to be here in time to attend, adopted a resolution similar to that of the parent society, in reference to translations and revisions,—requiring them to be in all cases, conformed to the principles of "the authorized English version." Thus directing the *transfer*, and *forbidding* the *translation* of words relating to the ordinances, and requiring that wherever doubt or obscurity exists in the English version, the same should be perpetuated in the language into which the translation is made. This rule, as adopted by the committee, extends to revisions as well as to translations, and in accordance with it, in the revision of the Teloogoo scriptures, which has been for some time proceeding under their direction, the Greek words relating to the ordinance of baptism have been adopted, with Teloogoo terminations, which words, to a native, however intelligent, and however desirous of learning the truth, can have no meaning whatever. The resolution adopting this rule, was warmly discussed and strongly opposed at the meeting of the General Committee, but was finally carried. Some few stood out to the last, and when overruled, they resolved to enter their solemn protest.

A Dictionary of the Bible, in Tamil (the language of Madras, and of all south,) has just issued from the press, in which I am informed, the ordinance of baptism is at some length expounded, and is positively declared to be performed by sprinkling water upon the candidate.

From what has been already said,— and I might easily fill another sheet with important considerations on this subject,—the Board will see the importance of having a missionary at Madras. The relation which this position would sustain, not only to the Teloogoo mission, but to the whole of southern Hindustan,—to Burmah and to all the other missions in this quarter of the globe,—is worthy of serious consideration. A missionary in this place, though chiefly devoted to labours in the English department, would hold a near relation to the native field, and would acquire a know-

ledge of the Teloogoo language, so far at least, as to be able to read it. But I know, from some experience, that it requires no small labor to sustain the duties of a Baptist minister in this place, even were he devoted wholly to the English department.

Undoubtedly the heathen have greater claims to our direct labors, than English and country-born nominal christians, and I am still fully of the opinion that I was two years ago, when I wrote to the Board on the subject; that if there be only one missionary on the coast, and he is considered as devoted to the Teloogoos, Madras is by no means the proper place for him. But circumstances are now changed. The Teloogoo mission is commenced, and, I trust, is moving onward successfully. We have two missionaries, with their families; one native assistant; one East Indian, (M'Carthy) a fine youth who loves the cause much, and who is preparing, as we trust, for an efficient fellow-laborer; and another native convert, baptized in September last, who already does assist, though not as yet recognized in that capacity. If God spares us all, we shall hope to do something for his cause in the Teloogoo field; and now, were another suitable man sent out, we should be quite willing to have him remain at Madras. We do earnestly entreat the Board, if possible, to send a man fitted for this place. We have every reason to believe, that were a Baptist minister at this station, God would greatly bless his labors, and honor him as the instrument, not only of converting sinners, but of leading other inquiring minds to a knowledge of the truth. Once more I unite my voice with that of my worthy colleague, in earnest entreaty to the Board,—forget not Madras,—forget not your Teloogoo mission.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, MARCH 13, 1841.

Teloogoo version of the scriptures.

After alluding to the absence of Mr. Day, and to the object and probable results of his visit to Madras, Mr. Van Husen thus urges the importance of having one or more missionaries resident at that station.

A man is greatly needed in Madras, not merely for the English, but for the Teloogoo department. Allow me particularly to call the attention of the Board to this subject. They are aware that Messrs. Gordon and Pritchett, London missionaries of Vizagapatam, previous to their death, translated the entire bible into Teloogoo. The new testament, Genesis, twenty chapters of Exodus, and the Psalms, have been printed by the Madras Bible Society. The remaining portions of the old testament have been in the hands of the society twelve or fourteen years. It is due to the society, however, to state, that it has been embarrassed in its operations for want of means. That Messrs. Gordon and Pritchett's version should be perfect, could not reasonably be expected. The late Mr. Reed of Bellary, was engaged at the time of his death in revising this version. He died a few weeks since, and entered, we doubt not, into his rest. He was the only member of the Teloogoo committee on revision thoroughly qualified for translation; and he in his revision of Matthew, which is all I have seen, has transferred the Greek terms relating to baptism with Teloogoo terminations.* In Mr. Pritchett's printed version of the new testament, *Snánamoo*, is used to indicate baptism,—a term that signifies bathing.† *Moonáhoo* (verb active,) signifies to dip, to immerse, to sink under a liquid, and is so used by the people. In view of these facts, your missionaries will feel an embarrassment in circulating the present versions. They cannot do so without feeling that a part of the word of God is withheld from this numerous and interesting people. The present seems to us an important crisis. The field will doubtless soon be occupied by others, as the missionaries both of the A. B. C. F. M. and of the London Missionary Society, have signified their intention of urging upon their respective Boards, the appointment of persons specially designated to the department of Teloogoo translation. And from the specimen above given, the Board will readily perceive

* See remarks of Mr. Day in the preceding letter.

† Mr. Day says—"The word here used, is unknown to Teloogoo writers or readers, except such as have lived since the days of scripture translation. It is a new-coined word, by some missionary in Tamil, and thence introduced into the Teloogoo translation. *Moonáhoo*, and its corresponding verbal noun, have precisely the meaning of baptizein and baptisma, in Greek, and are the words which we uniformly use in designating the ordinance."

the consequence of having the work of translating the scriptures into the Teloogoo language, left wholly in the hands of those who give to them such an interpretation, or of those who are bound by the rule adopted by the American, and the Br. and For. Bible Societies.

Must then your missionaries be subjected to the necessity of circulating versions that are made to conform implicitly to the present English version? Must they be content to continue on in their work, under the painful conviction, that a part of the word of God is concealed from these 8 or 10,000,000 of heathen among whom they labor? Or will the Board, the representatives of the denomination with which we have the honor to be connected, give to this people the whole bible faithfully translated? And if the latter, by whom shall it be done? We are willing to do what we can, but we feel that this work cannot be required of us. A man possessing the requisite qualifications should be sent to Madras. That place possesses ample facilities for the accomplishment of the work. Its relative position with respect to the A'sám, the Burman, Siamese, and especially the Teloogoo mission,—its Teloogoo population and its central location in reference to the great field of missionary effort in the east, are considerations which I am sure the Board will not overlook. May the God of all truth direct you, and render you instrumental in spreading the pure light of the gospel over the darkness of the heathen world. My health is very good, as is also Mrs. Van Husen's and that of our associates.

Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAB, JAN. 18, 1841.

Sickness in Mr. K's family—Cholera—Visit to Ramree, Sandoway, &c.—Preaching.

Several circumstances prevent my writing the Board as fully as I could wish. I had intended doing so at the close of 1840, giving a pretty full account of the last year's labors, and its results, but this must be deferred for a time, if not altogether.

I have had no small amount of trials to grapple with during the past six months. All the family have been ill more or less, but our eldest child has been a great sufferer from fever and other complaints, and has not yet entirely recovered. Moung Na Gau, our native assistant, has been near the grave again and again; and his wife not much better. Eight or ten of the converts have been ill with fever at a time, and the care of them all has devolved on me and Mrs. K. The latter part of October, I had an attack of *cholera*, which, in two hours' time, brought me to the threshold of the eternal world. The civil surgeon, Dr. Clarributt, came to me at the shortest notice, and hardly left me for two nights and two days. It pleased God to bless his assiduous care and medical treatment. An own brother could not have been more anxious and unsparing in his efforts. This attack of cholera on a constitution enfeebled by fever for three years, left me nearly as helpless as an infant. A voyage to sea was advised, and even an entire change, for one or two years, was regarded as the most judicious course. I finally procured a native boat and seven men and went down the coast, being absent, in all, fifty-one days. I visited Kyouk Phyoo, Ramree, Sandoway, and a number of villages. We journeyed altogether between four and five hundred miles, with great benefit to my own health and that of all my family. The cholera has apparently thrown from my system that bilious habit which for a long time had been wearing out my life. I feel a glow of health such as I have not known in three years before, and can now labor without that oppressive sense of weariness which I have usually had.

It was not a small comfort to me to visit our dear friends in Ramree and Sandoway. I distributed about 4000 tracts in villages, and preached the gospel to many attentive assemblages of people. In obscure villages, I found persons who had on some former occasion heard more or less of the christian religion, and were eager to read and listen to the word of God. I cannot doubt but that *truth* is gaining ground, while idolatry, in the minds of multitudes, is being slowly, but certainly undermined.

Persecution of the Karen christians.

A report is every where in circulation, that the king of Ava has sent out an order, that all who have embraced the religion of Christ must recant or be beheaded; and that all "white books" must be burnt. How far this may be true, I am unable to say; but

that the king is capable of adopting such a course, and pursuing it to the utmost, no one acquainted with his character can doubt. At this moment the christian Karens are suffering imprisonment, torture, and fines. To flee from the country is impossible, unless they abandon their wives and children, so vigilantly are all the mountain passes guarded. Their sufferings demand our sympathy and our prayers. I cannot learn that the Burman converts in Ava and Rangoon are suffering. They are too few and too much lost in the crowd of a large city, to awaken attention. But not so with the Karens; they meet for worship in large assemblies, scattered among a great number of villages. Mr. Abbott, however, will give a full account of these things.

Course of missionary labor—Converts and inquirers.

My course of labors in this town are the same as when I wrote last. A few of our old inquirers have entirely fallen off, but then the better part are still inquirers, and a few cheer us with the hope that the truth finds a resting-place in their hearts. There are also many new visiters, and among them some who have been bitter opposers. All the principal priests call at the house and hear the truths of the gospel. None of them oppose, at least openly, and one recently confesses that he believes. Our assemblies are not uniform; 20 perhaps is the lowest number and 100 the highest, though very rarely there are more than 100. A few give evidence of a change of heart, and at times have been ready, apparently, for baptism, but still delay. We need a time of refreshing from the Lord's presence, to quicken our faith, to warm our hearts, and to clothe the word with divine power. We need to enter more vividly into the real condition of immortal souls, and to feel a just sense of our accountability. I should have mentioned the reception of a large box of testaments, parts of the new testament and tracts in Bengali and Hindostani, sent by Mr. Thomas from Calcutta. Old Ku-la-pa, a Mug assistant, preaches very well in Bengali. Several Mussulmen of very respectable standing in the town take pains to hear the gospel. Since my last, another of the disciples has gone to his rest. He died while I was absent, but the assistant, Ku-la-pa, informed me that he died in a serene frame of mind.

In a few days, I intend visiting a number of villages in this district, where I have been invited, and where I hope to plead the Savior's cause before a great multitude. I shall also have an opportunity of distributing a few books and tracts to advantage.

Karens.

EXTRACTS FROM A LETTER OF MR. BRAYTON, DATED TIGER-HEAD, TENASSERIM RIVER, JAN. 15, 1841.

The Mergui station, to which Mr. B. is attached, embraces seven or eight villages, scattered among the hills, and along the banks of the Tenasserim river. At most of these villages, native assistants and school teachers are stationed, and they are visited, usually, by the missionaries, during the dry season. Mr. Ingalls is devoted more particularly to the Burman, and Mr. Brayton to the Karen (Pgho) department. The latest published intelligence from this station is contained in the letters and journal of Mr Ingalls, in the March number of the Magazine.

A Pgho chief—Favorable prospects—Influence of a Burman.

In my last letter to the Board, I mentioned this place, and I will now give you an outline of what has been done among this class of people (the Pgho Karens) here.

Soon after my arrival in Mergui, the chief of all the Pghos on this river, called at my house and listened attentively to the truth. He appeared very anxious to have his children and others learn to read. He appeared so well, that our hopes were somewhat raised in respect to him and his people. But when the Burmans learned that he had been to my house, they spared no pains to turn his mind from the truth. And when we visited his place, the first of last dry season, we found a Burman priest living at his house. We soon found that this human deity had gained so much influence over the people, that it was useless for us to try to do anything while he remained among them.

At the close of the season, however, I again saw the chief in the city, and he requested me to send a man to his place to teach the children their own language. I felt it my duty to comply

with this request, and accordingly sent Kon-blon-pau, at the commencement of last rains. The first of November last, I came here, with Mrs. B. and spent about two weeks. We found that the children had been much averse to the idea of learning to read their *own* language. There are several causes operating to produce this aversion. It is something entirely *new*. Some are afraid; others are ashamed, &c. Besides, they universally connect the idea of learning to read with becoming Christians. Therefore to make up the mind to learn to read, and to be a disciple, is about the same thing. One young man, however, (the chief's son) had learned to read quite well. He then said he had made up his mind to become a Christian. A number of children told us, "We wish now to learn to read." The Burman priests have ceased calling, and even arrack-pedlars now shun this place. One young man with a small family, said he wished to learn to read, and would build a zayat at his place, (a little above here) if I would send Kon-blon-pau there. One family, who had formerly heard the gospel from br. Mason, said they wished to be with the disciples and serve God. The state of things was such, that we felt it our duty to spend most of the season on this river. Accordingly, after making one tour to *Ka-mah-kah*, we returned to this place the first of this month. At an expense of about 20rs, I have put up a little place, where Mrs. B. is to remain and teach the children, while I go from place to place. Mrs. B's. health is at present quite good.

Since our return, we find that the family mentioned above, do not appear quite as favorable as they did. Still, we do not give them up. The young man who has learned to read, also appears a little off. The chief himself is so much engaged for the English at the coal mines, that he has no time to attend to his soul. The Burmans are unceasing in their efforts to oppose the progress of truth here. The children say, "We are waiting for our parents." The parents say, "When all become Christians, we will."

Though our present prospect is not flattering, still we are not disheartened. Our hope is in God. But we feel the need of more humility, faith, and holiness. I mentioned before, that Kon-blon-pau had been stationed here as an assistant. I have now had an opportunity of witnessing the effect of his influence, and am confident it has been decidedly favorable. Although no hopeful conversions have as yet appeared among the Pgho Karens on this river, still I think considerable has been gained in favor of the truth.

In our visit to Ka-mah-kah, we found the little band of brethren there, though in the midst of wolves, apparently strong in the faith. We spent about three weeks in that region, but found the people very strongly attached to their old customs and the Burman religion. At the close of the rains, Tondee and his family came to this place. Here I had the pleasure of baptising two of his daughters, which make the whole of his family that have been baptised, except one little girl. These, with one convert from Maulmain, make the Ka-mah-kah church at present number thirteen.

It will probably be my duty, as soon as another rainy season, to commence the translation of the new testament in Pgho Karen. I say *commence*, for, though we have Matthew now in print, yet, as it was only translated by a native from Sgau to Pgho, it needs so much revising, as to require nearly as great an amount of labor, as it would, to take it in the commencement.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED EDINBURGH, (SCOTLAND,) JULY 20, 1841.

Intelligence from Denmark—State of the church in Hamburg—Baptists in Pomerania.

I hasten to transmit to you the two enclosed letters from our beloved brethren at Copenhagen, from which the Board and our churches in the United States may learn the prospects of the infant cause in Denmark. I hope it will rouse them all to fervent prayer at a throne of grace on their behalf, and also, that it will induce the Board to send some faithful man to plead the cause of these oppressed followers of Christ. Ecclesiastical and civil power are united, and are using their utmost efforts to suppress the truth. Let us bless God for the uncommon degree of holy submission and fortitude which our suffering brethren manifest, and let us confide in our faithful God, that the victory will ultimately fall on the side of his persecuted saints.

The cause is prospering at Hamburg, and I am hasting to return. God is opening unexpected doors for us. One of our brethren has, on his travels in Pomerania, met a number of converts, who, without coming in contact with any Baptists, or knowing anything of their sentiments, have imbibed their views and introduced believer's baptism among themselves. These will demand our early attention, and I design visiting them on my intended tour to Memel. I have succeeded here in getting a remonstrance drawn up, to be presented to the king of Denmark, on behalf of our brethren. I hope it will be signed by influential men of all parties. I have also interested the Baptist churches for our tract operations, but after all, we still look to America for greater assistance.

Let us, dear brethren, still share an interest in your prayers. We trust the Board will continue to render us all the assistance in their power in carrying forward the great work in Germany and Denmark. The Lord Jesus grant to all of us a greater degree of spiritual enjoyment in him, and holy love will then constrain us to live entirely to his glory.

The following are extracts from the letters referred to. The first is from Adolph Mönster, the younger of the two brothers, to Mr. O., dated Prison Copenhagen, June 22d, 1841.

It is termed a suffering that my body is retained within these locked doors and barred windows, but we forget that the Lord can make his way through all these. Five weeks have transpired since I was locked up here, and yet at this moment it is as if only so many days had passed. But you must not conclude from this, that I am always in the spirit of God. Alas!, I am too far from that, for I have brought my flesh and blood hither, and of a truth, Satan is here also. But the spirit of Him who vanquished sin, death and hell is here, and when a conflict ensues between these two spirits, over a sinner who in the councils of wisdom and God's free grace was chosen before the foundation of the world to be an heir of eternal life, then we need not entertain a moment's doubt on whose side the ultimate victory will be, for he is faithful and true who has called, and justified, and saved us.

The second letter is from Peter Mönster, first pastor of the Baptist church in Copenhagen, to Mr. O. and is dated Criminal Prison, June 26, 1841.

We have received with hearty thanks to our God and Father, the assistance you sent us through our brother Köbner. Assistance in time of necessity is doubly valuable; we, therefore, tender you our thanks, dear brother, and implore for you and yours, the blessing of the Lord for body and soul. And as our Lord does not leave unrewarded the cup of cold water given to one of his disciples, your reward of grace will not fail, for here is more than this.

Prospects of the trial—New measures of persecution.

The prospects of our criminal process are not very bright. It is not likely to be brought soon to an issue; as the result of the examination of my brother and br. Ryding is not yet transmitted to the court; and they will wait till this be done, in order to give a decision for all.

Severe measures are now employed against the parents in the church who refuse to have their children baptised in the state church. If after the legally appointed time, they refuse to bring them forward, they are to pay for the first eight days, *ten dollars*, (about 11s sterling,) and for every following week, double, as long as they possess any property, after which, they are to be punished in their persons.

The punishments which our prosecutor (the Court of Chancery) demands, are so unexampled in severity, that even the men of the world revolt at it.

The different orders of the ecclesiastics, and consequently the government, being against us, it will not be in the power of our judges, with their best intentions, to let us go altogether free. They will at least condemn us to the payment of a small sum and the costs, should we escape the house of correction and consequent banishment from our country,—both of which the Court of Chancery demands. And as our long confinement disables us from paying any money, nothing remains but to continue in prison till it be thus discharged. This will also cut us off for a long time from our efforts in the service of our Lord, who has so strong a claim upon the ability and willingness which he has himself imparted. Confident of your sympathy, and that of all God's people, I do not hesitate to communicate to you intelligence which, to the eye of human foresight, appears so dejecting; in order that your and their hearts and hands may be lifted up to the throne of God, in supplication, that

he would in infinite compassion cause this trial to eventuate in good; and that he would give us grace and strength, in humility, meekness and love, to fight the good fight, to run the race with patience, and to keep the faith he has given us.

The Lord is still sufficient to accomplish the word spoken by the prophet, "Not by might nor by power, but by my Spirit, saith the Lord." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," and "he shall bring forth the topstone thereof, with shouting, crying grace, grace unto it!"

Yes, dear brother, these tribulations are, for weak little children as we are, severe indeed; but what are they compared with the martyrdom of those first heroes of the cross, who in the midst of the most appalling sufferings, and whilst dying by the most ignominious deaths, praised the Lord who shewed them his glory, and comforted them by his precious promises? May the Lord grant us strength to go and do likewise, if it should be his holy will. His will be done. Amen.

Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, IONIAN ISLANDS, JUNE 23, 1841.

Arrival of missionaries—Health of Mr. Love—Apostolos—State of things at Patras.

On the afternoon of the 18th inst. we had the great pleasure of giving to our beloved brother and sister, Mr. and Mrs. Buel, the hand of welcome to Greece. We wish in this event, to record the goodness and mercy of a covenant-keeping God.

In view of the affectionate concern, the sympathy and prayers of which this mission has been made the subject, by our beloved brethren and christian friends in America, we will only say *that we have felt deeply.*

I am still the subject of the spasmodic affection at its intervals of forty-two days; but it is in so light a form, that we are confidently hoping a speedy return to a comfortable measure of bodily vigor. Truly, our God is a prayer-hearing God. For some months the spasms have been unattended with either vomiting, fainting, or the loss of blood; and every succeeding turn has been less severe than the preceding. We have learned not to be too sanguine, but certainly the fine climate of Corfu; the very healthy and comfortable location which we have succeeded in obtaining; and the measure of health I already enjoy, give us much ground for hope. I have not been so strong during the last two years as at present.

Demetrius (the Greek noticed in my last, as being in an interesting state of mind) gives us increasing encouragement. Great efforts have been made on the part of infidels, to destroy him; and for a while he seemed to be on the verge of the fearful abyss. But sovereign grace appears now to be triumphing, and we hope he will one day take a bold and decisive stand for Christ. He is constant in his attendance at worship during the whole Sabbath, and sometimes on other days of the week. But living nearly three miles from town, he is unable to enjoy the benefits of daily instruction, as was the case with Apostolos.

Apostolos is in Patras, where he stands a faithful witness for the truth. His wayward son had gone before him, and the father was full of solicitude to make another effort, in order, if possible, to seek and save the lost. In addition to this, Apostolos was a stranger in Corfu, and they ceased not to accuse him of having been *bought* away from the Greek church. He determined, therefore, on going to Patmos, and engaging again in the business of his trade, that he might, by gaining his subsistence with his own hands, remove the occasion for the scandal brought on his pious labors. But his poor son he has not been able to find; he had gone, no one knows where, before the father's arrival.

Our beloved brother reports six of his countrymen at Patras as in a state of interesting inquiry. It is known throughout free Greece, that Apostolos has been baptised; yet he says, that "no one who knows his principles accuses him of having departed from the commands of the new testament,"—that "twelve or fifteen persons call daily to inquire about the character of the missionaries and the missionary society of the Baptists—whether they are Luthero-Calvinists, Protestants, Free Masons,* or what." Apostolos answers, "that of Free Masons, Prot-

* A term of reproach that was very common at Syra, at the time of the persecution of the missionaries there, in the year 1836.

estants, and Luthero-Calvinists, he knows nothing—that Baptists are a people of no creed of christianity but the new testament; that they neither add to, nor take from, the new testament; that they worship God through Jesus Christ, according to the new testament; that in every thing they strive to do what every christian ought to do, namely, to conform their lives to the spirit and teaching of the new testament; but that they are called *Baptists*, because in performing the rite of baptism, they *immerse*, instead of *sprinkle*."

Apostolos devotes every Saturday to the work of distributing the scriptures and tracts. His long experience renders him very efficient in this labor.

EXTRACTS FROM A LETTER OF MRS. H. E. DICKSON, DATED CORFU, JUNE 23, 1841.

After a visit of nearly a year to Scotland, her native land, Mrs. Dickson again joined the mission at Corfu in April last, from whence she thus writes:

Convictions of duty—Return to Corfu.

I have great pleasure in again addressing you from Corfu, the interesting scene of my former labors,—now rendered doubly interesting to me from the conviction that God has, by his special providence, brought me back to this place, and has opened to me an unexpected door of usefulness. I am satisfied, from long experience, that teaching the young is my peculiar post. I am happier in this department of labor than in any other, as I can sooner have an influence over the mind by teaching, than I could possibly have by occasional intercourse, however faithfully its opportunities might be improved. From these considerations I was very anxious, while in England, to know what the Lord would have me to do. I was encouraged to hope that he would graciously vouchsafe his directing mercy to me, as I was conscious of no wish but to follow the indications of his providence. In this state of mind, Mr. Love's acceptable letter, containing proposals regarding the government school in Corfu, found me. Although a government school is by no means the sphere I would have chosen for myself, knowing as I did, the disadvantages under which I formerly labored, yet it appeared to us that with the new arrangements proposed to be made in the school, and under a new Governor, I might have gone on with more comfort and less embarrassment than before. At any rate, I felt it to be my duty to return to Corfu immediately, and with a joyful heart I bade my country and my friends adieu, without a single wish ever to revisit them, except, indeed, as it regards my son, and he is so comfortably situated that I have no anxiety regarding him. I believe God will fulfil his promise as the helper of the fatherless in his case.

An interesting meeting—Former associations renewed.

I reached Corfu on the 18th of April, and received a most cordial welcome from Mr. and Mrs. Love. Other friends soon called, and among these were two dear young ladies who had belonged to my bible-class, and whose hearts we trust the Lord has opened to attend to the things which had been spoken. I was delighted to see the progress they had made in religious things. With deep interest and much anxiety I had watched over the first opening of their hearts to God. I had seen the silent tear, and heard the suppressed sigh, but I was scarcely prepared to see, after the absence of a few months, such a development of character, such strength of christian principle, and such a resolution to follow the Savior, in a place where all is dissipation, vanity and show. I thanked God and blessed the conduct of his grace, which had brought our dear friends, Mr. and Mrs. Love here, under whose fostering care these tender lambs had been nourished and fed. I had no sooner arrived, than I was asked by both these young friends, if I would meet with them again as I used to do, and explain to them the scriptures? Miss P. said "These meetings I will never forget." It was with feelings of no common interest, that I commenced again a bible class for young persons, composed chiefly of those who had regularly attended before I left Corfu. Besides this class, I have another for the scholars of the school. Of this school, I ought to say a few words.

Government school—Objections—New school commenced.

I had come to Corfu with the view of being engaged in the government school; but God, in his wisdom, and, I trust, in mercy too, purposed otherwise. And although this was brought about in a somewhat unexpected manner, it was no less his work, and will, we trust, issue in his praise. On my arri-

val here, I was told by Mr. Lowndes that there existed serious objections to my being employed in the government school. I expressed my surprise, and wished to know the reasons for these objections. I afterwards learned from Lady Douglas, the wife of the Governor, and others, that being connected with the baptist missionaries, and being myself a baptist, formed the chief objection. It was sneeringly said in regard to me, "Give her a bible, and set her down with a class of girls before her; she will do for that, but we do not want a teacher of that kind." Yes, thanks to my heavenly Father, this is the employment my soul delights in, and I rejoiced in being counted worthy to suffer any thing for the blessed truth of the gospel. It is a small matter to have our names cast out as evil, for our adherance to his cause. May we be enabled to walk worthy of such a high and honorable vocation! I was thus happily set free from all trammels in giving religious instruction, and readily and with pleasure entered into Mr. Love's proposal of opening a school without delay in his house. This proposal was well received by a number of the parents of my former pupils, and in fifteen days after my arrival, I commenced with six scholars. These have now increased to fifteen, and the prospect of success and usefulness opens wide and fair before us. I hope in my next, to be able to give an encouraging account of this small beginning. In the mean time, permit me to express a hope that the Board will take into their kind and prayerful consideration the proposal Mr. Love is making, to have an institution for orphan and destitute children in Corfu.* We cannot but think that the whole of this plan will commend itself, and draw forth the sympathies and approbation of the Board, and secure a favorable answer. If so, it will be my privilege to devote myself with affectionate interest to promote its well-being in every possible way. I am now quite well in health, and much improved by my visit home. I seem to have returned to my work with renewed energy, and some sweet desires to live more to the honor of Him, who has so graciously condescended to employ me in his blessed cause. We have all been delighted at the arrival of Mr. and Mrs. Buel, and consider it an evidence that prayer has been heard, and that God has designs of mercy to this people.

* The letter of Mr. L. containing this proposal, has not been received.

France.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAI, AUG. 10, 1841.

Missionary tour—New church constituted—Persecution at Meux—Baptisms.

Since my last letter dated June 3d,* I have visited St. Waast and Viesly. At the former village lives our brother Demoulin—at the latter, several persons who have been baptised upon a profession of faith in Christ. The number in the two villages is ten, who are duly organized into a church, standing firmly on the foundation of the apostles. Several of those persons were converted and baptised during the past winter and spring. As is common in this country, persecution is their portion.

I have lately returned from a visit to Mr. Foulbœuf. I found the brethren firm in the faith, and as consistent in their walk as persons could well be, who are just emerging from the errors and superstitions of popery. Mr. F. baptised three persons while I was with him, and he has baptised two others since my return. He resides now at Meux, a short distance from Rivecourt, his former residence. The mayor of Meux has forbidden him to hold meetings at any place in the village, and even to go to the houses of his friends, or to receive them at his house; but this last prohibition is an excess of power, and will not be regarded. The inhabitants of Meux are highly displeased with this intolerance. The *garde champetre* says that if he is sent to Foulbœuf's he will shut his eyes. We went one evening to baptise a shepherd and his wife, residing in a hamlet whose inhabitants are hostile. We arrived at 9 o'clock in the evening, and walked in silence, lest our arrival being known, the people should make a tumult. We were obliged, the evening previous, to leave the territory of Meux to baptise a person. But no matter; the work of the Lord cannot be hindered.

Not far from the middle of last month I received the visit of Thieffry

* See last number of the Magazine, p. 290.

and Dujardin. There is nothing peculiarly interesting in their field of operations; all stand firm at Rùme and Baisieux. Mr. Marzials is abroad—he has threatened to visit Lannoy on his return, but I hardly think he will. May the Lord defend our brethren!

Tract distribution—Political prospects.

One fact not to be lost sight of in the estimate of our labors in this department, is, that the amount of distribution bears no proportion to the time employed, if we reckon the reading, explaining, &c.; as well as the system of lending tracts. If we adopted the manner of some, to scatter our tracts in the highways and streets, we could easily dispose of some thousands of dollars yearly. Our uniform object is, to put tracts, as far as possible, into the hands of those only who will read them. We wish to do good with them, not so much by a great, as by a judicious distribution. We print no tracts, and circulate none, with the Society's appropriation, which the society itself has not approved.

It appears from recent events that tranquility cannot long be expected in France. The late publication of the letters of Louis Phillippe, and his failure in the prosecution of the editor who published them, have produced quite a sensation. It would seem impossible that the present state of things should continue. We have this to comfort us, that being remote from the capital, where revolutions are made of late years, we shall not be likely to feel the shock, if one occurs; and whatever may be the event, we shall not probably be worse off, in point of religious liberty, than we are now.

I am happy to state that Mrs. Willard's health is a little improved, since I wrote last. But we have had a most disagreeable summer, and so little fair weather, that we can scarcely go out once in a fortnight. Winter is at hand —what it may bring us we know not. Pray for us.

Tuscaroras.

The remnant of this tribe continue to reside on their lands in New York State, near the town of Lewiston, Niagara county. Their number is about 300, all of whom, it is understood, are Christians either real or nominal, i. e., there are no pagans among them. A mission station has been sustained among them for many years, and there is now a baptist church consisting of some 20 or 30 members, under the care of the N. Y. State Baptist Convention. James N. Cusick, the writer of the subjoined letter, is a son of the celebrated chief whose name and character are much distinguished in the annals of his tribe. He has been for several years a professor of religion, and for three years, an ordained minister. He has maintained an irreproachable christian character, and has a high reputation among his people, for piety, intelligence, energy of character, and powerful eloquence in his native language.

My beloved white brethren:

Having a short opportunity to write you a few lines: I feel moved with compassion towards the sons of the forest who reside in the far west, that is, the Pawnee tribe, about six thousand souls, who sit in darkness and the shadow of death. I am enlisted [in feeling] to go preach to them the everlasting gospel. O! when I consider what is the riches of the gospel of our Lord Jesus Christ, who died for sinners, I want to see that the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and that he shall reign forever and ever. Although I am a missionary to my people, yet they are too few in number; I want to go where is the most labor in the Lord's vineyard. The Board of the Convention might send another missionary to take my place here, while I was gone. I want to stay with this people for two years and learn their language; let my family remain here in this state; you will take care of them. I will eat with them [the Pawnees] some buffalo meat, you may [furnish] clothes for me, enough to live; and no more I ask for this. I want to go there by the next spring, if the Lord favor and bless my labors. And now, my brethren, let you consider among yourselves and think over, and make a proposition before the Board of the Foreign Mission Society. Believe me, this is my feeling; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." I believe this; the Lord will be with me alway, even unto the end.

From your unworthy
brother in Christ,
JAMES N. CUSICK.

Other Societies.

American Board of Commissioners for Foreign Missions.

WESTERN AFRICA.

From the annual report of this mission, closing with the year 1840, we make the following extracts.

Openings for 100 missionaries.

That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, are enterprising and industrious, compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part of the coast are some of the most populous on the seashore of Western Africa; and if we may judge of the industry, enterprise and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm-oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth, should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

The field thus to be laid open will afford ample scope for the uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country.

The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been, and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

Dangers of the climate overrated.

We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners is greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor, and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the missionary take his

place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.

We conclude this report by expressing the ardent and prayerful hope that the time is not far distant when our hearts will be cheered by large accessions to our present number, and that many, very many benighted Africans will be made to rejoice at the glad tidings which they shall hear.—*Missionary Herald.*

BOMBAY.

The following account of a heathen benevolent institution, is from the journal of Mr. Allen, missionary to the Mahrattas. Let the reader contrast this with the benign influence of Christianity, and learn to set a higher value upon the blessings of the gospel. The account is contained in the August number of the Missionary Herald, and in reference to it the editor remarks, "It has been said that paganism never erected a hospital. This is not quite true. Here we have the results of its forth-putting in that direction, described by an eye-witness."

A new institution—Heathen benevolence.

August 17. To-day, as I was passing near a native institution called the *Pinjera pole*, I went into the enclosure for a few minutes. This institution, if such it can be called, was commenced some years ago by a rich native merchant of the Jaina religion. He expended a large sum of money, (report says more than $100,000) in purchasing the ground and erecting the buildings, which are to be permanently devoted to the objects of the institution.

The Jainas are heretics in the opinion of all Hindoos who follow the brahminical system. They are numerous in Bombay, and some of them are very wealthy. They are mostly from Guzrat and other northwestern parts of India, and they seldom understand the Mahratta language. They never eat flesh of any kind, and it is contrary to their principles to destroy animal life for any purpose whatever. They regard the preservation of the lives of animals as meritorious, and it was for this purpose that this institution was established, and is supported. Here horses, which have become useless from age or any other cause, are received and supplied with whatever they need as long as they live. The number thus supported varies from fifty to a hundred. Oxen and cows are also supported. The number now here is 175. The government, to prevent the increase of dogs which have no owners, give a small reward for any that may be killed in the streets for a short time twice a year. The proprietors and patrons of this establishment, to prevent dogs from being killed, give a small reward for all that are brought here, and they are kept and fed in a building and yard expressly appropriated for this use. The number now here exceeds 200. There are also cats, monkeys, and various kinds of animals and reptiles, all well supported. It is a rule of the institution to receive every kind of animal that is brought here. I inquired what was the general expense of the establishment, and was told that the present expenses are 3,000 rupees per month, or 100 rupees per day. A rupee is nearly half a dollar, so the yearly expense is more than $16,000, all for the preservation of useless animals, and in a city where thousands of human beings are suffering for want of the necessaries of life. Nor is this all. The people who give their money so liberally for this institution do it in the deluded opinion that they are performing a work of merit, a work which will secure for them future happiness. Such is the religion of some of the most intelligent, wealthy and enterprising natives of Bombay. How much do such people need the gospel, and how great is the change which it is designed to produce!

SOUTHERN INDIA.

Mr. Lawrence, writing from the station at Dindigul, province of Mysore, thus describes

A ceremonious visit.

The great gooroo or priest from Mysore sent his message this morning, expressing a wish to call upon us. He came after one or two hours, mounted on an elephant, seated in a howdah, which was covered with silver, as he would have it, probably a kind of tin foil, and a large umbrella over his head, himself a short, thick-set, ordinary-looking person, having a cap sitting close to his head, inwrought with gold, and adorned with beads, or perhaps precious stones, and topped with a golden bulb. This elephant was preceded by an English fife and two or three drums, and followed by another elephant, on which were two huge native drums and as many persons making sad discord. The throng attracted by such a pageant, was quite numerous.

When the gooroo dismounted, the elephant settled back so as to bring his dignified freight some two or three feet nearer the ground, and then his ear, shoulder, and knee formed the ladder of descent. The priest then came into the room with a broad metal plate of fruit, and three or four lotus flowers (a large species of the water-lily, but of a beautiful pink color,) after presenting which he took a chair. Some time was consumed to very little purpose, unless it be of importance to talk much of the favor of great men, and thus show one's own importance. I called in the children as soon as I could, and allowed them to repeat some of their lessons, and he heard the account of the creation, the story of Adam and Eve, and the like, for a few minutes. He was slipping through his fingers nearly all the time, a string of the sacred beads, one by one, and muttering over to himself his orisons. The beads were beautifully trimmed with silver. When I inquired into the advantages of such unceasing ceremony, he gave me to understand it was an act of piety, and he seemed to wish I would not notice it. I said some of his own people had declared the vanity of such acts, and quoted the verse, "How many incantations in vain have I uttered and finished. Again, how many," etc. which evidently made him uneasy. I gave him some of my views of the duty of a priest or teacher, and signified that in my opinion it would be the greater charity for him to go back to the king of Mysore, (from whose territory and under whose patronage he roams,) and establish schools, introduce such books as those from which the children had been reciting, etc.; but as that would be a work, and not a display, it did not strike him favorably. When I spake of salvation by Christ Jesus, and him alone, he replied, "Christians too worship images," and stretching out both arms as far as he could, pointed with his fingers to the centre of the hands where our Savior's were pierced, and said, "Such is their worship at Pondicherry;" and reclining his head, as if through languor and fainting, he gave a most melancholy caricature of what may be supposed to have been the agonized appearance of the Lord of Glory, when he hung bleeding and dying upon the cross. I said that christianity required an entire renunciation of all idolatry, and that persons who could make an idolatrous display of the scenes of Calvary could not even be called Christians. He spent perhaps an hour and took leave, going off with the jargon of good music spoiled by the great tomtoms, and leaving behind his herald, to speak of the gifts that great men had made him. I gave him a copy of the Psalms of David, assuring him it was one of the best of all gifts. After this herald had gone out, he summoned resolution enough to send back a request by another for wine or brandy "for a sick elephant." But as both the elephants had been to see me, and had just left in good spirits, I declined, and the man went off.—*Ibid.*

SYRIA AND THE HOLY LAND.

From the general letter of the Mission, dated Beyroot, 24th April, 1841, we copy the following paragraph relating to

New stations—Bethlehem—Jerusalem.

Another inviting field to which our attention has been called is Bethlehem. The brethren at Jerusalem, and indeed all of us are persuaded that the time has come when something ought to be done for the inhaitants of that ancient town, the birth-place of David and of David's Son and Lord. And we have unanimously recommended that one of the missionaries at Jerusalem fix his residence there, though not with a view of making it an independent station. Apart from the reasons stated in another place, in favor of Bethlehem as a place of resort during the summer heats, it is proper to state here that the village contains a population of about three thousand souls, almost all of whom are Christians of the Greek and Latin churches. The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the gospel, would be likely to bear persecution with a fearless spirit; and as they are acquainted with the people in all parts of the mountains of Jerusalem and Hebron, they may become very efficient helpers in the missionary work. A mile or two west of Bethlehem is Beit Jalah, another christian village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half an hour's walk on the east. These three villages contain together a population about as large as the christian population of Jerusalem; and they are so situated that a missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people of these villages the brethren have long been acquainted. They are very friendly; some of them often attend our service at Jerusalem; they receive and read our books; and have many times earnestly requested that schools might be opened in their villages. And schools in each of the three places could be established and easily and efficiently superintended by a missionary residing in Bethlehem. Moreover, the Bethle-

hemites are exceedingly desirous to have one of our missionaries reside among them. And there is reason to believe that a congregation could be immediately gathered, larger than that which exists at Jerusalem.

Writing from Jerusalem 11th of May, Mr Whiting mentions that the political affairs of the country were unquiet. The Turkish rulers were oppressive and inefficient, and not likely to carry on the government successfully for a long time.

SMYRNA.

Mr. Temple writes June 19th,—There are many most encouraging evidences in this part of Turkey that the Lord has actually begun his good work in the conversion of a considerable number of precious souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the blessed Spirit of Grace, than in the nineteen preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

On the 17th June, Messrs. Smith, Homes, and Peabody, with their wives, arrived at Smyrna, and as the steamer for Beyroot was ready, Mr. and Mrs. Smith embarked the next day for that place. All were in good health.

CONSTANTINOPLE.

Mr Dwight writes 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation, in a village beyond Nicomedia, who have become enlightened, and are studying the Scripture as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings, and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr Hamlin's school, which was disbanded, is now filling up. There is an appearance of an out-break of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

Presbyterian Board of For. Missions.

ALLAHABAD.

Notices of the Mela or Fair.

The following spirited description of this noted festival is from the pen of Rev. J. Wilson. The *prayaga*, at the confluence of the Jumna with the river Ganges, is considered one of the holiest places for bathing and other acts of worship, among the Hindus, and attracts immense crowds of pilgrims annually.

Just out of the dust, and with the din of the multitude still sounding in my ears, I sit down to give you an account of the mela which is now current and drawing to a close here. The present being a year of no especial note, I think the crowd was not quite so numerous as last year. The only means of judging was this, the multitude seemed to move with rather more ease over this immense plain. Last year the crowd was so dense that one could scarcely go in any direction except as the crowd moved "en masse." This year it seemed more practicable for each to go where he wished, without moving with the torrent. But there are no data available by which to approximate the probable number. It were about as easy to count the individuals in a thousand "swarms of bees" all mingled together.

The different sects of Nágas and Nánák Sháhis, &c. were not here this year. They are moving in their six year circuits, and consequently visit some other place this year. The common Gosains, Jogis, Bramacháris, &c. were here in their full measure. A few of them sought notoriety, one by standing on the back of his neck and his elbows, with his feet upwards, his legs twined around each other in a grotesque form. Another stood on his head and his elbows, with his feet projecting straight upwards at full length. From his inverted position, his bowels had fallen down into his chest, which was considerably projected, and his waist as small as the picture of Death in the Primers. A third, the most revolting sight of all, had, by force of practice, taught his knee joints to project backwards, like the hinder legs of a dog or a horse. He walked "all fours," without putting himself in the attitude of a man. He was naked, except a string and

a very small shred of cloth around his waist. His body was smeared with manure and ashes, his hair clotted with the same, and the "Tilluk," or mark of various colored paints, in his forehead, the badge of his caste. Thus he went stalking about through the immense crowd, like an animal that belonged to no order of creation.

Scores of pandits or religious teachers, as usual, had their wooden platforms erected near the spot where the people bathed. Each sat on his platform and read from some of their sacred books, and expounded as his fancy or hope of gain led him. Those who wished to hear them ranged themselves around their respective stands in the sand, and heard as long as they had inclination, then paid their pice and cowries, and moved off, leaving their place for others. The numbers inclined to hear the pandits, and thus pay for it, seemed generally small.

Missionary labors.

We, *Christian Pandits*, according to our custom, took our stand back at a distance from the bustle, and noise, and confusion near the junction of the waters. We occupied two positions, in each of which we had a platform erected, about two and a half feet high. Some of the missionary brethren from neighboring stations came to help us during the throng of the mela. Here were, during the most crowded part of the mela, four of us and four native brethren, eight in all. We occupied the two platforms from about 8 A. M. to 3 or half past 3 P. M. During which time we kept up a nearly constant succession of addresses; as the strength of one became exhausted, he sat down and another took his place. The fatigue of speaking in the open air, in the midst of din, and confusion, and sand, under a burning sun, is very great. The moving of the immense crowds keeps the air all the time full of sand, especially when there is any wind. And the light and glare of the sun, (we had a thin covering or canopy of cloth over us) was such that often, as I read a chapter in the Bible, from which to make remarks, the color of the letters seemed changed from black to red, the broad, deep letters of the Nágari seemed all traced in blood. At first it was solemn to see the "word of God," as I stood reading it in such a crowd, gradually becoming red, so as to seem to have been written in characters of blood. But a little reflection made me sad to find my eyes inadequate to bear the intensity of an Indian sun, and vainly striving to bear up against the glare, till I had read one short chapter. Seven hours a day of labor amid the wind, and sand, and heat, and light, and confusion of such a place, often induces a lassitude, which only they who come and try can realize.

Our preaching was more unmolested and attended with less of interruption than I have ever seen on such an occasion. The Pragwals and Pandits seem, by one consent, to have left us unmolested this year. Formerly their interruptions and opposition have been exceedingly annoying and deleterious in their influence. There were not wanting those who were anxious to interrupt us, and turn the drift of our preaching into a wild and profitless discussion on some of the tenets of their philosophy. Often persons in the crowd were anxious to press such questions as these, "Where is God?" "Can you show us his form?" "Is he possessed of attributes, or without attributes?" and many such questions which are daily, and sometimes fiercely disputed among them. By a little care, by sometimes quoting Paul's directions to Timothy, second Epistle, ii. 23, and other such passages of Scripture, or by assuring them that we have not leisure for such discussions, having more important work on hand, and by requesting them to be still, and not prevent their neighbors from hearing, &c., they have generally waived their claims to be heard, and have either heard in silence, or passed out of the crowd. Indeed, many times when some one wished to interrupt an address, three or four of his neighbors at once would check him, and insist on his hearing in silence, at least on his letting them hear.

Encouragement.

You will naturally ask what are the apparent fruits of all this preaching? The seed sown at this mêla is carried far into the jungle or wilderness, where some of it will be snatched away by the "wicked one," some will be choked by the cares of the world, and some, I have no doubt, will vegetate and bring forth fruit when we shall rest "beneath the sod." A case of this kind came to our notice. A man from beyond Hosungabad, more than 400 miles off in Central India, sat silently and heard us for four days in succession, about two hours each day. On the fourth day he, in a solemn manner, asked several pertinent questions; after they were answered, he said, "There is one difficulty yet. As to *sins that are past*—how can *they* be forgiven? My sins are many, and some of them have been committed a long time ago, can *they also* be expiated. When we explained to him the efficacy of Christ's death, as extending to all sins that are sincerely repented of and wholly forsaken—He said, "It is enough! My heart finds rest and

hope in this. Now I have done going to the Pandits. I have heard them much, and given them much money. But I never heard any thing that gave my heart rest from the burden of sin. I shall go to them no more." Then he begged us to "go or send somebody into his neighborhood to talk this way to their people." He said, "There are some English people in his country, he has seen them often but he was afraid of them, and never went so near them as to hear them talk; he did not know that they talked this way." We asked him to stop with us till he could be instructed more fully in these things; but his wife and children were in his village, his neighbors were with him, and would not go without him, he was also a landholder in his village, his family would suffer if he did not return, he could not stay. But he begged us to go or send somebody to "talk so to his people." We gave him a New Testament, and a selection of the best tracts we had, and commended him to the care of the Great Shepherd. Where will he go? What will become of his convictions? These books and tracts, will they be merely "water spilled upon a rock?" He alone can tell, who has told us that His word, thus sent into the jungle, shall not return void.

Various other cases, less distinct in their features, we noticed. And I have no doubt many, whom we did not notice, went home to their abode in the wilderness of heathenism, carrying with them a wounded and stricken heart. They who traverse these villages when we are forgotten, will I assuredly believe, see the springing up of the seed thus silently dispersed. People here plough their ground ten or twelve times before they sow their seed, then it produces luxuriantly. If we keep ploughing and sowing, and "breaking up the fallow ground," the season will come when the harvest will surprise us with abundance.—*For. Miss. Chronicle.*

Intelligence.

Death of Mrs. Hancock.—Mr. Hancock left Tavoy with his family, in September last, on his return to this country, *via* England, on account of the ill health of Mrs. H. On their arrival at Liverpool, Mrs. H. was too much enfeebled to allow of their continuing the voyage, and after a period of painful suffering, she died in London, on the 3d of July last.

Mr. H. arrived in this country with his three children, and a child of Mr. Osgood, in the ship Leland, on the last of August.

Departure of Missionaries. The company of missionaries, consisting of Rev. Cephas Bennett and wife, Mr. John H. Chandler and wife, Miss Miranda Vinton, and Avung, the Chinese convert who accompanied Mr. Bennett to this country, sailed from the port of Boston on the 14th ult. in the ship Louvre, Capt. Blackler, direct for Maulmain.

Public religious services, preparatory to their departure, were held in the Charles Street meeting-house, on Thursday evening, the 9th ult.

An appropriate and impressive address was delivered to the missionaries by Rev. Dr. Sharp, founded on 2 Timothy, ii. 24. The consecrating prayer was offered by Rev. Mr. Turnbull, and the hand of fellowship with an address, by Rev. Mr. Hague.

A number of friends also accompanied them on board the vessel on the morning of sailing, when a hymn of praise was sung, and they were commended to the throne of grace in prayer by Rev. Mr. Stow.

Mr. and Mrs. Bennett, after an absence of more than two years, return to their former station at Tavoy. The health of Mr. B., which occasioned their visit to this country, is, we are happy to say, restored, and they return to their labors with the cheerful hope of continued and increasing usefulness.

Mr. Chandler goes out as book-binder and machinist to the Burman Mission. Miss Vinton goes as an assistant to the Karen Mission, to reside in the family of her brother, Rev. J. H. Vinton.

Messrs. Bennett and Chandler have been engaged the year past, in preparing a fount of reduced Karen type, and another of reduced Burman, which they carry out with them.

Donations,

From August 1 to Sept. 1, 1841.

Maine.

Farmington Baptist church, mon. con., per Washington Simons,	2,36	
Waldo Baptist Missionary Soc., per Thomas B. Lincoln, tr.,	20,00	
Cumberland For. Miss. Society, per Henry B. Fernald, tr.,	67,00	
		89,36

Massachusetts.

Dedham, a few friends, per Rev. Benjamin Corbett,	16,00
Boston, Federal Street Church, monthly concert,	5,00
do. Baldwin Place, do. do. do.	20,70
do. Charles Street do. do. do.	7,31
do. Boylston St. do. do. do.	7,23
do. Bowdoin Square Society, for benevolent operations, per William Blake, jr.,	125,00

South Reading, a friend to missions 15,00
Springfield, John Mills 5,00
Taunton Baptist Association, Stephen L. French tr., per Chs. K. Colver, 13,00
Brookline, Females of Baptist church and society, per Rev. Mr. Shailer, 20,00
Shelburn Falls, Nath'l Lamson, 100,00
Newton Upper Falls, Baptist church, mon. con. 9,92
Collection, 10,82
—— 20,74
Westford, Rev. S. S. Leighton, for Cherokee mission, 1,00
—— 355,98

Rhode Island.

Providence, Brown University mon. con., per K. Brooks, jr., 9,00

New York.

Dutchess Co. Association, Geo. W. Horton, tr., per Rev. Dr. Babcock,
Fem. For. Miss. Soc. of Baptist church, North East, 20,00
Keeseville Baptist Female Mite Society, an extra collection for Maulmain schools, 12,00
New York City, Oliver St. Fem. Missionary Society, per Mrs. S. E. Bleecker,
For Burman Schools, 50,00
" General fund, 100,00
—— 150,00
Cortland Aux. Society, Rev. J. W. Taggart, treasurer, 302,38
Truxton church, per Rev L. Davis, 11,88
Homer and Cortlandville Aux. Society, per A. Babcock, 11,00
Itahca Baptist Church 31,27
Mrs. Fanny Call 1,00
Big Flatt, collection 5,00
Fairport, do. 11,85
Elmira, do. 9,00
Mr. & Mrs. Wheaton, ,50
Newfield, collection, 5,07
Spencer, 1st Baptist church, 5,32
Per Rev. Alfred Bennett, Agent of the Board, —— 394,27
Broadalbin, Mrs. St. John, 2,00
Galway, Miss H. E. Hewitt, ,50
Saratoga Association, H. Middlebrook, treasurer,
For Karen Schools, 37,00
" General fund, 40,90
—— 77,90
Ballston Spa, collection, per Avung, the Chinese convert, 30,00
Do. do. a few children, per do. do. do. ,31
Otsego Association, for Karen Schools, collection, 24,63
Buffalo, do. do. do. do. 35,00
Rochester, Second Baptist church, do. do do. 36,50
Franklin Association, W. Stilson, treasurer, 81,00
De Ruyter, James Crandall, ,50
Per Rev. Cephas Bennett, missionary, —— 288,34
—— 864,61

Pennsylvania.

Erie Baptist Church, mon. con. per Rev. Ira Corwin, 11,00

South Carolina.

Charleston Baptist Juvenile Miss. Society, Wm. B. Heriot, tr., 97,86

Tennessee.

A friend, per Asa Bennett, 1,00

Kentucky.

Louisville, 1st Baptist Church, monthly concert, 8,00
Rev. John Finley 5,00
Rev. J. M. Pendleton 7,00
Lexington, 1st Baptist church, mon. con., per Rev. J. M. Hewitt, 25,56
Louisville, 2d Baptist church, mon. con., 21,13
do. colored church, col., 32,00
do. collected at close of convention, 14,00
Mrs. Martha Rolland 5,00
Mrs. Harriet Smith, for Karen Mission, 5,00
J. E. Tyler 5,00
Mrs. E. A. Tyler 5,00
Per Rev. Alfred Bennett, agent of the Board, —— 132,69

Ohio.

Bedford Baptist Church, per Rev. Samuel R. Willard, 5,00
Rev. H. Gear 12,00
Rev. Mr. Robbins 1,00
Newport Baptist church, mon. con., per Rev. A. Darrow, 27,00
Marietta Baptist church, mon. con. 31,00
collection 19,62
—— 50,62
Mrs. Frances Smith ,50
Miss Jerusha Gear ,08
A. Runyon 5,00
Greentown Baptist Church 8,50
McConnelsville do. do., mon. con. 3,62
Miss Delia Nettleton, 1,00
Ohio Aux. For. Miss. Soc. J. B. Wheaton, tr., 185,00
S. M. Whitworth, 1,00
Rev. J. L. Moore, 10,00
A friend, 1,00
—— 306,32
—— 311,32

Indiana.

Indiana Aux. For. Miss. Society, per Rev. E. D. Owens, 12,00
Mrs. Polly Wilson 1,00
Mrs. Banta 1,00
Benjamin Judson ,50
John E. Pettitt 1,00
—— 15,50

LEGACIES.

Southwick, Ms., Chloe Booth, dec., per John Mills, Executor, 50,00

1938,32

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. NOVEMBER, 1841. NO. 11.

American Baptist Board of Foreign Missions.

A'sa'm.

EXTRACTS FROM THE JOURNAL OF MRS. BRONSON.

We give below, some extracts from a journal kept by Mrs. Bronson, during her brief residence among the Nagas of the hill country. The uncertainty which now rests upon the prospects of that station,*—from the failure of Mr. Bronson's health, the removal by death of his sister, Miss B., and the want of other laborers prepared to enter the field—will cause this journal to be read with a deep and painful interest. The incidents, many of which are of a touching character, are narrated in a simple manner; and after its perusal, we doubt not our readers will feel, with us, a deeper regret that circumstances should render it necessary to relinquish, even for a time, a station so happily commenced, and with so favorable prospects of success. The journal commences with the removal of Mr. B.'s family to their new station among the hills in March, 1840.

Labors commenced—Character of the school—Kindness of the natives.

March 22. Having become somewhat settled in our new home, and our school room being finished, we to-day opened our doors for scholars. The young men, sons and relatives of the chiefs who had been learning to read during Mr. Bronson's former visit among them, came in, and manifested an interest in their books. I never spent a happier day than this has been. The youths appear very intelligent, and would, I am sure, have excited a deep interest in the minds of our friends at home, could they have seen them during school hours to-day. They came armed with their *dá* (sword) and spear, and with their gay ornaments. In this respect they reminded me of the Aborigines of high rank in our own country. The most of them could read easy words, and spell a little. Mr. Bronson told them at the close of the school, that as the female teacher had come, the school would now be taught by her, while his time would be occupied in preparing books for them, and in telling the people about the great truths of the bible. We could plainly see that the idea of being taught by a female was not entirely agreeable to these proud young warriors, but we doubt not they will soon forget prejudices like this. Before closing the school I told them I wished to take their names, as it was the custom in schools to do so, in order to notice who were regular in their attendance, and who were not. On inquiring of them individually what name I should write, they very seriously said, "it is contrary to our custom to disclose our names to foreigners—we never can do it."

Well aware that the surest way of overcoming their little prejudices is not to take much notice of them, I waived the question, and contented myself with writing their several titles as they pass among the Asamese.

26. Our little school slowly increases in number, and we think in interest. We have succeeded in collecting a class of ten little boys, who are as wild and untamed as the partridge on the mountains. The noise of a deer, or the baying of their hounds, frequently calls their attention from their books, and they are off instantly, without waiting to signify their wish to go, or to ask permission.

I feel great delight in this first feeble attempt, and anticipate by the blessing

* See letters from the Asam mission published in the last number of the Magazine.

of God, seeing a great and happy change take place ere long, among these wild children of nature. Our school now numbers twenty scholars, some of whom possess minds of the highest order. We ardently desire to see them properly instructed, and above all, to see them made wise unto salvation. We may then hope they will prove the most efficient laborers in spreading the truth among these mountain tribes.

28. We feel more and more at home among our dear people. Their kindness and hospitality remind us more of the sweet charities of life in our dear native land, than any thing we have before witnessed among the heathen. From the first day of our arrival they seemed to vie with each other in expressions of kind feeling and hospitality. Our little daughter is a great favorite with them, and nearly all their little presents are brought expressly for her. She has plenty of sour buffalo's milk, meat, &c., from her kind hearted friends. She returns their friendship warmly, and utters exclamations of joy when she sees any of them entering the house. We often see her seated on the floor with several of the chiefs around her, while she is showing and explaining to them the pictures in her little books.

Beautiful scenery—A band of warriors—Visit from the chief—A storm.

April 6. Never since we have been on heathen ground, have I passed a more pleasant day than this has been. Our school this morning was interesting. The chief and many of the principal men of the village came in, and seemed very much interested in all they saw and heard. After school I sat down in the verandah, which commands a prospect of hill and dale, lovely beyond description. Just in front is the village, embowered in fruit trees. Only a few houses are visible, the rest being hid by the trees and a slight elevation. Beyond the village rises a lofty peak, whose rounded summit is crowned with a village of perhaps 200 houses. Beyond this peak rise others more lofty, which lose themselves in the clouds. To the southeast and south, is a lofty range of mountains covered with forests. The highest of these is said to be the height of land between this and Burmah. Looking to the south and south-west, several villages are visible on different peaks—all pleasant and rural in their appearance—often reminding us of the lovely little villages that lie secluded among the hills and valleys of our own dear native land. We often see their watch fires, and hear the rude music of their drums and gongs. We often anticipate the time when the high praises of God and the Lamb shall echo from peak to peak,—instead of the rude din which summons them to meet for warlike council, or for idle amusement. Soon after I had seated myself in the verandah, a train of youths emerged from the forest just in front of the house, equipped as for war; with every variety of ornaments which their rude taste and fancy could suggest. Their beautiful and athletic forms thus arrayed, resembled very strikingly the pictures we see of the American warriors in their martial attire. They were sent by the chief to treat with a neighboring tribe concerning some difficulty that had arisen between some of their people. An aged chief, one of the most influential men of the tribe, called, and as Mr. Bronson was absent, he sat down with me in the verandah. We entered into conversation respecting the object of our coming to live among them. He expressed great surprise that a female should be contented to live among their hills, so far away from her parents and friends. As I told him of the reasons which influenced us, and the importance of our object, he became much interested, and expressed his desire that we might be able to accomplish our purpose. "But," said he, "you cannot teach our females. They are trained to bear burdens, to bring wood and water, and to make the salt by which we gain our subsistence. If they learn to read and to sew, they must give up these labors and remain at home; then who will do this work; as it is our business to watch the village, hunt deer, and fight our enemies? Our young men can learn, but not our women; it is not *our custom*."

This man sends all his sons to school, and seems anxious that they should improve. Our evening schools are most interesting, as I usually devote a few moments to direct conversation with them on religious subjects.

14. To-day a most fearful storm of wind and rain, accompanied with thunder and lightning, swept over the hills, and for half an hour threatened to lay our frail dwelling level with the ground. We stood near the door ready to escape should the house fall. The leafy roof

was but little protection from the rain, which fell upon us in torrents. A merciful Providence, however, preserved us amid the dangers of the storm.

Tea cultivation—The rainy season—Interest of the scholars—Native teacher.

18. At the request of the people, Mr. Bronson has gone with them to explore their *tea grounds*, which are distant about a day's journey. These hills abound in tea which they have never yet cultivated, though they have now some thought of doing so. Mr. B. thinks it right to encourage them to this, as it will be of great benefit to them in promoting a more free intercourse with the plains, and in enabling them to obtain more of the comforts and enjoyments of civilized life.—Though weak in body, and alone on these hills, I feel this evening cheerful and happy. If I am not deceived, I feel a pleasure in the consciousness of being in the path of duty, and of the presence of the Savior, which more than counterbalances the pain of separation from home and beloved friends.

19. Have been unable to-day to have a school from indisposition. The sympathy and attention I have received from the people have been most affecting to me.

The rains are now commencing, and the following three months will probably be most trying to health. We see the sun very seldom, except a short time early in the morning. The fogs are dense, and are thought to be very unhealthy. It is at this season, however, that we can best succeed in gathering the children and youth into school, as they are prevented by the weather from leaving their hills, or pursuing their accustomed games and sports. Our first class have commenced learning to write, and are very much interested in this new exercise. They often inquire when they shall be able to read all the books in Mr. Bronson's study, and manifest a great anxiety to learn all that is to be learned. Our hopes have been much raised of late concerning our assistant teacher, *Boliram*. He has commenced reading the New Testament by course, and has of late manifested an increasing interest in the truths he reads. He often voluntarily contrasts the purity of the maxims there enforced with the corrupt principles inculcated in their sacred books, and acknowledges that ours is plainly the true religion.

He is evidently half persuaded to give up his vain superstitions, and become a christian;—but alas! *caste*, that almost insurmountable obstacle to the spread of the gospel in this country, prevents him from coming to the important decision which his judgment evidently approves.

He often says, "How can I forsake all my kindred and friends, and become an outcast from their society? Can I not love and serve God in my heart, without exposing myself to persecution by an open profession?" Our Naga interpreter and teacher seems also at times to be inquiring after the truth. Could we see these two persons sincere, humble followers of Jesus, we should hope much good would result from their labors.

Intelligence from the new missionaries—Departure of Mr. B. for Jaipur.

May 4. Letters from our dear friends* inform us of their near approach to Jaipur, and Mr. B. feels it his duty to go and meet them there.

Our school is suspended this evening, as the young men wish to spend the evening in conversing with Mr. B. He sits in his study surrounded with his Naga friends, who have much to say, and many questions to ask, about his going, and the object of a new teacher in coming among them. Two of the relatives of the chief have overcome their fears of visiting the plains at this season, and propose accompanying him to meet and welcome the new missionaries. We are surprised at this proposal, as they have great fears of the cholera, which usually commences its ravages on the plains at this season. These rude people certainly manifest an affection for us, of which, from what we have seen of the Asamese, we had supposed the heathen to be incapable, at least, for those not related to them by the ties of kindred. The chief and heads of the people have pledged themselves to take care of the "Ma'm Sahib" and "little Mary," assuring Mr. B. that not until every one of them is cut up, shall any harm, which they can prevent, come to us. Mr. B. left this morning, attended by many of the people. I must confess I feel sad to be thus separated from all my friends, but there is an inexpressible satisfaction in fore-

* Mr. Barker and family, including Miss Rhoda Bronson. See Mr. B.'s journal p. 114, of the number for May.

going their society for the sake of trying to benefit this dear people. As to fears, I have none. True the Nagas are abroad reported as savages and cannibals,—thirsting only for blood and slaughter. They are indeed savage in war, but we have found them friends, and possessing those traits of character which, under the sweet influences of christianity, would make them a most amiable and interesting people. I feel perfectly safe among them, as much so as I should in the bosom of my father's family.

8. Sabbath. Though alone as to christian society, I have spent a quiet, happy Sabbath. How blessed is the christian's portion. Neither place nor circumstances can debar him from holding communion with God; and this privilege granted, place or circumstances can have little influence over his happiness.

An incident—Alarming reports—Arrival of Miss Bronson.

10. I was awakened last night by the screams of a servant, who said some one was breaking into the house. I immediately arose and went to the place, where I found a window open, and a small hole made in the wall. Some person had evidently been endeavoring to enter the house; but I felt sure they must be quite frightened away by the outcry of the woman who had discovered them. It was long before I could reassure them sufficiently to persuade them to sleep. In the morning my Naga friends came in to see what had happened, and expressed the greatest surprise and indignation that any person should have dared to undertake such a thing in their village. They assured me that it was none of their people, but some straggler from the Abors or Asamese. They promised to be on the look out from the adjacent watch-house—or even to send some one to sleep in the house, if I felt afraid. I told them I had not the least fear, but trusted in the great God for protection, assuring them at the same time of my sense of their kindness, and of my readiness to call on them for assistance, should it be necessary.

Reports have to-day reached me, that a difficulty has arisen between this tribe, and the Bor Duris, with whom they have long been on ill terms; and that an attack is meditated by the latter, on this village. I felt some uneasiness on hearing this report, as several bloody battles have formerly taken place between these tribes. While I was sadly thinking over the matter this evening, one of the chiefs came in. He immediately spoke of the reports, and admitted that they might prove true, as a serious difficulty had arisen, concerning which a council was to be held on the morrow, "at which consultation," said he, "if the matter is not settled, we must fight." "But," said I, "if they attack the village, what will you do with us, who are left under your protection?" He replied, "We shall secrete you and little Mary in the jungle, and then fight to defend you; and not until every one of us is cut to pieces, shall any harm come to you and little Mary." The difficulty was afterwards settled without a resort to arms.

17. This evening our Naga friends who accompanied Mr. B. down the river, returned, bringing me letters from him, and a large package from American friends. In my lonely situation, these tokens of affectionate remembrance from absent friends, are very precious.

This morning my little group of scholars requested to be dismissed early, that they might go to meet Mr. Bronson and the new teacheress, whose arrival they have for several days been joyfully anticipating. After school they clothed themselves in their best, and set off in high spirits, to meet their friends. It was to me an interesting sight. About two o'clock their swiftest runner came with the speed of a deer, to tell me that our friends were approaching, and in a few moments I had the unspeakable pleasure of embracing my husband, and our dear sister. It was a happy, blessed meeting to us all, and I trust we all felt grateful to our heavenly Father for permitting us to meet under circumstances of such peculiar mercy. The house was filled with our Naga friends, all eager and anxious to welcome the "Sahib" and his sister, to their hills, and it was not until evening that we found ourselves alone. Our season of worship was deeply interesting; indeed this evening is one never to be forgotten.

An account of the subsequent illness of Miss B., and also of their daughter Mary, is given in the journal and letters of Mr. Bronson, published in the May and July numbers of the Magazine. The narrative need not be repeated here, and we therefore pass over this part of the journal with very brief extracts.

Illness of Miss B. and of Mary—Sympathy of the natives—Progress of the school.

June 15. With a full heart, I sit down this evening to recount the dealings of our heavenly Father with us, for a few weeks past. We are called to sing of judgment and of mercy. Our dear sister Rhoda has been very ill—confined most of the time to her bed.

Our little daughter Mary was attacked with the same fever, on the day after sister R. was taken ill. The fever raged without intermission for nine days, and for a time we almost wholly despaired of her life; but God mercifully raised her up from the very borders of the grave. We receive her as one restored almost from the dead; and as a special blessing from the hand of our heavenly parent. Oh that we may feel more deeply than we have ever done before, that this "lent treasure" is the Lord's; and may we have grace to bring her up for his service!

It has been most affecting to us, to witness the interest and sympathy which this wild people have manifested during Mary's illness. The night during which we thought she was dying, the young men of our school, and many of the chiefs, came to the house and remained through the night, ready to render us every assistance in their power. Their sad looks and silent attention to our wants, showed how deeply they felt for us, and was the more highly prized as it was something we have never before witnessed among the heathen. Oh that their hearts may be truly imbued with christian principles, which would render them a most lovely and interesting people!

16. Have to-day for the first time since Mary's illness, been able to take charge of the school. I find that the scholars have progressed a little, quite as much as could be expected with only a native teacher. I felt very happy to engage in the delightful work of instructing this dear circle of youth once more, and they seemed equally pleased to see their former teacher in her place again. Their improvement in writing has been very rapid. They already write a fair easy hand, which would do credit to any learner in America who had written twice the length of time that they have. They are particularly delighted with this exercise, and are often inclined to shorten their hours of study to engage in it. I think that hereafter they may be taught *drawing* with advantage—at least enough of it to enable them to execute maps, &c.

Sister R. is now better, and seems to be slowly regaining her strength. Her whole soul seems absorbed in the great work of benefitting the heathen. Our prospects are brightening. We only want more faith in the promises of God, and a more burning zeal in his service, to be as perfectly happy as we can be in this vale of tears.

A converted seaman—Painful recollections—Renewed illness of Miss B.

6. July. We have just received a most interesting letter from one of the converted sailors of the Rosabella,* now an officer of a vessel. He relates his christian experience since he left the Rosabella. He has remained true to his profession amid every kind of opposition, and has fearlessly professed his attachment to the cause of Christ wherever he has been. This young man was apparently the most hardened of any of the ship's company, at the commencement of the voyage; and it was not until we were near Calcutta, that his stubborn heart yielded to the claims of the gospel. We were at the time much interested in his case. He had been the subject of much anxiety, and of many prayers during the voyage; and his conversion seemed evidently to be the work of the Holy Spirit. He came out very decidedly, and seems from his letter to have gone on his way rejoicing in Christ, and boldly advocating his cause.

7. This is with us a day of solemn and tender recollections. Three years ago this morning, our dear brother and associate, Mr. Thomas, closed his mortal career, and entered upon the employments and joys of eternity. How sudden, how blessed was the exchange! He closed his eyes upon this world of sin and sorrow, and arose in everlasting day. Could we see him as he now bows, a pure spirit before the throne—could we realize the happiness that, forever increasing, fills his soul, we should doubtless be enabled to rejoice in the dispensation, now so dark and mysterious to us.

15. Our dear sister is again reduced to a state of great weakness, and we begin to feel seriously alarmed about her. Mr. B. started for Jaipur yester-

* The vessel in which Messrs. Bronson, Thomas and others, went out.

day, to endeavor to procure for her, suitable medicines, and a change of diet.

One of the chiefs came last night to tell us not to fear, for they would all die before any harm should come to us during Mr. B.'s absence. He said they were making prayers and offerings for our safety. Poor deluded people—when will they learn to look to the great God, instead of evil spirits!

State of the Asamese—Sickness of Mr. B.

We have great occasion for gratitude to God for raising up so many friends for us in this dark land. The cholera is raging in Mattak—the country opposite Jaipur on the other side of the river. Jaipur is as yet mercifully spared. It seems as if God was about to sweep the poor degraded Asamese from the earth. They are already dwindled down very much from their former numbers. How heart-rending the thought, that they go into eternity the slaves of sin, and destitute of the precious hopes and consolations of the gospel!

Aug. 7. Tuesday Mr. B. was taken down with fever—a few days earlier than he was taken last year. We had hoped he would escape this year, altogether, as our location on the hills is considered more healthy than either Sadiya or Jaipur. But it seems to be in his system, and we fear will continue to attack him every hot season, as long as he continues in Asam. He feels deeply at being thus laid aside from his work.

Oh! could every christian in America know and realize, how plenteous is the harvest, and how few and feeble are the laborers, it seems impossible that any who can consecrate themselves to the blessed cause, should withhold the "reasonable service."

A painful decision—The Naga chief—Preparations for leaving the station.

Oct. 2. Little did I think at my last date, that a painful necessity would so soon oblige us to leave our dear people, and to relinquish, for a time at least, the labors so happily commenced. But an all wise Providence has thus ordered, and it is our part quietly to submit. Since my last date, sickness has nearly suspended all missionary work. The school has continued under the care of the native teacher, but my own time has been fully taken up with the care of my sick husband and sister.

We have at length come to the decision, that it is our duty to leave our post for a season, and to seek the blessing of health, without which we can do nothing for the heathen. Thus to leave this people, like sheep without a shepherd, is inexpressibly painful to our feelings. But the path of duty is very plain to us, and we must go forward, trusting in Him who has said, "As thy days, so shall thy strength be." The Nagas appear to regret our leaving, very much—but they say, "We cannot ask you to stay and die here; go and get health, and then come to us again." The aged chief who has seen more than a hundred years, came to visit us yesterday, attended by his numerous sons. He said to Mr. B., "Before you return, I may be gone, for my hair is ripe, but these my sons will stand pledged to be friends to you." Then turning to his sons, who stood respectfully behind him, he charged them most solemnly, to listen to the instructions of the missionary, and always to be his friends. This they promised.

We are this morning in all the bustle of preparation for our tedious journey. Our Naga friends have been very kind in assisting us. Without their aid I hardly know how we should have been able to get our goods down to Jaipur. They bear no burdens for others, themselves, it being against their *custom*; but they have assisted us in getting forty Abors from the upper ranges, who, for a fixed price, agree to take every thing down. The chiefs brought us a man this morning, saying "here is a trusty man whom we recommend to take little Mary." We shall therefore give the child to his care, to get her down the hills the best way he can. The only way will be, I suppose, to allow him to tie her firmly to his back. In this way he will probably take the child up and down the steep precipices far more safely than in any other. An English gentleman at Jaipur, has very kindly sent an elephant, upon which sister Rhoda and myself are to perform the journey.

Gloomy reflections—Departure—Arrival at Jaipur.

All is now ready—our house is filled with Nagas, who seem to feel deeply at parting with us. The young chief, his nephew, and a number of our friends, volunteered to accompany us all the way down. Oh! that the hearts of this interesting people might be af-

fected with the truths of the gospel. They often say to Mr. B., "We understand what you say on this subject very imperfectly, but when you know our language fully, we shall be able to understand more," &c. I feel inexpressibly pained to leave my dear scholars. Nothing but a sense of duty reconciles me to it. They promise us that they will improve as fast as they can. We should have been glad to have left our native teachers behind us, but nothing would induce them to stay after we are gone. About ten o'clock in the morning, we left the assembled crowd at our house, and turned our backs upon this lovely mountain village—where we had spent nearly eight happy months, in trying to dispense the good word of the kingdom. We could not but weep as we turned from the spot—bereft of health—and leaving behind us no one to carry on the "labors of love" among this perishing people.

During the day we were all prospered in our journey, and about sundown reached the Namsang, a beautiful mountain stream. Here we found a small grass shelter, which br. Cutter had kindly erected for us, in anticipation of our coming down. Here we cooked our frugal meal, and refreshed ourselves with sleep. Early the next morning we set out, and at three in the afternoon found ourselves at our own comfortable home in Jaipur.

Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED, AKYAB MARCH 16, 1841.

Visit of Mr. Comstock—Preaching excursion—Favorable impression.

In my last letter dated Jan. 23, I gave some account of our trip down the coast as far as Sandoway, Ramree, &c. In February, Mr. Comstock and his family, came up here and spent sixteen or seventeen days with us, and during that time br. C. and myself visited a number of villages, and went as far as the old town of Arracan. At Cruda we remained two days, preaching repeatedly, and conversing with the people. On the Sabbath we administered the Lord's supper to the church in that village, and I trust a good impression was made on the congregation. Many acknowledge the superior claims of the Christian religion, and three persons appear to be religiously disposed. I intended then, to return to that village by the first of March, and make special effort for eight or ten days, but the providence of God directed otherwise. I was prostrated with fever, as was also Mrs. Kincaid and our oldest child. We gave away a number of books and tracts to thoughtful, inquiring people, and had urgent invitations to visit many other places, but could not command the time. In the old town of Arracan we had an assembly, first in the bazar, where br. Comstock preached nearly two hours; next in a private house; then in a beautiful grove where a multitude had assembled to attend a funeral, and then again by the light of the stars, on a bridge, where the people sat down and gave the most respectful attention. We met with a few turbulent, self-conceited men, anxious to display their powers in argument, and to show their skill in the sacred Pali; but the great mass would acknowledge that they were in the dark, and knew of no way to escape the pains and punishment of hell. "I have lived seventy years," said one man, "and have labored to keep the five great commands, and have practised the austerities, but have not found peace." "The power and glory of our religion," replied another, "has long been waning, and must entirely vanish." Such impressions prevail among a large class, and by far the most intelligent part of the community. This change in the views and feelings of the people, is no doubt effected by preaching, and the distribution of tracts and portions of the sacred scriptures, but principally by public preaching, and private instruction.

Right kind of missionary labor—Good effects of preaching.

I am fully convinced that a missionary, or what is the same thing, an evangelist, should be constantly in motion if possible, that he should go over a large surface, but still not so large but that he may revisit the same places every eight or ten weeks. Multitudes who hear in silence, ponder these things in their hearts, and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the gospel, without any reference to Budhism, or any other false system—to enlighten the understanding, and arouse the

slumbering conscience of the heathen. Books and tracts are invaluable auxiliaries in the work, but alone, they are of comparatively little value.

I have just now been spending an hour or more with two men who have come from a village where br. Comstock and I spent two or three hours one morning. I did not know them when they came in. I only saw they were from the country, and inquired of them if they had ever seen me before. They said they saw me and another teacher, at such a place, and heard us preach, and then they related the substance of what we had said; and that when they read the tracts we had given them, which was almost every evening, two or three dozen men and women gathered around them to listen; that our words *were in them*, and that they were wonderful words; and that they were anxious to hear more. I soon saw that they had made good use of what they heard, and after explaining the way of life through Christ Jesus, I gave them the New Testament and tracts. They said all the people in the village were anxious to see us again, and hear more, but that they would read this *great book* to the people every evening. This is a single fact, but within a month past, I have witnessed a dozen or more cases of a similar character.

Application for baptism—Interesting inquirers.

In the town here, things are much as when I wrote last—in some respects more interesting. Two men have asked for baptism, and probably will soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry. I have room to mention only one. He is a man of wealth, and influence, and for two or three years past has been making arrangements to build a large *Kyoung*, (monastery.) This season he began to build, had expended 1,600 rupees, (nearly $800) and while making purchases to the amount of twelve or fourteen hundred more, he first heard the gospel, and it reached his conscience. He pondered on this momentous subject for several days, and became so anxious and distressed that he dismissed his workmen, and resolved to let the building alone till he examined fully the claims of the gospel. The priests are greatly alarmed, and though the principal men among them have been very friendly, (two or three of them in fact, secretly professing to believe the gospel,) I expect to feel the full weight of their influence. They feel disgraced, and humbled among the people, when the principal supporters of Budhism fall off, and turn to the examination of the *new religion*. One very intelligent man, formerly from Ava, who has been a diligent inquirer for several months, but who has stumbled on the doctrine of Christ's divinity, (because he could not believe that if divine, he would suffer on the cross,) has advanced a good deal lately. The other evening he came and said he had been proud of his ability to dispute, and had confided in his own wisdom, instead of receiving, like a little child, the word of God. He asked us to pray for him, and appears very well.

The christian spirit in an aged female.

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind, and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it, fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," she replied, "but it is all I have, and it is to help in the cause of Christ?" But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen, exercising that enlightened faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, "This is to help in the cause of Christ." When I thought of the withered hand, and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.

I hear from Ava often, and for the most part the aspect of things is more favorable than heretofore.

Sickness in Arracan—Health of the mission.

This hot season, which began about the 10th of February, has been very sickly so far. I have attended the funerals of five foreigners within two months, which is about one fourth of the whole number here. They died of the Arracan fever. Four persons have gone away ill. The last person that died was Dr. Clarributt, the civil surgeon. He was at our house on the 2d, as three of us were ill with fever, and on the 6th he died of fever, after four days illness. In him we have lost a warm-hearted friend, and a very able physician. I have no doubt he was the means of saving my life, when I had the *cholera*. Mrs. Kincaid for a month was very low with fever, and a pulmonary cough, attended with an acute pain in the left side; one of our children and myself having the fever at the same time. I, however, was only confined to my bed for three days, and did not lose but one appointment for preaching. My health is as good here as it was in Mergui and Maulmain. I am happy to say that we are all in usual health now. Never before did I feel so forcibly the truth of that impressive sentiment, "In the midst of life, we are in death." Our Heavenly Father has mercifully shielded us from the destroyer, and it is our anxious prayer that we may be more devoted and more wise in winning souls to Christ. I have just heard from the brethren in Sandoway and Ramree, and they are all well.

Karens.

EXTRACTS FROM A LETTER OF MR. INGALLS, DATED MERGUI, FEB. 17, 1841.

In a previous letter, dated Sept. 12, 1840, Mr. I. says, "At the present time we have evidence that the Holy Spirit is at work among the people in town, and also in the jungle. Two Burmans are now affording us evidence that God is about to bring them into his kingdom. We have many inquirers in the jungle, and long for the rains to close, that we may go and visit them." The hope at that time entertained, it will be seen by the subsequent letter, has not been wholly disappointed.

Routine of labor—Applicants for baptism—A friendly chief.

Several months have elapsed since the date of my last, and I now proceed to give a few extracts from my journal in order that the Board may know something of our labors, our trials and joys, at this station.

I spend a portion of every day in the preaching zayat, and have one Burman assistant, Moung Tha Zau, in constant employ. He is a faithful man, and is doing all he can to persuade his deluded countrymen to embrace the religion of the Lord Jesus Christ.

Sept. 27, 1840. After worship, two individuals came forward for baptism. We have now five applicants—two or three of whom will doubtless be received. We feel devoutly thankful for this manifestation of divine favor to the little Burman church. While the Karen has received large additions, the Burman church has been clothed in sackcloth. May her reproach be taken away, and a multitude of joyful converts tread our lonely courts! The Mussulman officer alluded to in a former number, called just as our worship had closed, and spent nearly an hour, hearing and rejecting the great truths of eternal life. Then came the head man of Toung-Mean, a village on a stream that enters the Tenasserim, about one tide above Mergui. This man manifests great friendship to me and a decided regard to our religion. He has all of our printed books, and says he reads them. He states that there are sixty Burman, and thirty Karen houses under his charge. He requested me to visit his village, and promised to call the people together to hear the gospel.

Conversation with a Catholic—More candidates—Baptism—Cheering intelligence.

29. A Roman Catholic called and spent some time. The subject of conversation was the new birth. He believes, as do all the Catholics with whom I have conversed in this place, that a new nature is communicated to the infant when it is sprinkled. As the subject turned upon the meaning of baptism, I inquired of him if he had a Portuguese bible. He said he had, but the priest had forbidden him to read it, and required him to give it to him. I asked him what word was used to express the ordinance of baptism in Portuguese? "Ana-baptist." "What does Ana-baptist mean?" "To immerse." "Why then do you not submit to immersion?" "Our priests say that sprinkling answers the same purpose." Thus by their traditions do they make void the law of God and fill

their churches with the unholy and profane.

Oct. 5. Examined two candidates for baptism. To one the question was put "Why do you desire baptism?" "I do not," said he, "wish to appear before God without the *new dress on* which Jesus Christ has provided for his children." The idea struck us very forcibly, and we could but remark how many were living regardless of this royal attire, and going to appear before God in one of their own fabrication.

6. The assistant stationed at Tewa the past rains, came in to-day. He has spent five months and a half with that little church. Six have learned to read, and four are requesting baptism.

11. To-day visited the baptismal waters and administered the ordinance to a Burman female. The other candidates, with the exception of one, found the cross too heavy to bear, and we advised them to wait. While the examination was going on, the wife of one of the applicants came to the zayat, and seemed to be in a great rage. She finally succeeded in hindering her husband from going forward for the present.

14. The assistant came in from Thurabway. At this village many are listening, and others opposing. A good work is evidently begun, and the Lord will perfect it in his own time.

25. Sau E-pau came in from a preaching tour, and brings cheering intelligence. The young chief of Mazau, long a most abandoned sinner, is yielding up the controversy with his God.

Application for bibles—Baptism—Death of Mr. I.'s child—of a deacon at Kabin.

Nov. 1. The individual alluded to above as wishing baptism, was to-day received and baptized, and put on his "new dress." May he never soil it by sin!

5. To-day opened a box of books just received from Maulmain, containing a number of copies of the New Testament published in Hindustani, for the Am. and For. Bible Society, at the Bap. Miss. Press, Calcutta. Several Mussulmans, with two of their priests, called and requested copies.

23. Returned from a visit to Kabin. Found the church in a prosperous condition—no case of discipline—baptized the mother of the head man. At the yearly meeting last year this chief was in great distress for his beloved mother. Now his soul is filled with joy.

Dec. 21. Since my last date I have visited Mazau and several villages on the Tenasserim. Found many who listened, and some good inquirers. Many also opposed, or manifested no interest in hearing about the Savior of the world.

24. Early this morning death came to our dwelling, and snatched from our embrace our darling babe. Though we had long expected this result, as no medicine appeared to do him any good—the event was deeply afflictive. In the afternoon I preached his funeral sermon, as br. Brayton was absent to the jungle, and we consigned him to his peaceful slumbers in the grave. The present year death has come very near to me, removing my fond mother, my youngest sister, and this dear child. Though we mourn and feel lonely, we mourn not as those who have no hope. Heaven looks richer as our beloved ones congregate there.

Jan. 11. Visited Kabin, where one of the deacons had been dangerously ill. We arrived too late. The first announcement of the native christians was, "God has taken him away." The church has lost in him one of its pillars. He had taken great interest in the welfare of the church, and his loss will long be felt. From Kabin we went to Mazau, where we spent the Sabbath. The state of things here is quite interesting. Several are requesting baptism—among the number, the young chief several times alluded to before. Our assembly on the Sabbath amounted to nearly forty.

Yearly meeting—Interesting season—Baptism—A collection.

Kabin, Jan. 24. We reached here on the 19th, and commenced the yearly meeting to-day. The converts enjoy these annual meetings exceedingly. As the occasion brings together a large number of christians, it serves to cement the bonds of christian love, and to strengthen their faith. Eleven were received for baptism, and among the number, the aged and venerable appearing mother of the deacon whose death was mentioned above. She expressed great joy in anticipation of soon being admitted into heaven, where she should see the Savior, and join her departed son. The baptismal occasion was, as it always is when administered as in primitive times, solemn, impres-

sive and joyful. Many Burmans lined the banks of the stream. Two Musulman merchants were also present. Among the number baptized was the head man of Mazau. In the evening we commemorated the dying love of Christ. About 120 were present. This solemn feast closed the meeting. We wished, while surrounding the table, that the friends of missions who have long prayed and labored for the rising church in Burmah, could have looked in upon this little company, and witnessed their order, solemnity and joy. They would have felt that they had not labored in vain. We made the first collection at this meeting that we have taken from the Karens in this region, amounting to 12 rs. We had proposed to defer the subject of collection until the Karen christians had become permanently located; but were prompted to it now by a suggestion from an aged chief of Pecha. He said "the Karens were thinking of cutting down a jungle and planting it with fruit trees for the eternal God. The fruit was not to be plucked or eaten." I told him the Karens might worship the trees, or opposers would call the garden the God of the Christians; and proposed that they should reserve a portion of their rice fields and dispose of the rice, and appropriate the avails in sustaining schools, &c. I told them of the self-denial of Christians in America; and I have no doubt they will imitate their American brethren, in acts of benevolence.

28. Left for Tewa, about 150 miles above Mergui, where we arrived on the 5th of February. Four persons were baptized. After spending one night at this village, an express reached me from home, informing me that Mrs. Ingalls had had a dangerous illness.

We hastened our return, and reached home on the 9th. I found Mrs. Ingalls in a very delicate state of health, but recovering.

Feb. 17. The medical officer in charge of Mergui, who has manifested much kindness to us in our sickness, though not pious, appears now to be examining and weighing the evidence of christianity.

Br. Brayton is now laboring at a village on the Tenasserim, and is in the enjoyment of good health, as well as Mrs. Brayton. I called at his station, and think theprospect is fair for a harvest of souls.

Siam.

EXTRACTS FROM A LETTER OF MR. DEAN, DATED SINGAPORE, APRIL 18, 1841.

In consequence of enfeebled health, Mr. Dean had taken a voyage to Singapore, where he had resided for a number of weeks previous to the date of the following letter.

Health of the missionaries—Death of a Hindu convert—of a Chinese.

April 10. I have to-day received letters from Bangkok dated February 19th, bringing the welcome intelligence that my family are well; that br. Slafter was convalescent, and that the rest of the missionaries and their families there were in comfortable health.

11. Sabbath. This morning at 7 o'clock I performed the burial service for a christian convert from Hinduism, who, with his father, was baptized by Swartz. He has long resided here where he has accumulated considerable wealth, and where he has left a large family of children, and a christian brother, with many relations and friends from the Malabar coast—his native country. Many of these speak the English language to some extent, and some would be disposed to contribute liberally for the erection of a christian church. The missionaries here of the London Missionary Society propose making an effort to provide them with the means of regular instruction.

12. Our tracts on *Temperance* and the *Inquirers' Guide*, published at Bangkok, have been republished by the Singapore mission, and appear to be in good demand among the Chinese.

Pe Ete, one of the members of our Chinese church, died at his residence in China in December last. He was the first convert to christianity among the Chinese, whom I had the pleasure of burying beneath the waters of the Meinam, in 1835; and up to the time of his leaving Bangkok (1839) he manifested a uniform course of cheerful obedience to the law of Christ. On reaching his home in China he called around him his family and neighbors and told them what great things the Lord had done for him, and then commenced among them a daily course of religious worship which he continued to the day of his death. From his own letters, and from the representations of

others who have seen him, since he left us, we have every reason to believe that he lived and died a sincere christian. And though we had fondly hoped that God might continue his labors for a few years longer among his benighted countrymen, we are still comforted with the thought that he has gone home to his rest and reward in heaven. He has one son, a member of the church, still in Bangkok.

We have also heard that a young Chinese of some promise, who left with us last year some evidence of his piety, was lost with his vessel on their return from *Tien-chin*, near Pekin. Our last letters from Bangkok state that Gni-Seng, a former candidate for baptism, now living at Ban-pla-soi, writes in a hopeful manner, stating that he continues his recollection of the missionaries, and in the daily worship of God. The report of the mission, which was nearly ready when I left, has since been forwarded by the *Caledonia*, which vessel, the Chinese say, put back to Siam a month ago. More than this we have no knowledge.

18. Sabbath. Preached this evening in the mission chapel in English. My health is very good with the exception of a little pain in the side, which is seldom severe though generally perceptible. I can generally study and attend to other duties without inconvenience by avoiding exposures. The cholera still prevails to some extent in this place, and two of the members of Dr. Ball's family, with whom I now reside, are just recovering from an attack of the cholera-morbus. Mrs. Davenport has recently been ill, but she and her child are now quite well. She is expecting br. D. here soon from Bangkok, to which place I design to return by the first opportunity. An English vessel is expected here in a few days bound for Siam direct.

An alarming insurrection among the natives broke out on the 25th of February in the Padang residency (Dutch) on the island of Sumatra, which had greatly excited the fears of the authorities at Batavia. They had sent 600 troops to their assistance at Padang where the troops amount to 3,000 or 4,000.

All here are on the tip-toe of expectation for the result of the English expedition, in their attack upon Canton; but for my own part, I have enough to think about in relation to the Chinese who are already accessible, until they are better supplied with the means of salvation than at present. I sometimes fear my health may require a colder climate, and in that case I might think about a residence in China. At present I know of no place I would willingly accept in exchange for Bangkok.

Our last from Burmah (Feb. 15th,) brought information that the king of Ava had sent a commission to Rangoon, to erect a palace at that place, for his accommodation, on which two thousand men were employed, and to defray the expense of which, one fifth of his territorial revenues had been appropriated; but when, or for what purpose the king was to remove thither, was unknown.

Greece.

EXTRACTS FROM A LETTER OF MR. BUELL, DATED CORFU, (IONIAN ISLANDS,) JULY 23, 1841.

The letter from Mr. Love, referred to below, is contained in the last number of the Magazine.

Study of the language—Girls' school—Scenery of Corfu—Funeral ceremonies.

Since the last letter of Mr. Love, (June 23,) we are permitted to record the uninterrupted health, and increasing prosperity of the mission.

My time is chiefly occupied with the language, and with a public service on the Sabbath, which was commenced last Sunday, at the solicitation of a number of the English residents. We are gratified with our progress in the language, under the instruction of Mr. Eleon, a professor in the Gymnasium, who comes twice a day to our room.

The girls' school under Mrs. Dickson's care, numbers twenty-five scholars. The other ladies devote a portion of their time to it. In various ways it proves to be an important auxiliary to the mission, and is held in high repute both by the English and the Greeks. Singing is a favorite amusement of the Corfiotes, and every evening the city is serenaded with the music of the young men and boys.

All the members of the mission are residing together, in a central and healthy part of the town, in part of an extensive block of English buildings. The apartments are made to serve our domestic uses,—the school, and for public religious services on the Sabbath. From our rooms we look out

upon the Esplanade—an extensive promenade and parade ground,—beautifully shaded with evergreens, and ornamented with shrubbery, fountains, and marble statues. On one side of it is the palace of the Lord High Commissioner of the Ionian Islands, and on the other, the citadel, covering a precipitous and double-coned hill, which towers above the city and harbor. Beyond this, the Channel of Corfu, and the opposite coasts of Albania, rising abruptly into snow-capped peaks, present a singular and beautiful contrast, of water and mountain scenery.

We regard the climate of this island as healthy; as much so in general, as that of the best portions of the United States. But this season the temperature has been higher than has been experienced at any time during the last forty years. The thermometer has ranged from 80 to 90 degrees in the shade, and in the sun it rises to 110 degrees. In consequence of this excessive heat, some of the products of the islands, as the currants of Zante, are three weeks earlier than common. It has also occasioned an unusual mortality among the laboring classes. The bells are tolling every day, with startling frequency, as a signal that the dead are carried past the churches to the graves. At the head of the procession, is seen the cross or crucifix, elevated upon a staff between two lighted tapers: following this is the priest in yellow robes, carrying his burning taper, and an open volume, from which he is reading the funeral service: behind him is the coffin covered with a black pall, and attended by pall-bearers, also with their tall burning tapers; and the people follow in an irregular crowd. There is no more solemn sight than the mummery of a paganized christianity, at the burial of the dead. Upon the darkness of the Grecian's grave, the *cross* sheds not a solitary ray of light, more than those *tapers* were wont to shed upon the tombs of his pagan ancestors. The cross is the first object which the infant is taught to gaze upon. To make the sign of the cross is the first religious act of his childish years. He venerates it all through life; and at last the cross is borne before his coffin to the grave. And yet, the poor Greek is as fatally ignorant of Him who died thereon, that he might live, as the worshipper of Brahma or of Boodh.

Apostolos—Encouragements at Patras.

But we believe that the set time for God to favor Greece is come. The following extracts from a letter lately received from Apostolos, will enable you to judge both of his character, and of the value of his labors. It is addressed to Mr. Love, and is dated Patras, July 14, 1841.

"The six boxes of books which you sent me, are received. I gave the teacher (of the government school) the fifty copies of Bambas' translation of the New Testament, and twenty-five of 'The Child's book on the Soul.'

The progress of the people in Patras is very encouraging. The 'Catechism,' catechises them in very deed. They have much disputing among themselves, in reference to its doctrines, and numbers come daily to inquire, whether we actually receive this book. John Thanoplos is making fine improvement, also Franyorilas and others. In brief, if it were possible for you to come here with 500 catechisms, and as many of the Commentaries, you would, if I am not deceived, in one year, establish a church of 300 members. Let me say, in truth, I rejoice, and I am grieved; grieved because I have so little leisure to attend to the numbers that are calling upon me. This very moment the teacher of the girls' school, has made a hasty call, asking for Bambas' Testaments and other books. His scholars have no books, and the town authorities, having neglected to provide them, have directed him to obtain them of me. He says he is afraid to take the other testaments, lest the authorities should censure him. With that of Bambas they are better satisfied, and as the other teacher has introduced it, he prefers it also."

The Catechism mentioned in the above letter, is a small quarto of 240 pages, and consists of a Commentary upon the articles of the Greek church, the Decalogue, and the Lord's Prayer. It is a book of decidedly evangelical tone and tendency, and cannot be read without opening the eyes of people to the mass of pagan superstitions which, for ages, have buried all that can with any truth be termed christian, in the so called "Greek church." It is by no means an unexceptionable book, but the introduction by Coray, who is regarded as the Plato of modern Greece, has made it a powerful instrument of good in the hands of the missionary.

Other Societies.

American Board of Commissioners for Foreign Missions.

SIAM.

From the general letter of the missionaries of the A. B. C. F. M., dated Bangkok, Dec. 1st, 1840; we make the extracts which follow.

Labors prosecuted by the mission.

There has been preaching statedly during the year at the floating-house and at the tract house. Mr. Robinson, as formerly, has conducted the exercise at the floating house. These are only on the Sabbath. The audience consists chiefly of those in the employ of the mission, and of a few children connected with the mission as scholars. There are usually some others present, and occasionally quite a number; but none, except those above mentioned, can be called regular attendants.

The preaching at the tract-house is conducted by Dr. Bradley; and, owing to the accompanying distribution of tracts and the changing character of the audiences, partakes much more of the colloquial character than that at the floating-house. With very few exceptions, the gospel has been preached at this place four times each week during the year. The time occupied is usually from two to three hours.

Tracts have also been distributed at the houses of Dr. Bradley and Mr. Robinson to those who have called for them. These calls will average, we think, from ten to fifteen per day during the year. There has also been some hundred Chinese tracts distributed by Mr. Peet.

Mr. Robinson's time has been mostly occupied with translating the Scriptures. The gospels of Mark, Luke, and John are already translated and printed, together with the Acts of the Apostles, the Epistle of Paul to the Colossians and the three Epistles of John. Small editions of most or all of these we desire to print during the coming year. We feel strongly desirous of being able to refer the Siamese to the word of God itself for instruction.

[With reference to efforts for instructing the Chinese portion of the inhabitants of Bangkok, the missionaries remark—]

We think there are few if any places in the world where efforts for this class of people are likely to be crowned with so great success, as here. There is one prominent reason for this opinion, which we suppose will commend itself to most persons. In his own country the Chinaman looks down upon the missionary as inferior to himself. In such places as Singapore, Batavia, and others where the government is administered by Europeans, the Chinese feel that others look down upon them, and thus a distance is created between them and the missionary, nearly or quite as prejudicial to success as that which exists in China itself. But in such places as Bankok, where neither the Chinaman nor the missionary belongs to the class that bears rule, they meet on a common level. That this must render them much more favorable to impression needs no argument to prove. Facts also, as might be expected, go to establish this view as just. We are not aware that the preaching of the gospel to the Chinese has been attended with so great success, considering the amount of labor performed, in any other place, as in Bankok.

Estimate of the progress made.

1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, produced by his having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could

not be done half so effectually in days or even in weeks.

8. Many thousands have had the gospel so preached to them as that they have understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptation of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation, calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

Use of opium and intoxicating drinks.

Before closing this communication we would say a few words concerning two or three topics not mentioned above. The attempt to suppress the traffic in opium we believe has been attended with quite as much success as could have been expected. Still considerable quantities of the drug are, without doubt, smuggled into the country. But while the use of opium has diminished, that of ardent spirits has greatly increased. Five men are seen intoxicated now, where one was seen two years since. Of course crimes of various kinds increase in the same proportion. What the end will be, it is impossible to say.

The commerce of Siam is gradually increasing. This we are glad to see, because, as commerce increases, we may expect the demand for various articles of foreign manufacture to increase also, and consequently the industry of the country to be promoted. One of the greatest hindrances to the gospel among this people is idleness, and they are idle because their wants are so few that they can be supplied with very little labor. Could the expense of living to the Siamese be tripled or quadrupled, we should expect great good as the result.

MADRAS.

From the Report of the mission for 1840, as contained in the Missionary Herald for October, we make the following extracts.

State of the mission—Printing Department.

The general state of the mission the last year has been much as in the preceding. Some little progress has been manifest. The congregation and the children in the schools have rather increased. The average of the former at each station is probably something more than 250, of whom, at Royapoorum especially, a fourth or fifth part are adults, as many of those connected with the press live near that station.

There has been but one addition to the church within the year, that of a native man who was formerly a schoolmaster at Royapoorum, but now a press-man in the printing-office; but there are at each of the two stations several candidates for admission. It is still thought necessary to be very cautious, in a place like this, in admitting members to communion. The church might be rapidly enlarged by the addition of those who have a name to live while they are dead, but it would not be strengthened. The common practice of most missionaries in this part of India is to baptize on any tolerable evidence of sincerity, or if there be connected with it a little knowledge of Christianity, though no satisfactory evidence of a change of heart. The consequence is that while some, perhaps, are encouraged to persevere in seeking their salvation, who might otherwise faint by the way, many, it is to be feared, are led to rest in an outward profession without any inward grace, and not only perish themselves, but become stumbling-blocks to others. To fill the country with baptized heathen would not promote true Christianity.

Dr. Scudder has continued the distribution of tracts and portions of the scriptures, in places near and remote, as circumstances have allowed.

The leading event of the year is the arrival of Mr. and Mrs. Hunt. Mr. H.'s services are very important in giving a proper direction to the printing establishment, and valuable also in other respects. The press has gone on with increased efficiency, and has accomplished much in the course of the year, sending forth the printed page in the native languages and in English. Upon an average, four presses are constantly employed in printing tracts or scriptures for the natives; which strike off, if not delayed by interruptions, very nearly the equal of 45,000 duodecimo pages a day. There are now printed two monthly temperance papers in English. One monthly missionary journal, the Church Mission Record, one monthly Tamul magazine, with books for the School Society, etc. The profits of the press the past year have more than supported the mission.

As the great hope of India is the speedy dissemination of christian truth, before infidelity or Romanism or Socinianism, which

are all at work, can take the place of that less refined heathenish superstition, which is gradually passing away, great dependence must be placed on the Christian press, and its agency as far as possible diligently employed.

BORNEO.

Journal of Messrs. Nevius and Youngblood.

These two gentlemen are attached to the station at Pontianak, on the western coast of Borneo. They have made several excursions into the interior of the island, for the purpose of ascertaining the best places for missionary stations among the Dyak tribes. On one of these tours they proceeded as far as Sangaw, on the Kapwas river, some six or seven days interior from Pontianak. Here they found several tribes of people whom they thus describe, as

Cannibals.

In the district of Sangaw, extending several days in every direction, there are three tribes of Dyaks, together numbering five hundred *lawangs* and probably about three thousand souls. Two of these tribes are several days distant in the interior, on the banks of the Skiam. One of these tribes, the Jang-kang, is addicted to the horrible practice of cannibalism. There is another tribe of cannibals on the eastern coast. Excepting these two tribes, we have not heard of any other portion of this people who eat human flesh. That the practice prevails to no inconsiderable extent among the Jang-kang tribe, there is in our minds no longer the shadow of doubt. They themselves confess it with boasting, and give as a reason for the horrid custom, that it makes them courageous. To the young brave, who is just putting on his armor and is anxious to gain a warrior's fame, and to acquire what is to them the most valuable of spoils—an abundance of human heads—a taste of the flesh is given to nerve his arm and make him fearless. "How could we be brave," said one man, "if we had never tasted of human flesh." A Malay man with whom we conversed had seen the Dyaks making their meal upon the human frame. They do not eat indiscriminately all parts of the body, but, with a most horrid kind of epicurism, feast with the greatest relish upon the tongue, the brain, and the muscles of the leg. The men of this tribe file down their teeth to a point, like the teeth of a saw. This, while it may fit them the better for the indulgence of their favorite propensity, adds not a little to the ferocious appearance of these man-eaters. The practice of cutting off heads is their confession and boast. They seem to consider it their greatest glory. One old man, of great muscular strength and rather fierce countenance, drew out his sword, and with an exulting smile, declared that with it he had decapitated twelve men. We expressed to many an abhorrence of the practice, and our hope that in future they would live in peace with each other, and use their knives for other purposes than cutting off heads.

The men of this Jang-kang tribe are in many respects a noble race. In stature, in the features of the face, and in their well proportioned and muscular limbs, they excel all Dyaks we have yet seen, with one or two individual exceptions. Dreadful havoc has been made among the tribes of Sangaw on the north and east, within three years past. Whole villages have been entirely cut off. The Sadong Dyaks, a tribe of Bruni (Borneo proper,) have destroyed five hundred of the Sangaw Dyaks, on the Skiam, and the tribes of and near Sintang two hundred. If this destruction of life should continue a few years longer, these tribes must become extinct, unless they remove to the vicinity of their Malay masters, (to which Dyaks generally are extremely averse,) or take better measures of defence. How much do all these tribes, the powerful and the weak, need the transforming influence of the gospel! and who that for a moment considers their condition will not most earnestly pray that every obstacle to its introduction may be removed and they receive its sacred truths with their whole hearts!—*Miss. Herald.*

CONSTANTINOPLE.

A letter from Mr. Dwight, dated 4th May, 1841, gives the following,

Summary of labors and results—The college at Scutari.

I send you herewith my journal for the last four months, from which you will be able to understand something of the present interesting state of things among the Armenians here. I do not believe it possible, however, for any one who has not been on the ground as your missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the existing circumstances. A meeting once or twice a week with a dozen or more Armenians is a very small thing, in comparison with the overflowing audiences that crowd about the preacher at the Sandwich Islands, and yet its bearings on the kingdom of the Redeemer in the world, may be as important, and its influence on the

spiritual illumination of mankind may be as great. I have had up to this time about forty different individuals present at my service in Armenian; and among them are persons of almost all the professions—priests, teachers, bankers, jewellers, merchants, etc. These men, living in the midst of a city embracing not less than a million of souls, and having direct influence over a country of more than twenty millions, form a congregation for a missionary full of interest and promise. I feel, when I am addressing them, the weight of an awful responsibility resting upon me. They hang upon my lips as those who are hungering and thirsting for the bread of life; and I know that the words I speak are carried to hundreds, and perhaps to thousands around. If it is asked, Why may not this congregation be increased? I would say that I have already, in part, answered this question in a communication made some time ago, on the mode of operating among this people. In addition let me say that I have tried and do try every lawful means to induce others to attend my public service.

As to the present condition of things here, it is my sober conviction, that the truth of God has now such a powerful hold over the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently overruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment. When I read the history of reformations in other countries, and at other times, I see through what fiery trials the reformers invariably passed, and what streams of innocent blood flowed, before they attained their object; and especially when I see the length of time occupied between the first attempts at reform and its final consummation, I am led to wonder that God has accomplished so much here, at so little expense, and in so short a period. In Scotland it was twenty years after the first attempt was made to reform the church, before any important results were manifest. In Germany it was as long, and in France it was still longer, before the protestant party had attained to strength sufficient to enable them to claim and to receive toleration. Who then can be discouraged in regard to the people of the Armenian church, among whom the good seed is scattered in so many places, and has sprung up with so much promise of an abundant harvest?

We have now in our employ as assistants both Hohannes and priest V. Both are very active and very useful, full of faith and the Holy Ghost, and peculiarly qualified to win the hearts of all. The priest is much in families and among females, to whom he preaches the gospel of Christ. Several Armenian females are enlightened, and some we hope are truly regenerated.

Our books are now well received and many of them circulated, and facts often come to our knowledge, showing their good influence. In this way, also, we are able to do good in distant places, where we ourselves cannot go.

Our greatest comfort and our surest ground of hope, next to the word of God, is the fact that we see evidences of the special operation of the Holy Spirit on the minds of men. Without that divine agent, we can do nothing. We entreat you, therefore, to pray for us and for the work of God here in these regions about us.

There is at this moment a great excitement among the Armenians in reference to the college at Scutari. It has hitherto been under the sole direction of the bankers, who have received large contributions for its support from the tradesmen, and now they are charged with having misapplied the money, so that but a small portion of it has ever reached the object for which it was given. The tradesmen now demand that they should have the management of the concern given up to them, and the contest is between them and the bankers. The former party wish to remove the present patriarch and recall the one who was recently dismissed, because they think the latter will be more favorable to their interests. Our enemies in this party are seizing hold of the present circumstances to make a new excitement against protestantism. They say that the present patriarch is a thorough-going protestant, and that, particularly since his return to office, protestantism has been carrying all before it. This is urged, however, more to prejudice the people against the patriarch than to injure us. We earnestly pray that God will bring great good out of all these unhappy strifes.—*Ib.*

United Brethren's Missions

ABSTRACT OF ANNUAL REPORT.

Greenland and Labrador.

The accounts from our Greenland stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region, no heathens being left on the whole west coast. And the few heathen visiters from the east coast, who have occasionally come to Fredericksthal to traffic, have hitherto manifested no disposition to receive the gospel.

Our brethren, in consequence, regard the schools as a most important sphere of usefulness, and hope to be enabled to erect a warm and commodious building for this purpose at each settlement.

The same remarks are applicable, to a great extent, to our four Esquimaux stations in Labrador.

At Hebron, the northernmost, and most recent of our Labrador settlements, our brethren had the pleasure to welcome several families of heathen Esquimaux, who had come from the north, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the south had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode amongst their heathen countrymen, they had taught them to read, and a desire to become acquainted with the word of God was thus excited, which our brethren rejoiced to satisfy.

The facilities for obtaining the means of sustenance in these polar lands vary with the state of the ice and the weather, and scarcely a winter passes in which want is not experienced in one district or other.

The emigration of part of our Delaware congregation in Upper Canada, to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves, who have settled at Westfield, on the Kanzas river. On the other hand, the hopes cherished by our missionaries among the Cherokees, when following their little flock to the Arkansas, have not as yet been realized. The Barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation, and the irritation prevailing between the different parties into which the nation has split, has operated unfavorably to the mission.

West Indies and Continent of South America.

Of the extensive mission-field in the British West Indies, the portion assigned to our church has shared in the general progress. A new church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Lititz, the new station commenced last year in the Savannah, a wide sphere of operation presents itself among the ignorant multitudes of colored people who were destitute of instruction, both in divine and human knowledge, till our brethren visited them, but who now are very diligent in their attendance at church. In Barbadoes, a weekly service has been commenced at the school-house at Clifton Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new church was laid, at the former place, September 16th, and a similar erection is in contemplation at Bethel. Our brethren in all the stations, were intent on promoting the work of education to the utmost of their power. Numerous schools have been built in the last few years, the expense of which has far exceeded the sums received for this object.

We noticed in our last year's report, that a new period appeared to be dawning upon the mission in the Danish West Indies, the government having determined to provide christian education for the whole negro youth; while at the same time, the English language was gradually supplanting the Creole.

Towards the end of June, governor-general Von Scholten, the promoter of the new system of education, returned from his visit to Europe, and our missionaries at St. Jan received instructions to commence schools, both for free people, and for the children of the slaves. May the Lord lay his blessing on these beginnings of an improved system!

In Surinam the work is continually on the increase, and new plantations are from time to time thrown open to the reception of the gospel. As the slaves on these estates are buried in heathenish ignorance, our brethren felt much pleasure on being able to commence a school at Charlottenburg, for a number of negro children, selected from the surrounding plantations, hoping that they may in time help to disseminate the truth among their fellows.

A church is already building at Salem, towards which various friends to missions in Holland have contributed largely. The negroes on the neighboring plantations have full liberty to attend divine service, and manifest great desire for christian instruction. A similar spirit continues to prevail among the free negroes at Gingeh, on the Upper Surinam, where some knowledge of the gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early mission in Bombay. Having erected a church, they sent our brethren a pressing request, to come and consecrate it. The church was solemnly opened for divine worship, on March 1st; a large company of negroes from the surrounding district being assembled on the occasion, and the presence of the Lord was powerfully felt. Though brother Schmidt returned from this visit with a severe illness, yet he expressed

his perfect readiness to comply with their pressing entreaties, that he would go and reside among them, and they are accordingly engaged in providing him a dwelling-house.

South Africa.

Our South African mission has been favored with a period of refreshment, after the various heavy trials of an outward nature, by which its members were so seriously exercised in the preceding year. The Lord gave them a fruitful season, so that even the parched and desolated Enon began again to flourish, and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town and the whole of its vicinity. Nor was the inward progress of our congregation less satisfactory. The number of inhabitants continued to receive large accessions from the emancipated negroes, who not only showed themselves diligent at work, but manifested an eager desire for spiritual food, so that the solemn assemblies on the Lord's-day, and the festivals of the church, were often extremely crowded. On Easter Sunday, thirty-one adults were baptized at Genadendal, the largest number at one time since the foundation of that settlement. The number of out-stations has likewise been increased, and both among whites and blacks, our brethren rejoiced to see that the seed fell upon good ground. The schools at the several stations, and the seminary for training native assistants at Genadendal, were in a prosperous state. On the Zitzikamma, the new Fingoe station, which has received from his excellency the governor, the name of Clarkson, was proceeding in blessing. Already were the hardships and privations, sustained by our brethren in the commencement of this station, rewarded by the eagerness of their charge after the word of life. They had the joy to see them flocking from all sides to the preaching, which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by visible emotion on the part of the hearers. On May 12th, the foundation stone was laid of a building, intended to serve the double purpose of church and school. The situation of the place in a well-watered and richly-wooded valley, and the industry of its hitherto nomadic settlers in agricultural labor, combined with the beneficent support of government, promise success to this new station. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of the gospel. Marauding parties still at times disturb the peace of the district; but hitherto the settlement has been graciously secured from harm by the watchful care of God.

Our church possesses no missionary college, but our schools have produced numbers of approved laborers in this department, and our ecclesiastical regulations continue to afford many facilities for enkindling and nursing a missionary spirit. The history of our missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable missionaries. And the services of native assistants will, by degrees, we trust, become more extensively available. In those colonies, where public attention has been directed to the christian education of the rising youth, the time is probably not far distant, when the mission congregations will be assimilated to those of christian lands, and be able to supply teachers from their own body.

Baptist (Eng.) Missionary Society.

CALCUTTA.

The native Christian and Benevolent Institutions.

Our readers will recollect the article in our September number on the Christian Institution at Entally, under the care of Mr. Ellis.

Mr. W. W. Evans writes thus, April 17th:—

I am privileged again to address you from this land of disease and death, in the possession of a grateful degree of health and strength. My former communications would acquaint you with the circumstances of our arrival in Calcutta, and of our location in regard to missionary labor. The church in Lal Bazar is still united and happy. Some few additions have been made to our number, and others are now anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing around the truth as it is in Jesus; and all the members are, I trust, walking together in the enjoyment of the ordinances of the Lord, and in affection to each other. The "Benevolent Institution" requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the institution. I wish I could write encouragingly of the state of the funds: I labor in hope, and God is my witness how ardently I desire to render myself useful in the religious education of those confided to my care. There are eight

teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. Morgan is actively engaged at Howrah, and is quite well. I visited him a few weeks ago, and preached to his people. He has recently baptized five.

On the same day Mr. Ellis wrote thus from Entally:

Our dear friends Mr. and Mrs. Small reside here. He has taken charge of the Native Institution, while on myself devolves the care of the Native Christian Institution and Theological Department, both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also to say that my own health is very infirm, and but little prospect of its being much improved. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight.

MONGHYR.

Progress of the gospel—Encouraging prospects.

Mr. Lawrence, under date of May 31st., writes as follows:—

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. Our congregations have kept up remarkably well since brother Leslie's departure. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must *speedily* be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the spirit of God enable us all to profit by these solemn lessons.

JAMAICA, W. I.

Mr. Williams, writing from Mandeville, Manchester parish, June 28, thus describes

An interesting season—Repeated baptisms.

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Savior. I can scarcely imagine a more interesting sphere of labor than the one in which I have the honor to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the

salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my Sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters, to be able to divide my time more equally between the various stations in this parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the laborers are few." O that the Lord would send more laborers into the harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke, an immense crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them that immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me premature perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

The ordinance of baptism was also administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to twenty-eight individuals who had, for some time previously, given evidence of "repentance towards God, and faith in our Lord Jesus Christ."

The solemn ceremony was performed in the sea, near the mouth of the river Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was fine; the sea calm and peaceful; reflecting as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behavior of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

FORTY-NINTH REPORT.

Missionaries sent out during the year.

In the year just concluded, a much larger addition has been made to the number of our missionaries, than we have ever previously sent forth in the same space of time. Of these, Mr John Clarke and Dr. G. K. Prince proceeded to Western Africa, Mr. W. W. Evans and Mr. George Small to Calcutta, Mr. John Parsons to Monghyr, Mr. C. C. Dawson to Ceylon; ten to Jamaica, and Mr. C. H. Hosken to Honduras.

Five Female Teachers accompanied Mr. Knibb on his return; whose intelligent and pious efforts will, we trust, prove eminently useful in raising the character of their own sex in Jamaica. Although the Society bore a part of the expense of their passage, these ladies will be provided for independently of its funds.

Want of more laborers.

Such is the need of more laborers both in the East and the West, that as many, at least, ought to be despatched in the year now begun, as have now been enumerated. In Jamaica, especially, the efforts already made seem scarcely to have done more than brought to light the wants which are yet to be supplied. Suitable agents for this field are not wanting, if the means of sending them forth be supplied.—*Bap. Miss. Her.*

Recent Intelligence.

CHEROKEES.

The September number of the Magazine contains a short extract from a letter of Rev. Evan Jones, announcing his safe arrival, with his family, in the Cherokee country; and giving a cheering account of their religious state and prospects. Their meetings were well attended, and *eleven* persons had already been baptized on the 28th of June. Since that time *forty* more had been added to the church, and the work of revival seems to be still going on. Mr. Jones in a letter dated, August 31, thus writes:

It is with great pleasure, I inform you of the gracious work which the Lord is carrying on among the Cherokees. The influence of the truth is becoming more and more extensively felt, and the efforts of our native brethren, whether in public or in the discharge of parental and other relative duties, appear to be attended with the special blessing of the Father of mercies. Large congregations attend the preaching of the word; solemn attention is given to religious instruction; deep seriousness is manifested at most of our meetings; and many enquirers come forward for prayer and instruction. Since my last letter to you, we have received and baptized *forty Cherokees*, who, we trust have experienced a change of heart, and exercised faith in our Lord Jesus Christ, viz., at Flint, (Amohee church) 10; at Honey creek 13; and near Batie's prairie 17.

CHOCTAWS.

The latest previous accounts from this mission, which have been published, are contained in the last Annual Report. In a letter dated August 24th, Mr. Potts, after mentioning some of the obstacles which he has to encounter in his labors, thus writes:

But notwithstanding all these things, our church is strengthened. I have been privileged to baptize, since the last Sabbath in January, *twenty-one* persons, here, and in Texas; and the next Saturday, I expect to constitute a branch of this church at Doaksville, nine miles distant from this, when it is probable I shall baptize several more. Had I the time and the means I feel well assured that truth would prevail here, over opposition and error. I have my school to attend to, which debars me from the opportunity of travelling and preaching, as I should be glad to do. In consequence of the removal of the Indians from this vicinity, there is no prospect of my being able to keep up my school without taking boarders in my family. I expect to have several at the end of vacation—five of whom I shall support entirely myself, which are as many as my limited means will allow. Could I devise the means of boarding them gratuitously, or for a small sum, I could get many more, but I have to purchase every article of consumption, and at a very dear rate. And now I must appeal to my fathers and brethren of the Baptist churches, and particularly to their representatives, the Board of missions, for help. There are fatherless and motherless children whom I might obtain, and teach "the way to God," had I the means. And shall I plead in vain, after having sustained myself (as school teacher) for the past seven years, when now the door is opened for doing a much greater amount of good? Must it remain undone, for want of more adequate pecuniary means? I do believe there is not only sympathy, but a higher and nobler feeling in the breast of every true disciple of Christ in our churches—even love to God and love to man, that will respond to such a call of benevolence.

Should any of our brethren and sisters feel disposed to assist us in our labors among the poor Indians, I will mention some articles that we more especially need, which might easily be forwarded to us through the Board. Woollen and cotton cloth, shoes and stockings, hats, handkerchiefs, pins, needles, thread, yarn, beds and bedding, medicines, &c.; also school books both for Sabbath and common schools, stationery, &c. Any articles of this kind sent to us will be very thankfully received, and will be of essential service to the mission.

It is proper here to remark, that Mr. Potts receives pay as a school teacher, from funds supplied by the U.S. Government for that object, and not from the general funds of the Board.

SHAWANOES.

Intelligence of a very encouraging character has also been received from this station. Mr. Barker in a letter dated Sept. 20, says, "At our last church meeting *six candidates* presented themselves for baptism; two whites, and four Shawanoes. One of these, a young woman, has not yet been received; the other five have been baptized and appear well."

Am. Board of Com. for For. Missions.

Designation of Missionaries.

A public meeting was held in the Park street meeting house, Oct. 10, preparatory to the departure of several missionaries to Ceylon. The

persons composing this missionary company, are the following—Rev. Mr. Meigs, who is returning to the mission, of which he was one of the founders, and where he has labored near a quarter of a century. Mrs. M. remains, for the present, with her children in this country;—Rev. Mr. Whittlesey, of N. Y. city;—Rev. Mr. Wyman, of Maine;—and Rev. Mr. Smith, of Vermont, with their wives. They sailed in the barque Brenda on the 14th ult. bound for Columbo, the chief place on the western coast of Ceylon, and about 200 miles from Jaffna, where the mission is situated. This mission is understood to be in a prosperous state, though needing more laborers. It is connected with the mission to the Tamul people on the neighboring continent, and within the Madras Presidency. Among the Tamul people there are three missions of the A. B. C. F. M.; 14 stations; nearly 100 native assistants, nearly 400 church members; and 10 boarding schools, containing more than 400 boarding pupils.

Donations,

From Sept. 1 to October 1, 1841.

Maine.

Sedgwick Fem. Ben. Miss. Soc., Mrs. Hepzibah Cole, tr., per Daniel Morgan, Jr., 23,00
Kennebec Aux. For. Miss. Soc., H. A. Boardman, tr.,
Bloomfield Male Missionary Society 21,25
do. Female do. do. 14,00
Cornville Male do. do. 20,00
" Female do. do. 5,00
New Sharon do. do. do. 11,43
Kennebec Assoc'n, col., 14,94
—— 86,62
Lincoln Fem. Cent Society, for Foreign Missions, Mrs. Deborah P. Cilley, tr., per S. Williams, 63,75
Lincoln Bap. F. Miss. Soc. Aux. &c., Stephen C. Burgess, tr., $25,27 of which was collected after missionary sermon by Rev. N. W. Williams, 147,47
A friend to Missions, with a breast pin, 1,25
New Castle and Olney chh., per Ralph Hawley, 2,00
Waldoboro' Church, mon. concert, 1,37
do. a friend 25
Hope Fem. For. Miss. Soc. 6,00
Thomaston, 1st. church, mon. concert, 13,67
do. do. ladies, 3,33
per Rev. L. B. Allen, —— 17,00
Nobleboro', Mrs. Martha Day 25
do. 2d chh. mon. con., 15,41
do. Rev. Geo. Hawes 1,00
Bowdoinham Association, collected after missionary address of Rev. N. W. Williams, 15,56
per Rev. N. W. Williams, —— 60,09
—— 380,93

Massachusetts.

Worcester Baptist Association, Martin Jacobs, tr., viz.
for support of Seth Grant, a Karen youth, 20,00
do. do. Alonzo King, do. 26,00
do. general fund, 389,69
—— 435,69
Boston Baptist Association, S. G. Shipley, tr.,
for Burman Bible, 12,00
" general fund, 56,55
—— 68,55
Salem Baptist Association, Michael Shepard, tr.,
for German Mission, 5,65
" Burman do. 6,00
" do. Bible, 3,00
" do. Tracts, 5,71
" African Mission, 6,45
" Support of Ko So, a native Burman preacher, 13,65
" general fund, 1292,39
——1332,85
Haverhill, Rev. George Keeley, 5,00
Boston, united mon. con. at Bowdoin Square Church, 30,62
Worcester Fem. Char. Society, per Rev. Mr. Swaim, 35,60
Taunton Baptist Association, Stephen L. French, tr., 19,50
Weston, Mrs. Mary Ann H. Bigelow, per Rev. Origen Crane, 15,00
Sturbridge Association, Leonard Barrett, tr. 65,20
Dedham, a friend to Missions 2,00
Taunton Association 34,07
Seekonk Fem. Miss. Soc. 20,00
Rev. J. B. Cook, service in Cambridge, 10,00
per Rev. J. B. Cook, —— 66,07
agent of the Board,
Newton, Henry Smith, per Rev. Prof. Ripley, 5,00
do. Upper Falls, Fem. Miss. Society, Miss E. Jameson, tr., per S. Keyes, 7,00
South Reading Baptist Church, per Rev. L. B. Cole, 13,00
Cambridge Fem. Judson Society, Mrs. Martha F. Cook, tr., per Levi Farwell, 37,56
—— 2136,64

Rhode Island.

Warren Baptist Church 26,21
Bristol do. do. 7,42
Pawtucket Independent do. do. 22,62
Woonsocket Bap. Church 9,65
per Rev. J. B. Cook, agent of the Board, —— 65,90

Connecticut.

Thompson, Rev. James Grow, for Siam Mission, 50,00
Mrs. C. Holbrook 5,00
A friend 1,00
per — Converse, —— 56,00
West Woodstock Bap. Church for Burman Mission, 100,00

Stonington Union Assoc. 16,13
do. Baptist Church 15,85
Middletown do. do. 29,45
Preston City do. do. 6,43
Canton do. do. 7,30
Clinton do. do. 2,34
Essex do. do. annual collection, 100,00
Hartford, Miss Susan Pinney 5,00
C. B. Ayer 2,00
—— 7,00
Packersville Baptist Church, per J. Wakefield, 1,75
Groton, Mrs. Smith 1,00
Norwich, a friend to Missions 1,00
Bozrah, Miss Naples, per Rev. W. G. Clark, 1,00
per Rev. J. B. Cook, —— 189,25
—— 345,25

New York.

Brooklyn, Mr. Steele, for Karen Mission, per Rev. Silas Ilsley, 5,00
Rochester, 2d Baptist Church and Congregation, viz.
Female Bible Class, for Karen Schools, 30,00
do. Missionary Soc., Mrs. P. S. Stoddard, sec., for Karen Schools, 60,00
Sennett, friends, for Burman Schools, per B. Morley, 10,00
Frankfort, Mrs. Bolles 1,00
Litchfield Fem. Benev. Soc., for Karen Schools, 7,25
Waterville Baptist Church 12,34
Utica, Broad St. Baptist Church 17,25
do. do. do. Sabbath School, for Karen Schools, 24,00
Warren Baptist Fem. Miss. Soc., for Karen Schools, 10,00
Utica, young ladies in Academy, for Karen Schools, per Miss C. Shelden, 30,00
Clifton Park, Esther Schauber 1,00
Mary Schauber 1,00
Jane Schauber 1,00
New York City, South Bap. Church Sab. School, per Richard Thompson, for Burman Mission, 33,00
per Rev. Cephas Bennett, —— 237,84
Hamilton, Jona. Olmsted, for schools in Burmah, 150,00
William Cobb, do. do. do. 100,00
per Rev. Alfred Bennett, —— 250,00
agent of the Board.
Lake George Baptist Association, per Rev. Thomas Brantt, 15,00
Greenport Baptist Church, per Rev. Samuel White, 6,45
Newburgh, do. do. 3,60
Oneida, Welch Bap. Church For. Miss. Society, Edward Baldwin, tr, 50,00
Stephentown Baptist Association, G. W. Glass, tr., with two pair linen hose, 91,00
New York City, Baptist Tabernacle, proceeds of jewelry sold, 2,50
Harmony Baptist Association, J. B. Burrows, tr., 102,56
per William Colgate, —— 256,11
—— 763,95

Pennsylvania.

Philadelphia, J. McIlvain, per Rev. R. W. Cushman, 5,00

Virginia.

Goochland Co., a friend, per Rev. Wm. Mylne, for printing press for Africa, 2,00

South Carolina.

Savannah River Association, Geo. Rhodes, tr., for Burman Miss., 90,68
Pike Creek Fem. Ed. & Mission Society, for educating a Burman girl, per Maria Taylor, tr., 35,00
—— 125,68

Ohio.

Dayton, Caroline and Mary Harris, per Ora Osgood, 50
Portage Baptist Association, John C. Jackson, tr., 17,05
Streetsborough, Mrs. Cynthia Osgood, for Burman Mission, 14,00
—— 31,55
3856 90

CLOTHING, &c.

Troy, N. Y., Ladies' Indus. Society of the 1st Bap. Church, a box of clothing, for J. M. Haswell, 33,47
Providence, R. I., Young Ladies' Assoc. of 1st Baptist Church, a box of clothing, per Miss Eliza Bump, for the School at Edina, Africa, 23,00
Bridgeport, Ct., Ladies, a box of clothing, books, &c., for J. H. Vinton, 62,41
Danbury, 2d Baptist Church, a box of sundries.
Richmond, Va., friends, a box of clothing, &c., for J. L. Shuck, 40,25
East Brookfield, Ms., Amos Harrington, one box clothing for Thomas Simons.
Trumansburg, N. Y., James McLallen, one box clothing and fruit for G. S. Comstock, 47,00
A box clothing, fruit, &c., for E. L. Abbot, (no advice), 26,00
New Woodstock, N.Y., Dorcas Society, a box of clothing, hard ware, &c., for E. L. Abbot, 22,00
A box of sundries for E. L. Abbot, (no advice), 10,00
do. do. Miles Bronson, (no advice), 33,71
Charlemont, Ms., Jonathan Ballard, a box of clothing for Nathan Brown, 42,59
A box of clothing, hard ware, &c., for C. Bennett, (no advice), 55,00
South Berwick, Me., Female Circle of Industry, a box of clothing for Ivory Clarke, 32,50
One barrel for Stephen Van Husen, (no advice).
South Gardiner, Ms., Juvenile Society, one bed quilt for Indian Missions.
Gloucester, Ms. Juvenile Missionary Soc. a box of clothing for Sault de St. Marie station, 20,00
Boston, Ms., Thomas Richardson, a bell for Burmah, 10,00
Seneca Falls, N. Y. Ladies, a box for E. L. Abbot, 45,00

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI. DECEMBER, 1841. NO. 12.

American Baptist Board of Foreign Missions.

Asam.

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPUR, JUNE 14, 1841.

The October number of the Magazine contains several letters from the missionaries in Asam. Although they had been subjected to many and severe trials—recently, in the death of one of their number (Miss Bronson), and in the removal of Mr. B. from his station among the Nagas—the hope was expressed that a brighter day was about to dawn upon the mission. Additional encouragement is given to this hope, by the intelligence contained in the following letter. It details the experience of a native youth, whose conversion was attended with peculiarly interesting circumstances.

A new station at Sibsagor—Other stations proposed—Prospects of Jaipur.

On the 18th of May, br. and sister Barker left us for Rangpur, or as the station is now called, Sibsagor, for the purpose of locating themselves there. We have heard of their safe arrival, in the enjoyment of excellent health. They appear pleased with their new location. Sibsagor is about fifty miles below this place, and about two thirds of the way from this to Jorhath. It is the head quarters of the Asam Light Infantry; and is the residence of the magistrate and collector of the district, which embraces a large extent of country. As the native population is fast increasing, it seems a very desirable location for a missionary, and we cannot but rejoice that br. Barker has gone there.

Br. Bronson contemplates removing to some place below Sibsagor, and forming a new missionary station. I think perhaps he will go to *Now-gong*, which is represented as being the centre of a very extensive population. A pious officer and his lady are there, and feel anxious a missionary should locate himself in that vicinity. If br. Bronson should go to Now-gong, Jorhath or Gowahati should I think be occupied by the next missionaries that come out. O, if the Board could send out *at once*, *four missionary families*, what cause of rejoicing and gratitude would it be! Two pious, well-educated, and well-informed missionaries would find a wide field of usefulness at the large and important station at Gowahati, where capt. Jenkins resides, and where br. Robinson* would be able to render them considerable assistance. At this station, more than perhaps any other in Asam, two should be associated, as they will have frequent occasion for mutual counsel, deliberation and prayer. The third missionary should be stationed at Jorhath, the seat of Asamese learning and intelligence, and the residence of the principal native families or nobility of Asam. The fourth brother might be located at Diburu Gor, a new and important station, recently formed by the political agent for Upper Asam. It is situated near the mouth of the Diburu river, about two miles from the Brahmaputra, and is the principal station in that portion of Asam called Mattak, which embraces the whole of the tract lying between the Brahmaputra and Buri Dihing rivers, as far up as Jaipur.

Jaipur is, I think, a healthy location, perhaps quite as much so as any place this side of Bishnoth, (which is high ground on the Brahmaputra.) Arrangements are making to have much more extensive clearing made near this

* An English baptist brother, teacher of a government school.

station the ensuing cold season, and I have no doubt, it will be the means of drawing in a much larger population than we have at present; and that it will also make the station still more healthy. The first year we arrived here, there were no drains, no roads, and the grass jungle was growing up in every direction around our doors. It would have been remarkable if it had not been unhealthy. As it was, there was as little sickness here as at any other station in Upper Asam.

Six or eight days would bring us into a large and populous district of Shyans, by crossing the Naga hills. No European has yet done this, but as the upper ranges of Nagas are every month becoming more friendly, we may, I hope, in the course of a year or so, venture over among them. This (Jaipur) is I think a very important point, although we should not select it for a station on account of the native population at present resident here, while such places as Jorhath are unoccupied. But if we ever get into the Shyan districts and China from this quarter, it must be either from Sadiya or Jaipur. And as br. Brown's time is mostly taken up in translating, and mine in the printing office, I think it as good a place for the press as we could possibly find. And though the population is now sparse around us, yet there are quite as many inhabitants as we can faithfully attend to with our other duties.

Conversion of a native youth—Interesting experience.

Among the lads in our employ, there are two or three who have been scholars in the school from its first commencement at Sadiya, and have, I think, become fully convinced of the truth of the christian religion, without however experiencing its quickening and regenerating power upon their hearts. We have been recently cheered by seeing one of them weeping on account of his sins, and subsequently rejoicing in the Savior, and publicly acknowledging him before the world. His name is Nidhi, about fourteen or fifteen years of age, and is one of the most intelligent lads we have. He was bound an apprentice to me by his father in 1837, for the purpose of learning the trade of a printer. About the time of our removal to Jaipur, both his parents died. From that time we took him more particularly under our care, and he was seldom away from the house or office excepting at his meals. We thus had opportunities for instilling into his mind the truths of christianity, and of urging upon him the importance of early surrendering his heart to God. He appeared some times to listen with interest; and at one time he prayed often, and read such portions of scripture as were published, with apparent pleasure. He renounced caste, and we hoped he would soon become a sincere disciple of Jesus. Our hearts were pained, however, to see him gradually fall back, into his former state of indifference and inattention to the concerns of his soul. This was his condition up to the first entry in the following extracts from my journal.

May 23. On our return home from our usual prayer meeting last evening, we found Nidhi appeared very grave and thoughtful, but did not suspect it arose from any thing of a religious nature, particularly as he had manifested an unusual disrelish for the truths of the gospel for some weeks previous. I sat down to read over a proof, which I continued till the clock struck twelve. I had several times told Nidhi he might retire, but he remained till I rose to leave the room, when he said he wished to speak with me. I sat down again, and told him to say what he wished. He then told me that in reading a short prayer from the "Lessons for Infant Schools," he instantaneously felt himself to be a lost and ruined sinner, and he inquired of me with earnestness, "what shall I do to be saved?" I inquired if he had been guilty of any particular sin which should make him feel thus? He replied, "No particular sin, but I have sinned against God from my infancy, every day of my life, and deserve to be sent to hell forever." He sobbed aloud and the tears flowed profusely. After conversing with him a long time, I asked him if he would like to unite with me in prayer. We kneeled down; and after I had implored the blessed influences of the Holy Spirit to rest upon this first sincere inquirer after truth, he commenced and offered up a fervent and appropriate prayer; that God would give him light, and for Jesus' sake blot out his sins and create within him a new heart.

After giving him a few more words of advice, I retired to my room with indescribable feelings, and poured forth my soul in praise and thanksgiving to God for this manifestation of his

love to one of these benighted Asamese.

To-day he attended our English worship, and afterwards visited br. Brown, who conversed and prayed with him. The rest of the day he spent in reading the Bible, the Missionary's Daughter, or Memoir of Dorothy Sophia Brown, (with whom he had been acquainted) and other suitable books. We cannot persuade him to eat. His sins seem to weigh him down, and whenever he is spoken with on the subject, he bursts into tears. I never saw him shed a tear before when speaking about the concerns of his soul. May the Lord carry on the work he has thus begun!

25. Nidhi has continued to devote himself to the reading of the word and prayer. To-day while returning from an interview with br. Brown, light suddenly broke in upon his mind, and with joy beaming in his countenance, he told me that he felt his burden removed! O, what cause for devout gratitude and praise! He really seems an altered child. This evening he appeared calm and happy, and delights to speak of the love of his Savior. I inquired how he felt towards his young companions? He replied, that he loved and pitied them, and wished to talk with them very much, and tell them of the Savior he had found. I told him that his friends and associates might laugh at him, and ridicule him. He replied that he should not feel angry but truly sorry for them, because they knew no better.

The son of a Khamti chief who is in our family, under the instruction of Mrs. C., is a warm friend of Nidhi's, and he said he wished very much to converse with him. I accordingly sent them both into my study, where Mrs. C. overheard N. entreating and pleading with his young friend, with the greatest earnestness, and frequently his weeping interrupted his speech. He also read to him from Matthew, and afterwards they both went down to have an interview with Mr. Brown.

29. Nidhi appears well, and all the brethren and sisters are satisfied that it is the work of the Holy Spirit, and that he has really passed from death unto life. He engaged in prayer at our meeting this evening. O how cheering the sound of prayer from the lips of one of these Asamese! May the Lord increase their number an hundred fold.

June 12. To-day finished putting Matthew in type in Asamese, Bengali character.

This evening after prayer meeting we examined Nidhi, and all obtained the fullest satisfaction that he was a fit subject for the ordinance of baptism. As he is anxious it should not be delayed, we unanimously agreed to receive him as a disciple of Christ, and that the ordinance should be administered to-morrow.

Sabbath exercises—Baptism.

13. Sabbath. This morning at our English worship I read a sermon by Bishop Wilson on the danger and guilt of being ashamed of Christ. Eight individuals were present, besides our missionary circle. Soon after worship we all repaired to the river's side, accompanied by the natives in our employ, who were soon joined by a large concourse of others. Br. Brown has been confined to the house with a severe cold and cough for the past fortnight, but he ventured out to-day, and delivered a long and interesting address at the water, in Asamese, followed by an appropriate prayer in the same language. Br. Bronson then led Nidhi down into the stream, and baptized him in the name of the Father, Son and Holy Ghost. After singing a doxology, and pronouncing a benediction, the assembly dispersed.

This is the first baptismal scene we have been permitted to witness in Asam. May it be but the commencement of brighter days for this benighted province!

The assembly paid the most serious attention, and we sincerely hope the services will be blest to many who were present,—both Europeans and natives.

Mrs. C.'s health has been much better for the last two months than for a long time previous. She continues her school as usual.

We earnestly hope that the strong appeal for more laborers, made in the preceding and in former letters from this mission, will not be forgotten by our readers. Mr. Brown, in his last communication, says "We have been sadly disappointed, in not receiving help from home. We had fondly hoped that *ten* missionaries, at least, would have been sent among the Asamese. They present a most encouraging and inviting field; they are, in a great measure, a civilized people; a good portion of them can already read; and their country is rapidly becoming one of the most important in all the Company's possessions."

Siam.

JOURNAL OF MR. DEAN.

In our last number we published some extracts from a letter of Mr. Dean, dated at Singapore, where he was spending some weeks, for the benefit of his health. The extracts from his journal, given below, are dated previous to his departure from Bangkok, and are continuous with those given at p. 277 of the September number.

Preaching—A collection—Seizure of a native convert for taxes.

Jan. 3. Sabbath. This morning I preached to the people from a portion of the second chapter of Hebrews, and enjoyed divine assistance in endeavoring to explain the way of salvation by the merits of Jesus Christ. At the prayer meeting at eleven o'clock, the Chinese brethren each expressed briefly their growing attachment to the service of the true God, after which several engaged in prayer for the coming of the Redeemer's kingdom. We then took up a collection amounting to nearly six ticals, (about $3,50.) It was interesting to see several of the school children contributing, unsolicited, to aid in giving the gospel to the heathen. At one o'clock, P. M. the church assembled, when br. and sister Goddard were formally introduced into the church by an expression of approbation from each member, and the right hand of fellowship from the pastor; after which br. Goddard officiated in administering the Lord's supper. At half past three o'clock, P. M., Keok-cheng (the native assistant) addressed the people at the house in the bazar, where I was told there was an unusual number of Chinese assembled.

7. Yesterday one of the members of the church who is now employed in teaching the school, while distributing books in the bazar, was taken up by some police officers on the plea that he had not paid his tax, and confined in prison for the night, without food or clothing—exposed to insult, and surrounded with filth to such an extent as to render his situation very uncomfortable. By application to Prince Chow Fah, to-day, his release has been procured, and the principle recognised, that inasmuch as he is supported by us in teaching the children of the natives, without expense on their part, he should be exempt from paying the tax. This act of persecution has thus resulted in our favor, and may tend to the furtherance of the gospel. The teacher appeared to endure it patiently, and we have reason to hope it may be the means of improving his piety and usefulness.

Tract distribution—Native preaching—Female education.

9. To-day distributed five hundred tracts, chiefly among the sugar-boats from the country, of which there are large numbers now in Bangkok—the new crop of sugar being just ready for market. At some of the boats we remained some time for conversation, and found the men desirous of receiving books, and apparently interested in the conversation. In this way we increase our acquaintance with the people without going to their houses. In many instances, we find families, including parents and children, living in their boats while they remain in the city.

10. Sabbath. At our service in the chapel, Keok-cheng took a text from Rev. xxi. 8, and delivered a more formal sermon than he has before attempted. The text naturally divided itself into a number of particulars of great importance and of timely application to those who heard. The plan of the discourse had been suggested to him, but the illustrations were altogether original and calculated to produce a happy effect. At the house in the bazar, the parable of the sower was made the subject of remark, and listened to with some good degree of attention by a number of strangers. During the day, some of the parents and friends of the school boys came in, and listened with apparent interest to the explanation of some things relative to our operations. The mother of one of the boys who has been in the school three months, visited us to-day for the first time. She is a woman of intelligence, about thirty-five years of age, and presents an encouraging subject for religious instruction. She understands and speaks Chinese well, and is one of a more numerous class of females in Bangkok than has been generally represented, so far as relates to a familiarity with the Chinese language. Few females here can *read* Chinese but many speak and understand it very well. They think that six months is a sufficient time for a native to learn to read Chinese, and also that learning to read and write

constitutes an education. There are therefore, many inducements for teaching Chinese children, if for no other purpose than for mental discipline, while they would thus secure a longer time for religious instruction.

State of the school.

13. A small edition of the "History of Elijah," compiled by Mrs. Dean, has been completed to-day. It is a free translation of the scripture account of Elijah, or rather the substance given in language adapted to the Chinese idiom, so as to avoid the stiffness of a translation. Having been revised by two natives, who are scholars, it promises to be intelligible to the native readers. The scholars are making encouraging progress in reading and writing English, as well as in Chinese; and we have reason to hope that the new year, which with them commences next week, will open upon the school with more encouraging prospects than any previous one. The present term is to close with this week, and the boys are to have a vacation of three weeks. Next term we hope to adopt some new regulations in the school, which could not have been introduced in its earlier existence. Br. Goddard has the superintendence of the school for the present; and is expected to continue the charge of the English department. It is important that something be done here for the instruction of girls, but for the present we are able to do nothing more than to admit three or four to the boys' school.

New year's holiday—Chinese superstitions—The small-pox.

17. This being the last Sabbath in the Chinese year, I addressed the assembly in the morning, from 1 Peter iv. 7, endeavoring to apply the subject to the impenitent, the church, and the members of the school who are to return to their parents to-morrow morning, for the vacation.

Feasting, and a variety of idolatrous rites, need especially to be guarded against at this present time, as the new year's holidays are approaching. The presiding deity is now, according to the ideas of the Chinese, about to retire from the superintendence of earthly affairs, and to enjoy for a few days the happiness of heaven. He leaves his subjects here below to engage in dissipation and crime; and they take advantage of his absence to give themselves up to all kinds of vice and folly. It is not to be inferred from this that his fancied presence offers any very effective restraint to their conduct, though there are degrees of wickedness, even among the heathen. We have reason to be grateful that the people here are not given up to act entirely without restraint. Public opinion, the fear of their gods, and the fear of their rulers, check to some extent the overflowings of corruption from the heart of a heathen; still there remains enough of superstition, deceit, and licentiousness to sadden the heart of every lover of virtue, and to call for the devout prayers and persevering efforts of the friends of God. We need here a great increase of instrumentality, according to the ordinary plan of God's operation, to stay this desolating tide of iniquity. We feel also, to some extent, the need of more faith and heavenly-mindedness, and more union of feeling and concert of action.

23. This being the Chinese new year, some of the members of the church, with others residing on the compound, had of their own accord concerted to hold a prayer meeting, of which we had no knowledge till they came for permission to occupy the chapel for that purpose.

24. Sabbath. Keok-cheng conducted worship in the chapel this morning, and selected for a text 2 Cor. v. 17, "If any man be in Christ he is a new creature."

Chek-kok, one of the members, who has been absent three weeks from meeting in consequence of the prevalence of the small-pox in his family, was present to-day. He appeared somewhat softened in his feelings, while relating the fact that one of his boys had died of this disease. His brethren congratulated him that he had escaped by losing but one out of six, while a far greater proportion are expected to die of this complaint. It is a common notion among the Chinese, that their offspring are not to be considered as their children, till after they have had the small-pox—there being so little prospect that they will survive. We endeavored to improve the occasion in reference to the father and others present.

The remaining part of the journal is dated at Singapore, and brings down our intelligence from the mission to the date of Mr. D.'s letter contained in our last number.

Health and other circumstances of missionaries—Chinese converts.

Singapore, Feb. 22. I left my family and the mission at Bangkok on the first of the present month and reached this place three days ago, with health so much improved, that I expect to return to my usual employments in Siam by the first opportunity. I left the school and the church and other interests connected with the Chinese department of the mission, in charge of Mrs. Dean, Mr. Goddard and Keokcheng. The church numbered fifteen Chinese; and one Siamese had been baptized by Mr. Davenport.* The school was about to assemble after the new year's holidays. The members of the station were in usual health except br. Slafter, who had been unwell for a few days before I left.

Mr. Orr of the Presbyterian Board, Mr. Travelli of the A. B. C. F. M. and Dr. Diver from the Canton station, are about to sail from here for America in consequence of ill health; and Mrs. McBryde of the Presbyterian Board here, is now suffering from small-pox. The few remaining missionaries here enjoy comfortable health. The Chinese teacher employed by Mr. Goddard while in Singapore, has recently been baptized by Mr. Stronack of the London Missionary Society. Chu Tit Lang, the Chinaman who was baptized in England and returned to Canton or Macao, with the prospect of usefulness to his countrymen, has recently forfeited the confidence and fellowship of the missionaries by using opium, and other unchristian conduct.

You have perhaps heard of the death of Messrs. Evans & Heughs of Malacca, who died about a month ago, within a few hours of each other. The latest reports from China indicate that the recent arrangement, for the Chinese to pay to the English six millions of dollars, and give them the Island of Hong-kong, will not be ratified by the Emperor; and that in consequence hostilities may again be renewed. Chinese trading vessels still come to this port to some extent. About twenty had reached Bangkok from China before we left, and others were seen passing up the gulf of Siam. The particulars relative to the mission at Bangkok, including both the Chinese and Siamese departments, will be found in a report for 1840, which will be forwarded soon. We now wait for the return of br. Jones, and hope he may bring a number of missionaries with him to reinforce the several departments of our mission.

Monthly concert—Return of missionaries.

March 1. I have this evening enjoyed the pleasure of attending the monthly concert of prayer with the missionary brethren here, and of taking a part in the exercises connected with the departure of Mr. and Mrs. Orr, of the Presbyterian Board, and of others who are about to leave our missionary circle, and return to their native land. We regret to part with them because their society is valued, and their labors much needed here; but we indulge the hope that they may do much at home to aid us in our efforts. Having been eye witnesses to scenes among the heathen, and having been engaged personally in endeavors to preach the gospel; and going away with a lively interest in the work which has engrossed their hearts and hands while here, we depend upon them for a faithful representation of the mission cause, and the state of the heathen. We follow them with our prayers, while we desire to commend them to the sympathies and kind attention of our christian friends at home. Capt. Codman of the "Sarah Parker" is now here, and perhaps may go to Siam; if so, I shall go with him; and if not, I expect a Siamese vessel will be ready to leave here in two or three weeks. Perhaps br. Jones may arrive to go on with me, as capt. C. informs me that he was to sail in two or three weeks after him.

My health is now very good—the change of air and the little sea voyage having done all that could have been anticipated in my favor.

EXTRACTS FROM THE JOURNAL OF MR. SLAFTER.

The subjoined extracts, though not of so recent a date as the preceding journal, are of interest, as referring to a particular department of labor.

Tract distribution—Siamese customs.

Singapore, Sept. 9, 1840. A few days since I went out with the printing office men, to distribute tracts. The books being brought we started for a place of Siamese exhibition. At the age of ten, twelve, or thirteen, the

* See Mr. Davenport's letter, p. 280 of the September number.

Siamese lads have their cue of hair cut, and the hair trimmed like those of the men, and then they are regarded as men. When this is done, the wealthy make a great parade. Play actors are employed, musicians called, and a scene of merriment is enjoyed for several days. The exhibition to-day was one of this kind. The performers were all dressed in a habit which set tight to the skin on the upper part of the body, appearing as if the skin were itself the only covering, and that of some was silver, and others gold. With their other clothes—some of men—some of women, and their richly ornamented caps, they were equipped for their thousand strange pranks and gesticulations. Most of these were performed in slow time. Masks were used by some, but they were placed upon the head like a cap—thus showing two faces, instead of being used to conceal one.

The actors were located under a shed built upon a float in the river in front of a high house, in the verandah of which were the family, the relatives and friends, for whom the scene was got up. Thus situated they had a fair view of the actors, and the multitude of people thronging the crowd of boats, through which ours with difficulty found its way.

Books were now freely given to the boat inmates, and a man was despatched with his arms full, to act his part upon the stage, which he did most perfectly. For no sooner had he supplied the nearest lookers on under the shed, than those on the stage, without the least seeming confusion, one after another, stopped their play and applied for tracts.

At this moment I cast my eyes to the house above, to see, if possible, the effect this would have upon the gentry in that quarter. There seemed at first to be manifested rather a feeling of surprise, which I was about to regard as unfavorable. A man was just then despatched from thence to our boat—to beg us to leave, as I supposed—but by this time a lad had reached the verandah with some tracts, which were received with tokens of pleasure, just as the messenger called on us saying, "the people of the house have sent me to beg ten tracts." Seeing the multitude, we gave him twenty. These proved not to be enough, and he was allowed twenty more.

As a matter of course, every one begged a handful for the house and for their neighbors, &c., each endeavoring to obtain as many as possible.

The God of heaven claimed attention for a short time, and the name of Jesus, so sweet to a believer's ear, was repeated by many who now have his word in their hands; but alas! they have not his love in their hearts.

Having given away here about three hundred copies of the parables, with explanations, we left the place, to finish our work among the market boats, and the merry, thoughtless company struck up their plays again.

Although the great mass, in the hundreds of boats through which we crowded our way, were females, most of whom cannot read, yet compassion for their souls and the souls of their husbands and children, who perchance can read Siamese, seemed to dictate that they too should have their books. Thus we sow the precious seed in hope.

O! for the Holy Spirit's influence to bless the seed sown, and to cause it to bring forth an abundant harvest. None but those *shut out* from the blaze of religious light, and *shut up* amid the gloom of idolatry, can realize our feelings when we look and pray for the heavenly Comforter.

West Africa.

EXTRACTS FROM A LETTER OF MR. CLARKE, DATED EDINA, MARCH 1, 1841.

Events of the year—State of the school.

The past year has been one which has put our faith to the test, but our Heavenly Father has sustained us. Soon after its commencement, our dear sister Crocker left this state of disappointment and suffering for one of purity and peace. Br. C.* was brought near the grave, and after his partial recovery, he found it necessary to take a short sea voyage. At the same time br. Day's health was very feeble; leaving only Mrs. Clarke and myself to do what little we could. With much gratitude we are permitted to say, that our health has been unusually good, so that the school at Edina has been continued with very little interruption. Br. Day's health was soon much improved; but as it was found impracticable for him to reside at Bexley, six

* Now in this country.

miles distant, and do justice to the school at Edina, and as the former appeared to be a desirable place for a school, we thought it best to make the experiment. It has thus far proved very encouraging. On an average about ten native and fifteen American children, have attended the school. Bexley is a fine and comparatively healthy place, and it may be thought expedient, at some future period, to make it our head quarters. The school at Made Bli has been taught during br. Crocker's absence and sickness, by a young man whom he has employed as interpreter and school teacher. His education is limited, but we trust he is pious, and that he may be useful in the mission. I think the number of children at that station, during the past year, has been about eight. Their progress appears to have been very good.

Arrival of missionaries—Death of Mr. and Mrs. Fielding.

On the 3d of December, our hearts were gladdened by the arrival of brethren Fielding and Constantine and their wives. Though they were directed to another field of labor, we thought it advisable, as they had no experience in relation to the African fever, that they should remain with us awhile. We thought our location nearly as healthy as any on this coast, and that, with proper care and precaution, there was but little danger. After they had been here about three weeks Mrs. Fielding was attacked with the fever, but her case appeared no way alarming at first. For some days her fever was not high, and the symptoms appeared favorable until the eighth. At that time we thought her much better, but during the day she grew worse, and became deranged. We did all we could do for her, but nothing seemed to be of any service. On the tenth day of her sickness, she bade farewell to earth, and we doubt not ascended to her Savior. We can only say, God had determined to take her to himself.

The next day she was interred on the mission lot, near the grave of sister Crocker. Her husband, although he evidently felt her loss very keenly, was much composed, and seemed to have strong confidence in God. He kept up about five days after his wife's death, and was then attacked by the fatal disease. He had a high fever for four or five days, when he appeared better, and we thought he would soon recover. But alas! it was only the calm that precedes the tempest. Exhausted nature began to give way; his strength departed; reason fled; and he left us dismayed. I began to think that I had before known nothing of the African fever. I had lived in the midst of death and knew it not. How merciful has the Lord been to me and my companion! O that we could love and serve him as we ought! Poor neglected Africa, how few are laboring for thy good! Who will brave thy burning sands, and the dangers of thy climate, to disperse thy darkness and carry the lamp of life to thy dying sons?

The good accomplished—Prospects of the mission.

We all regretted that br. Crocker was obliged to leave us, but we trust he will soon return, even if his health should not be fully confirmed.

Though the past year has been one of much affliction and trial, yet we hope some good has been done. We have been afflicted, but not disheartened—cast down, but not destroyed. Our schools on the whole have afforded increasing evidence of their usefulness. Much, we trust, has been done to secure the confidence of the natives. Two years ago we found it difficult to obtain boys, and almost impossible to procure girls for the school; now we can obtain many more of either, than we can support. Wherever we go the natives hear us attentively, and acknowledge the truth of what we say. The colonists, we have reason to hope, are beginning to feel more interest in the salvation of the natives. A few months since, societies were formed at Edina and Basa Cove, for the express purpose of aiding in the spread of the gospel among the heathen of this land. The society at Edina, last Monday evening, voted to support two native children at our school in this place.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED BERLIN, SEPT. 25, 1841.

The particular object of Mr. O.'s visit to England, is stated at page 266 of the August number. In the same letter he mentions an intended missionary tour to Memel, and to the Menonites, on the banks of the Vistula. The following letter was written while on this tour.

Visit to England—Deputation to Denmark—Interviews with the king—Decision of the court.

Let me now allude briefly to the results of my visit to England and Scotland. Through the blessing of God, the objects I had in view have been, to a considerable extent, realized. I obtained the necessary documents from the Baptist Union, for our brethren at Copenhagen—the Baptist churches in the West-riding of Yorkshire were induced to send a deputation to Denmark—a general interest was awakened among the churches I visited, for the continent; and I obtained for the objects of our Tract Society, upwards of $1300. The deputation consisting of the brethren J. E. Giles of Leeds, and Dowson of Bradford, have already accomplished their mission to the coast of Denmark. They were permitted to see the king twice, and to plead the cause of our suffering brethren fully. They were also permitted to read the memorials they bore, in his majesty's presence; all of which produced a most salutary impression, as you will see from the Baptist (Eng.) Magazine, in which our brethren have given an account of their visit and its results.* The king has in consequence of these appeals, and especially also in consequence of the kind interference of Mrs. Fry and Mr. J. J. Gurney, who have evinced a deep interest in our persecuted churches,—offered to release our brethren Munster immediately from prison, if they would desist from conducting religious meetings, at least until the whole affair was settled. Or he would grant them, besides the three places already appointed, where others besides the Lutheran sect may live,—another place, which they might choose, if that would satisfy them. Our brethren, have however, nobly refused to accept these offers, as the churches in Langeland and at Aalburg must then be sacrificed. They are enabled to exercise confidence in God, that he will in due time prepare a way for their deliverance. The court has decided in their case, and I rejoice to say that though our brethren are by that decision not liberated, it is a most favorable decision, and altogether against the demands of the court of Chancery. Our brethren have to pay sixty dollars banco, and the expenses, and the government can retain them in prison, it appears, until either the matter be amicably settled, or security given, (if it is insisted on,) that they will not preach again, and administer the ordinances. In the mean time the interest of the public in favor of our friends is on the increase, and in some of the papers they are ably defended. The number of converts is also increasing, and everything warrants the hope that the faith and steadfastness of our brethren will be crowned with great success.

As our dear brethren Peter and Adolph Munster have, through their long imprisonment, been entirely cut off from all efforts to provide for their families, I have been under the necessity of supporting them as far as possible, and I hope when their case becomes known to the friends of Christ in America, they will generously do what they can for the support of brethren who have sacrificed themselves for Christ and his gospel.

Additions to the Church in Hamburg—Persecutions—Tour to Memel and the Vistula.

The cause at Hamburg is prospering. My stay at home before I left on the present tour, was very short. I was occupied day and night, for nearly four weeks. Ten new converts were added to our number, and several applied for admission, who, I hope, will be received on my return. We continue to enjoy peace, and the meetings for preaching at my house, are crowded to excess. Nothing seems more desirable for us than to have a larger place for worship, as to all appearance, vast numbers of attentive hearers would listen to the gospel. I hope that prejudice against us is gradually subsiding, and that at no distant period we shall have to rejoice in the conversion of multitudes, and in the spread of pure and undefiled religion on an extensive scale. May God make us faithful in the work and trials to which we may yet be called, and encourage us by what has already been accomplished, but more especially by his promises!

At Marburg in Hessia,—at Othfresen in Hanover, and at Oldenburg, our dear brethren have been exposed to severe trials. They have lost their property, and can only meet for prayer and mutual exhortation in the dead hour of the night. Our brethren at Othfresen have been treated with great severity, and as they are all inexperi-

* See extracts from the Magazine, in our present number.

enced, they stand much in need of some one who can encourage and comfort them. I have engaged br. Sander, who was the instrument of their conversion, to return and remain among them. He is an excellent young man, —has the good cause much at heart, and I believe his stay among this persecuted little band, will be a great blessing to them.

At Langeland the persecutions have also been very severe; as also at Aalburg, where Fottved has been dismissed from the regiment in which he had served for many years.* But God has strengthened his children, and made them faithful, so that not one has proved faithless,—a cause of abundant graditude to God, who alone can keep us from falling.

The church in this city (Berlin) has of late had occasion to rejoice in new accessions; and as br. Lehmann has now a more suitable place for their meetings (it will hold between 2 and 300 persons) and the government puts no hindrance in their way, there is every prospect—if the spirit of God bless the word—that the church will soon increase. A considerable additional expense has been incurred in consequence of the saloon (hall) which has been hired, which the infant church composed of very poor persons, is unable to defray. I warmly recommend the case to the Board, or if their funds will not allow of their doing anything for this special object, I trust they will recommend it to the christian public. Our friends here require for the saloon annually, about $150.

I am now on my way to Memel, where I hope to baptize between thirty and forty converts. The prospects there are most encouraging, and I hope that from thence we shall introduce the gospel into Lithuania. On my way to Memel I shall pass as rapidly as possible, that the object I have in view there may be realized. On my way back, I shall visit some of the Menonites, and endeavor to sow the good seed wherever an opportunity offers. Oh! that it would please God to breathe his life-giving spirit on the Menonite congregations.

In addition to the above, it gives us pleasure to lay before our readers the subjoined extracts of a letter received from Professor Hackett, of Newton Theological Institution, who is now on a visit to Germany. The testimony which it bears to the character of Mr. Oncken, and to the usefulness of his labors, cannot but be gratifying to those who are watching with intense interest, the progress of the work in that country. It is encouraging also, to know that the cause of truth and religious freedom is taking a stronger hold of the public mind; and that the labors of our brethren are beginning to command the respect and sympathy of christians of other denominations. The letter is dated at Hamburg, Sept. 27, 1841.

State of the church at Hamburg—Sabbath exercises.

On my arrival at Hamburg I found the arrangements for travelling such as to make it necessary for me to remain here two or three days longer than I had intended. Unfortunately for me, our missionary brother, Mr. Oncken, is absent at this time, on a visit to Memel on the confines of Prussia, whither he has gone to organize a new baptist church. As he proposes also, during this excursion, to visit the christians on the Suabian mountains, who have professed baptist principles, his absence will probably be protracted two or three months. I have seen Mrs. Oncken frequently since my arrival, and have received from her much interesting information respecting the state of the mission at this place. Our friends here are still required by the government, to hold their meetings in a private room; and there is not, so far as I can learn, any very immediate prospect that this restriction will be removed. There is very little doubt, that if it were, and they could have the use of a more public place, a large congregation could be speedily collected. The room in which they now assemble will contain perhaps seventy-five or a hundred persons; and this is not only filled, but usually the stairs and entry leading to it. They have two services on the Sabbath; and it should be stated, that the audience at the former of these, in the morning, is always a different one from that in the afternoon. This is the result of concert, in order that as many as possible may be enabled to attend. Yesterday was the Sabbath, and I had the pleasure of meeting with this little assembly. Our br. Kobner conducted the service; and unintelligible as was most of the sermon to me, it was abundantly manifest, from the attention with which he was heard, and the varied expressions of countenance which I witnessed, that there was an active sympathy between the preacher and

* For some account of Mr. F. see pp. 269 and 276, of the September number.

his hearers. Ten additional members have just been received into the church, which now numbers, I was told, one hundred and thirty-five.

Labors of Mr. Oncken—Decision of the court at Copenhagen.

It has been very gratifying to me to find so much evidence as I have met with in various ways, of the respect which religious people here entertain for Mr. Oncken; and of the interest which they take in his labors. He is beyond all question performing a most useful work; and my impressions of the importance of his position, and of the claims of this mission upon the sympathy and support of our churches, have been most decidedly strengthened by what I have been able to learn. I have taken some pains to inform myself on this point, and am confident that I do not speak at random. I can merely say at present, that in addition to the conversions here, of which Mr. Oncken has been instrumental, and the churches which he has formed in other places, and over which he exerts a directing influence, he is fast acquiring the increased respect and confidence of christians of other denominations; is contributing to correct the misapprehensions which exist here, to an astonishing extent, in regard to the principles and usages of the baptists; and is destined, as I can not doubt, to do much to hasten the time when the true principles of christian liberty, now so sadly misunderstood here, shall be better known and practised.

With respect to the condition and prospects of our brethren in Denmark, I can write nothing of which you will not probably be apprized before this comes to hand. I learn that the decision of the court is more favorable than the friends of the mission here apprehended, who supposed that it might very possibly be *unconditional banishment.* There is room for an appeal from the judgment of the court in which they have been tried, to a higher one; and the brethren, as I understand, are unanimous in refusing to accept the decision which has been made, but will have the question carried up. May wisdom from on high be granted to your Board that they may be guided aright in relation to this subject, and all the important interests which they are called to direct. It is our consolation to know that His word is faithful, who hath said that he will cause even the wrath of man to praise him, and the remainder he will restrain.

Ojibwas.

EXTRACTS FROM A LETTER OF MR. BINGHAM, DATED SAULT DE STE. MARIE, AUGUST 2, 1841.

The station occupied by Mr. Bingham, as doubtless most of our readers are aware, is a U. S. military post, within the state of Michigan—at the falls of the river St. Mary, which unites the lakes Huron and Superior. On the opposite side of the river is a trading post of the British Hudson's Bay Company. The labors of Mr. B. are employed in superintending a school, of which some account is given in the subjoined report—in preaching to the whites connected with the Garrison, and to the Indians who resort thither for the purpose of trade, or for instruction—and in visiting, at intervals, the different stations temporarily occupied by the Indians in their migratory wanderings over the country.

The latest previous accounts from this mission, which have been published, will be found in the last annual report of the Board.

Annual report of the mission—State of the school—Of the church—Preaching.

In presenting to the Board the thirteenth annual report of this mission, we would record with gratitude the tender mercies of the Lord. Through his kind providence our school has been continued through the year in regular and successful operation, with no other intermissions than our usual vacation of one week at the end of each quarter. The number of scholars enrolled during the first quarter of the present year, was forty-two; nineteen of whom were taught gratuitously. The second quarter had forty-nine enrolled; thirty-two of whom, eighteen boys, and fourteen girls, were free scholars. The third quarter had thirty-two enrolled; seventeen of whom enjoyed the benefit of free tuition. And the present quarter has forty-five enrolled, twenty-nine of whom are Indians and mixed bloods, and are taught free of charge; ten of these latter are boys, and nineteen are girls. The progress in their studies has been as good as could reasonably be expected with the attention they give.

Arithmetic, geography, and grammar, have been taught, in addition to the minor branches.

We have been trying the experiment of conducting our missionary operations upon the plan of boarding a smaller number than formerly. A part

of the year eight beneficiaries have been wholly supported; five boys, and three girls: but at present we have but six, four boys and two girls; one of each having been dismissed. They are pretty well instructed in the usual branches of business common in this country, and are quite industrious.

Our Sabbath school and Bible class are still continued. The former, much as it was at my last report; the latter is not so well attended as then; it never is at this season of the year. Of our Sabbath meetings at home, I cannot report so favorably as at some former times. Those held with the Indians, continue to be of about their usual interest. But those with the white people have seldom been at a lower ebb, for any length of time, since we have been here; yet we hold on our way.

Of my labors with the Indians abroad, my journal will give a more full and distinct account. During the past year, I have travelled about 800 miles in visiting them at their different hunting and fishing locations. In these missionary excursions, I have preached fifty-one regular discourses, besides several lectures; have held eight prayer and conference meetings, and have "camped out" several nights, both summer and winter, where we had no Indians to preach to. These are in addition to my regular labors at the station. But with all these labors I am unable to report any additions to the church by baptism, during the year. No alterations have taken place in the church since my semi-annual report. Present number seventeen; besides one from whom we have heard nothing for several years. Br. Shegud (the assistant) has maintained his meeting at Utikwamenan during the time the Indians remained there, with the exception of a short interval. There was a time when the attendance became quite small, and the discouragement he felt, together with his feeble state of health, led him to drop his meetings for a short time. But I soon visited them, and endeavored to strengthen his hands. I pressed upon them the importance of attending the ministrations of the word; and they revived again.

I believe he has acted the part of a faithful assistant in his labors with that people.

The Indians have planted their gardens, the present season, but have made no considerable additions to them. Yet I think the prospect is, that we shall be able to lead them on gradually in these things. Fish have been so low the past year, that they have done very little. In general they have done finely at making sugar. Many families, of those who fall under my labors, have made 4, 5, or 600lbs. and probably some have gone over that amount.

Br. Cameron has been down here. He stopped on the other side of the river, but attended meeting with us. He has baptized quite a number recently; but how many I do not now recollect. He will, doubtless, report the particulars to the Board.

On that side of the lake (the Canada side) no ardent spirits are carried among the Indians; consequently their prejudices and opposition are much more easily overcome. It was so here, when we had succeeded in rooting out that bane of human society from among us. But now that it has returned upon us, with all its destructive power, what will be the result of our labors, we cannot tell. In reference to translations, I would remark, that Dr. James' work was never revised, as it ought to have been, and as we intended to have it. Br. Cameron commenced a revision, but found so many alterations necessary, that he concluded to translate it anew.

We give below, a few extracts from the journal of Mr. Bingham, relating particularly to his missionary excursions among the scattered portions of the tribe, which have their residence during part of the year, along the banks of the St. Mary's above and below the military station.

Missionary tour—Death of an Indian woman.

Feb. 19, 1841. Friday morning I started on my tour down the river. About four o'clock, P. M., I reached a place where were four lodges, and five families. Most of the Indians present came out to meeting in the evening.

20. Proceeded to Nawesakodan, where were three lodges together, and three others at a distance. Two families had encamped here the night before our arrival—the old chief Keokas and his son. Here we spent the next day, which was Sabbath. The Indians laid aside their business for the meetings, though they had but little to eat. As usual, had three services during the day and evening. Here was Nawagezhik, with his mother, and the family

The mother informed me, that the night before I visited them last fall, his wife (who was then just gone with the consumption) dreamed that I made them a visit, and talked with her. And, said the mother, "the next day you came, just as she had dreamed." The sick woman died, the Sabbath after I left there. But, the mother added, "she was not afraid to die; and said she did not think hard of the Lord for making her sick, or taking her out of the world." This was her method of expressing her daughter's resignation under sickness and in prospect of death. She repeated the expression a number of times, "She was not afraid to die." I asked her if she thought her daughter fully believed the gospel? She replied, that she did fully; and, said she, "that was the reason she was not afraid to die;" and said further, that she had a great desire to see me again before she died. The thought forcibly struck my mind —who knows but the doctrine preached to her when I was there—"but now God commendeth his love toward us, in that while we were yet sinners, Christ died for us," may have been specially applied by the Holy Spirit to her dark mind, and made effectual to her conversion? It may be that the judgment day will unfold results of our labors, of which we now have little idea. The thought did, at least, relieve somewhat the painful depression that had for some time affected my mind, in view of the little apparent fruits of my labors.

Of another excursion to Whitefish Point, on lake Superior, the journal has the following notices. They reached the Indian settlement on the 24th of June, and the following day, Mr. B. visited the two principal families, those of Bwam and Mukubwam.

An inquiry meeting.

After evening meeting, had some conversation with Mukubwam on drinking, &c. The conversation was introduced by himself. I related to him the resolution formed by our first female convert at Pawetin, and recommended her course as a pattern for him. Deacon Shegud followed up the subject, and finally related the manner in which he escaped a critical temptation at Mackinaw.

June 27. Lord's-day. Had good meetings. At the close of the afternoon service I notified an evening conference, and invited all who were willing to have me converse with them on the subject of religion, and answer my questions, to come in. All came except one woman. At the beginning of the meeting br. Shegud appeared rather dispirited, and I proceeded with the others. The members were faint, yet not wholly disheartened; but found many trials and discouragements in the way. After they had spoken, I questioned the others.

Bwam said he believed what he had heard was the truth; admitted his own personal need of religion, but said the force of the truths he heard soon left his mind. He resolved that from that time he would endeavor to abandon drink. Said he had never said so before, but he now declared it before those persons as witnesses.

Mukubwam, in answer to a question I put respecting himself, said he told his family they must go to meeting, and attend to these things, adding that he wished to have them become christians. Seeing him fully disposed to justify himself, I informed him that he was lacking in one important thing. He ought to lead the way. In all good things a father should always teach his family by example as well as precept. After some appropriate remarks from the deacon, M. said, he did fully believe that the word he heard was not the word of man, but the word of God. And it was evidently the most serious word I ever heard him speak. Bwam's wife thought if he kept his resolution, it would be a great means of enabling her to embrace christianity.

The mother of Shegud's wife said, the loss of her children had much affected her mind. Admitted her need of religion, and promised she would endeavor to follow my instructions and advice. The others also admitted their need of a Savior.

28. Returned to the Bay. Found nine lodges including Bwam's, who came down with us.

Next day had two services. Our subjects were solemn and interesting. After meeting, had some talk with an Indian whose English name is James D. Knowles, and who is sick. He said an increasing solemnity had rested on his mind ever since I was there before; but said he was not a christian.

In this tour Mrs. B. and our two little girls accompanied me; and I found it profitable. She interested the minds of the females, and instructed them in things that I could not. She was delighted with the trip, and her health was improved by it.

We were absent eight days; I preached eight discourses, and held one conference meeting. It was the most agreeable trip I have had these two years.

Arrival of other missionaries—Communion season.

July 4. Lord's-day. Just as I was going into meeting, Rev. Mr. and Mrs. Wheeler, Mr. and Mrs. James, and Miss Spooner, missionaries from the A. B. C. F. M. arrived and put up with us. Mr. Wheeler preached for me.

5. As the birth-day of our national Independence occurred on the Sabbath, the national salute was fired in the Fort with but little parade. This afternoon we celebrated it at the mission, by prayer and praise to God, in connection with reading the declaration. Our missionary brethren, and the Rev. Mr. Brockway, were present, who also took part in the services.

11. Solomon Parker,—one of our Seneca scholars, who was under our instruction all the time we were with that people,—being at Mackinaw, came over and made us a visit. He is not pious, but still an interesting young man. We had considerable conversation and prayer with and for him. He remarked that he felt happy to meet his old teachers, and receive renewed instruction from their lips.

23. Had a day of humiliation and prayer. But our missionary brethren were obliged to leave us, the vessel being freighted, and the wind fair. We however accompanied them to the place of their embarkation, where we kneeled down upon the shore and had a precious season in prayer. From an acquaintance of almost three weeks, we were highly pleased with them all; and we rejoice to see the region beyond us being supplied with such missionaries.

The other part of the day was spent with our native members, and we felt that it was a good season. Our native members all arrived from the interior, and were all present at the communion.

EXTRACTS FROM A LETTER OF MR. CAMERON, DATED MICHIPICOTON, (LAKE SUPERIOR) SEPT. 29, 1841.

The station at which this letter is dated is a trading post of the Hudson's Bay Company, on the northern shore of Lake Superior. Mr. C. usually resides a portion of the year at this station, and a portion at Fort William, about thirty miles beyond, travelling at intervals to the different hunting and fishing stations of the Indians.

Annual report of the mission—Additions to the church—Favorable prospects.

I feel great pleasure in reporting to the Board the blessed success which has attended my missionary labors during the past year among the natives residing on the northern shores of lake Superior. Ascribing all the praise to our Heavenly Father for his unspeakable mercies, I have to inform the Board that there has been this year an addition of eight members to our church, of whom five are males, and three females. The whole number is thirty.* The spirit of one has departed into the blessed mansions of eternity: the mother of my dear children. Her end was a happy one. She died full of faith in the blessed Redeemer.

The native brethren are steadfast in the faith, and seem to appreciate, very much, the privilege of hearing the word of life preached. Those residing in this vicinity have not enjoyed that blessing as much as those in the neighborhood of Fort William. I have pitched upon this place as my winter quarters for the ensuing winter. The natives are very much pleased with my decision, knowing that it is designed for their special good.

The prospect of doing good to the natives at this place, is very encouraging. Some years have elapsed since many of them heard the word of God preached, as I have been most of the time absent. Their love to the truth however, seems to be unabated, judging from what I hear from the brethren. It is expedient, therefore, that measures be adopted to satisfy their hungering and thirsting after the bread and water of life.

During my short stay here, this summer, a goodly number of natives arrived at this post for the purpose of receiving religious instruction. They were from one of the Company's posts, called New Brunswick, about ninety miles from this. It unfortunately happened that necessity obliged me to hasten on my way to the Sault, from scarcity of provisions. The disagreeable consequence was, that I had to leave without giving them much instruction. The head of the band had come to me a few years before at this

* The number added last year was seven. See Magazine for February last.

place, to be baptized; but finding him deficient in the necessary qualifications, I did not dare to baptize him. I sent him word last summer, to come here about the usual time of my arrival. But providence having detained me, by the sickness of one of my children, my arrival was unavoidably delayed to a very late date. They arrived just upon the eve of my departure. I communicated to them, however, the glad tidings of salvation; and they paid very good attention to all that was said to them on the subject.

I am subjected to great inconvenience from being unable to obtain provisions when wanted, in these regions. The gentlemen in charge of the posts have received instructions from Sir George Simpson, the governor of the Hon. Hudson's Bay Company, not to give any assistance but to the Wesleyans connected with the British Board. Thus excluding all other denominations, particularly those connected with foreign Boards. These instructions affect me very much, as I cannot receive any assistance from the company, being employed by a foreign Board.

The gentlemen of the posts, have themselves, always manifested a willingness to favor and assist me in my missionary labors. I have ever experienced good offices from them, and I am therefore persuaded that the fault does not originate with any of those who constitute the body of the company.

As I have here, on the borders of the lake, many members of the church, it is very desirable to adopt some measures for removing these obstacles to my laboring among them. The only effectual means that I can think of, is to obtain a recommendation to one of the Baptist Boards in England. And should any of these take me up, it will be advisable for them to make a formal application to the committee of the H. B. Company, commending me to their protection, and soliciting their kind offices in my behalf, when needed.

Cherokees.

EXTRACTS FROM A LETTER OF REV. EVAN JONES, DATED CHEROKEE NATION, SEPT. 9, 1841.

Temperance meeting—Preaching—Valley Towns church.

On Tuesday the 31st ult. I started, in company with br. Bushyhead, to attend a temperance meeting, to be held on the next day, at our preaching place near Batie's prairie.

Missionaries from the United Brethren, and the American and Baptist Boards, were present at the meeting. Speeches were made by Cherokees, and by the missionaries. A strong feeling appeared to prevail against the use of intoxicating liquors, and against the traffic in them. Between thirty and forty signatures were added to those already pledged to total abstinence.

A memorial to the National Council was adopted by the meeting, praying that a law may be enacted, prohibiting the introduction and sale of intoxicating drinks, and pledging themselves to support such a law, if enacted. Nearly if not quite the whole assembly signed the memorial; and the leading members of the council present, engaged to support it before the council. Strong hopes are entertained of its success.

Memorials from other sections, against this evil, gambling and carrying deadly weapons, will be presented to the council. We hope the moral feelings of the community are awaking to a sense of the ruinous effects of these vices, with which the season of agitation and removal flooded the nation.

September 2. We rode to Honey Creek, where an appointment had been made for us. Found the congregation already assembled. Observing very devout attention and deep seriousness in the assembly, we invited serious inquirers to come forward for prayer and instruction. Several immediately came forward, under apparently deep emotions.

The brethren of Valley Towns church, have established a branch at this place, about twenty-five miles from Delaware Town, where the church is located. The brethren here have a neatly hewed log meeting-house, 20 feet by 25, ready for covering—evincing their interest in the religion they have professed.

3. Rode eight miles last night. This morning the man, at whose house we staid, proposed to send word to the neighbors, if we could wait and preach to them. We agreed to do so, and a number of persons came in, at short notice, and gave serious attention to the word. We afterwards visited some of our old neighbors on Grand river, who expressed a wish to have preaching among them also. We find open-

ings for preaching in all directions, and at every place serious attention is given.

Solemn attention—Deeply affecting occasion—Baptism.

4. Rode seventeen miles to Delaware Town. Found here an excellent hewed log meeting-house, thirty feet square, enclosed and filled with seats, and a temporary pulpit. The house was crowded. A spirit of solemn and devout attention pervaded the assembly. After preaching, candidates for baptism were examined. Ten were approved—four of them quite young. They gave such an account of the exercises of their minds as, taken with the testimony of the brethren who knew their conduct, satisfied the church that they had experienced a change of heart. At night, the native brethren delivered interesting discourses. The range of thought was quite respectable for the limited advantages of the speakers. The sentiments were truly evangelical, and the style of address solemn and impressive.

5. Sabbath. We assembled in the meeting-house for worship at sun-rise. I addressed them on the importance of cherishing devotional feelings on the Sabbath day. At ten o'clock a native brother named Dayubsene preached, after which, and the reception of another candidate for baptism, the principal services of the day commenced. This was the most interesting season I have witnessed for years. At the very commencement of the first prayer, all hearts were full, every eye suffused with tears, the utterance of the speaker stopped, and the solemn silence interrupted only by deep sighs and mourning. The first speaker was unable to proceed, and the prayer was continued by another brother. The presence of the Lord was most graciously manifested. After sermon, eleven happy Cherokee converts were baptized, in the name of the adorable Trinity. An interesting season at the Lord's table, closed the exercises of the day. Before dismission, invitation to serious inquirers was given, and about twenty, who appeared deeply affected, came forward for prayer.

We had preaching again at night, for the benefit of the near neighbors. The house was again crowded, and we had a profitable and solemn meeting.

I am greatly rejoiced to find the Valley Towns church holding fast their profession, and manifesting an ardent and growing zeal for the cause of the Redeemer. Since their arrival in this country, a new church has been constituted from it, near Batie's prairie, as you have been informed, and considerable numbers have been added to both churches.

It is very gratifying to learn the fact, that since the arrival of the Cherokees in this country, much fewer deaths have occurred among the pious portion of the community, in proportion to their numbers, than among other classes. The prospect of the extension of the Redeemer's kingdom among the Cherokees, and especially in our own denomination, is in a high degree encouraging, and calculated greatly to strengthen and animate our zeal.

Miscellany.

ENGLISH DEPUTATION TO DENMARK.

In a letter of Mr. Oncken, on a preceding page, our readers are informed that a deputation of English Baptists, consisting of Messrs. Giles of Leeds, and Dowson of Bradford, had been sent to Denmark, to intercede with the authorities there, in behalf of our imprisoned brethren P and A.Munster, and of the infant churches who are struggling with the fierce spirit of persecution that prevails in that kingdom. The following letter from the deputation, and the documents connected with their mission, from which we make some extracts, are published in the October number of the English Baptist Magazine.

Letter from the deputation.

Through the very kind introductions of Lord Palmerston and Sir H. W. W. Wynn, the British plenipotentiary for Denmark, we have been twice favored with an audience with the king, who accepted our memorials and received us very kindly, expressing much respect for the body by whom we were sent. We had also interviews with the prime minister, the Bishop of Sealand, and other persons of high rank and influence; from whom we also received

much politeness. What the final result of our errand may be we cannot tell, though one thing is certain, that our visit has produced a very powerful impression both on the government and the people; so that a provisional sentence passed on our brethren has been very unexpectedly light and speedy, and the laws are already under consideration with a view to their being modified. Bitter enmity however against our brethren, whom the Superior Court has pronounced to be men of unimpeachable moral character and of evangelical sentiment, exists in some quarters; and so purely despotic is the government, that, though the case has been decided in the chief court of justice, our brethren are still kept in bonds, because they will not promise to refrain from public worship until the law of the case is ultimately settled. We send you for insertion our printed address to the clergy and a copy of our final address to the king.

In a postscript they add—

So powerful is the influence of Prussia over the neighboring countries, that we have felt it our duty to seek an interview with the king of Prussia, respecting the state of whose feeling towards our denomination we were questioned both by the king of Denmark and his prime minister. We hope to procure his intercession for our brethren in Denmark, and obtain from him definite and permanent concessions towards our body. He is most favorably inclined. Our persecuted brethren in Denmark are every thing the denomination could wish, both in piety and intelligence. Mrs. Fry, and J. J. Gurney, Esq. have done every thing at Copenhagen to forward our cause.

Address to the Bishops and Clergy.

Reverend Sirs—

By various associations of baptists and by many ministers and christians of all other denominations in Great Britain, we have been deputed to lay before his gracious majesty, the king of Denmark, numerously signed and duly attested memorials, praying for the release of the baptist pastors, Peter and Adolph Munster, from prison and from all other legal inflictions; and for the extension of religious liberty to the denomination to which they belong. This duty, in a full and gracious audience with his majesty, it has been out happiness to discharge; and we now, reverend gentlemen, respectfully call your attention to the subject; in the hope that our efforts, through your christian influence and intercession, may not fail of the desired success.

In venturing to urge upon you a duty so much in harmony with the office and the spirit of ministers of Christ, permit us to remind you that in Coponhagen, Pastor Adolph Munster, after having for nearly four months, and Pastor Peter Munster for nine months, undergone the hardships of imprisonment, besides the various other inconveniences which such a situation necessarily involves, are now sentenced to a fine of sixty dollars each, with costs; also that in Langeland, among other instances of hardship, a poor man, named Andreas, has been called to suffer the loss of all his worldly goods, together with a rigorous imprisonment, on bread and water; and that similar fines and punishments are threatened against all baptists who do not bring their children to the Lutheran font.

That measures so severe should have been adopted against men guilty of no other crime than the peaceable diffusion of their conscientious opinions, cannot in our judgment be reconciled with the principles either of justice or humanity; and while it must occasion pain to those who are actuated by no higher feeling than philanthropy, will especially be deplored by all who have felt the love and are animated by the spirit of Christ. Hence, throughout Great Britain and America, wherever these proceedings have been made known, they have been received, by the several branches of the christian church, with such unmingled feelings of grief and astonishment, as that clergymen of all denominations have with most unusual promptitude, availed themselves of the opportunity afforded by our visit to this country, of laying their sentiments on this subject at his majesty's feet.

Most willing, reverend gentlemen, are we to believe that, by what has already taken place, your pious and benevolent feelings have been painfully shocked; and that you must feel with us, that to seize the property, deal harshly with the persons, and distress the families of men, conscientious, however mistaken you may suppose them in their views, can never, as it is alien to the spirit of Christ, promote his glory.

That under all forms of government and religion the baptists, wheresoever they exist, are permitted unmolested to maintain and propagate their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circumstance is known, an anomaly most strangely unaccountable: and, therefore, in the name and for the honor of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.

That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce his spirit as injurious to religion and dishonoring to Christ.

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or a mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to rise—instantly, and "as with the heart of one man," to rise—and join with us in a holy testimony against regulations and practices which involve so dangerous a supposition as that it is possible by *carnal weapons* to promote the interests of truth. So, reverend gentlemen, shall it once more, even on earth, be said, "See how these christians love one another;" and Jesus Christ, accepting as a personal service, your kindness to his disciples, will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHINESE MISSIONS.

Their Practicability.

The following are extracts from a communication of the Rev. Mr. Orr, of the Presbyterian Board, lately returned from Singapore.

There is probably no field of missionary labor, which has been subject to so great vicissitudes in the estimation of the christian public, or in the interest which has at different times been felt in reference to it, as the field of Chinese missions. At one time there was no part of the heathen world, which was thought to be so important, or awakened so deep an interest in the public mind, as China. It is well-known that the popular but extravagant and unguarded statements, of Mr. Gutzlaff, contributed more than any other cause, to excite this extraordinary interest in that country. A few years, however, passed by, and it was found that the high-wrought anticipations which had been raised, were not realized—it was discovered that after all that had been said and written on "China Opened," the Chinese Empire yet remained as effectually closed against all direct missionary effort, as it was twenty years ago. The discovery of these facts, and the disappointment given to the sanguine hopes of some, have, I think, produced a re-action in the public mind: and there is at this time, a tendency in the christian community of this country, to *underrate* the importance of what *can* be done, and what *ought* to be done, in the field of Chinese missions.

In speaking of Chinese missions it is unnecessary, at this time, to say any thing of the Chinese Empire, for the obvious reason, that there is so much uncertainty about it, that whatever *might* be said, can not be any thing but conjecture. The present struggle between the English and Chinese *may* bring about results of intense interest to the christian world, and of vital importance to the Chinese people. But on the other hand it *may* terminate so as to leave the prospect of the evangelization of China, in the same condition that it was previous to the commencement of the war. It is enough for us to know, that He who sitteth in the heavens, working out his wise and beneficent purposes, amidst the jarring and discordant elements of this world, will throw the door wide open, at the time which will accord best with the advancement of his glory and his kingdom.

But the Chinese Empire, like an immense and over-crowded hive, has long been pouring out swarms of its superabundant population, which have, to a certain extent, overspread all the surrounding

countries. The kingdom of Siam contains a Chinese population, more numerous than the Siamese themselves, the owners and rulers of the country. The Chinese of the city of Bangkok alone are estimated at more than three hundred thousand. There are a few trifling restrictions placed upon the missionaries in that place, as they are not always permitted to select their own place of residence in the city. However, the Chinese in Bangkok may be considered as, in the main, fairly open and accessible to the labors of the Christian missionary. And here, in this single city, there is a population more than sufficient to give employment to all the Chinese missionaries in that whole field. And little, very little, has yet been done for these immortal souls, and few, very few, are now preparing to break the bread of life to these three hundred thousand Chinese. But so far as the gospel has been preached among them, it has been attended with encouraging success.

There are several settlements of Chinese scattered over the immense island of Borneo, in two of which our brethren of the Reformed Dutch Church are now laboring. The island of Java contains a Chinese population, estimated at 70,000. In the city of Batavia, there are about 35,000; in Samarang, a town on the north-east side of the island, about 20,000, and in Surubaya, a seaport farther to the east, about 10,000. In the island of Bintang, in and around the settlement of Rhio, there are about 4 or 5,000 Chinese, among whom one brother from the Netherlands Missionary Society is laboring.

But in some respects the most interesting settlements of the Chinese, are those under the English government; for they are free to the operations of missionaries of every kind and quality, whether they be protestant or popish, christian or infidel. The town of Malacca, with its immediate vicinity, contains a Chinese population of about 5 or 6,000, and was the seat of the first protestant mission to these colonies. It was established by the Rev. Dr. Milne. This town is the seat of the Anglo Chinese college; and the London missionary society, has here a flourishing mission. There is a christian church collected from the heathen, which contained, when I was there in 1838, about forty members, of whom thirty were adults and of course in full communion.

In Penang or Prince of Wales island, another English settlement, the number of Chinese is about 8 or 9000. Here too the London society has a mission established, and a boarding school containing about 30 scholars.

But the most important Chinese settlement under the English government, is Singapore. It is the most important because the Chinese population there is much the most numerous—it is increasing the most rapidly—it contains the greatest variety of dialects,* and because Singapore is a point from which easy access can be had to China itself, and to all the surrounding countries to which the Chinese have emigrated. According to the census taken in 1840, the Chinese population of Singapore, and a few small islands connected with it, was 17,179.

Here, then, as far as numbers are concerned, there is, in the English and Dutch settlements, a Chinese population nearly as large as the whole population of the Sandwich Islands; while in the kingdom of Siam, or even in the city of Bangkok alone, their number is more than double the whole population of those islands. And while so many of these settlements are accessible to us, and they are so imperfectly supplied with laborers, it does not become us to complain that the Chinese empire is closed against the efforts of the church of Christ. There is at present work for us to do, much more than could be done by all the laborers now in the field, if they all had the language perfectly. And I hope to show at another time, to the satisfaction of all your readers, that there is no *special* advantage in having a *very large* field, when there are not the men nor the means to occupy it fully.

These settlements may be considered the outposts of the kingdom of idolatry, which Satan has set up in the great Chinese family. Let us possess ourselves of these. If we can succeed, by the blessing of God, in evangelizing the Chinese of these settlements, if China should *not* be thrown open, a great object will have been gained—a most blessed work will have been done. And if the Chinese empire should be thrown open, the evangelization of these outposts will be a good beginning; it will, prepare the way for going on to the conquest of the empire.—*For. Miss. Chron.*

GREECE.

The state of education and religion.

The following remarks occur in the journal of a tour through Northern Greece, by the Rev. Mr. Benjamin, missionary of the A. B. C. F. M. From the same author are the "Observations on

* The variety of dialects is no advantage except so far as it is considered a place for learning the language and making preparation to enter the Chinese empire.

the political and moral state of Greece," published in our January number.

The state of education in these parts is very far below the necessities and expectations of the population. In all cases I made it a point to ascertain the condition of the schools where they existed, and if possible, to visit them, or at least to see the teachers. Schools have as yet been established only in the larger towns, and many of these are in a miserable condition. It cannot be said that the teachers, so far as they have been provided, are incompetent. They are always required to pass through a very considerable course of training and a thorough examination, and many, whom I have known, would do honor to their profession any where. But the hands of these young men are tied in many ways. The buildings used for school-houses are often most uncomfortable, and unfit for this use. In the town of Arachoba, for instance, the building, though of sufficient size, is paved in the interior with round stones, like the streets of a city, and though in that elevated and cold locality, has no glass to its windows, and has not the possibility of being warmed. The cold air of winter must be admitted, or the light must be excluded with it.

But this is not the principal hindrance to teachers. A greater is found in the deficiency of the proper school-books. Schools are to be found in which only the fragments of a few books exist, and the children are dependent almost entirely on a few reading-cards, which are suspended upon the walls and are bedimmed by the dust of many summers and by the frequent handling of many urchins. It indeed shows no little zeal and perseverance on the part of teachers and children to teach and to learn with such means.

There is a general interest in education among the Greeks; but if my observations have not deceived me there is not, even in the higher classes of the population of the interior towns, so great a desire for the thorough education of their children as to lead to any sacrifice or expenditure in order to attain it.

On the whole, education is evidently on the advance in Greece. Schools are increasing in number, and improving in character, and it is not too much to hope that existing evils will all gradually be remedied, and existing wants be provided for.

The state of religion.

My observations now, as at other times, convince me that religion in Greece is in a state of decay. Religion here is supported by the following classes of religionists.

1. Those who are at heart unbelievers, but belong to a political party which makes use of orthodoxy to promote its ends.

2. Unbelievers who think religion a valuable national tie, and a good thing for women and children.

3. Those who make religion their craft, of whom are the greater part of the clergy.

4. Those who are sincere believers in religion, but without knowing what it is; that is, who have no idea of any religion except what consists in external observances, such as the keeping of fasts and feasts, making the cross, etc.

5. Those who are sincere friends of religion, and at the same time, are better informed in respect to its spiritual character, and true value.

Of all these classes, the last mentioned, which is unhappily by no means the most numerous, is the only one from which a consistent or very successful support could be expected. The mass of people in the interior towns and villages are of the class of those who are strict in the external observances of religion, but little affected by its influence on their lives. If no influence from without were brought to bear upon these, and their external relations were to remain unchanged, they would doubtless continue their cold formalities for generations yet to come, as they have for generations which are past. But their relations are already greatly changed, and are still in a changing state. A literature is forced in upon them, a periodical press is drawing them within the circle of sympathies with each other, and with other nations, and their own newly established political system is breaking up many old habits, opening new sources of interest and emolument, and concentrating a vast amount of moral influence in its metropolis. Unhappily this literature is almost exclusively secular, and to a considerable extent, an irreligious literature. Unhappily this political system neglects to provide religious instruction, and requires the violation of the Sabbath by all its grades of civil and military officers. Unhappily the metropolis is a nursery of deism and licentiousness, a propaganda of error, and is pouring its tainted streams into a thousand channels of circulation. As the minds of the people become enlightened, they will at once lose their confidence in external rites, as the means of salvation, and their respect for a system which they now discover has blinded them, and inspired them with false hopes. If then the advocates of a pure and spiritual christianity are not awake at such a moment to guard and possess the mind with a true exhibition of the religion of the gospel, and with substantial arguments in its support, there will

be a natural and almost necessary adoption of error. Especially is this to be expected when we know that the great enemy of the truth is busily thrusting the multiform presentations of error before this people. He has sent forth his agents among us, commissioned with the impurities of the grossest atheism, with the scoffs and sneers of deism, and with the subtleties and false refinements of German neology. To counteract all these there is engaged a very small amount of intellectual and moral power. Religious instruction in the elementary schools is confined to an occasional catechetical exercise; while in the higher schools and gymnasia, and in the university, no religious instruction is given whatever, except to the theological class, nor is there any regular religious exercise in these institutions. Preaching has gone into almost entire disuse. Three priests were appointed two years since, preachers to the kingdom, and have occasionally preached a sermon in different parts. Except these, and the regular preaching of Mr. King in Athens, probably not a sermon has been preached in the Greek language during that period until since the commencement of the present lent. At this time four young men, who have gone through a regular course of classical and theological study, have been directed to preach in the churches of Athens. Their discourses, so far as I have heard them, and so far as I have learned from others, have been scriptural, and free from even an allusion to those usages of the church which we regard as injurious and delusive. Some of them have been in a good degree direct and pungent, and have evidently affected the hearts of hearers. No act of the Greek synod, nor any other recent event in the affairs of this kingdom, has afforded me more fervent joy and thankfulness to God, than this opening of the mouths of these interesting young preachers. It seems like an era in their church. May their own hearts be touched by the sacred truths which they preach, and they become faithful and able pioneers in their church. But what are these among so many? May the Lord of the harvest raise up laborers for his harvest. It is a crisis in the affairs of souls. This nation is just at the point of receiving its character as christian or infidel, and the result will inevitably involve the eternal well-being of multitudes of our fellow-men.

But at such a juncture there is a call for aid from abroad. We can, to any extent we please, give direct religious instruction to children and youth of the land. And we can contribute to the literature of the country evangelical works, which will be read by multitudes, which will, with the blessing of God, fix the attention, and engage the affections of the indifferent, and which will bring back to light and life those who have wandered far into the regions of disbelief and death. How glorious is our privilege! How peculiar, and in one view, how awful, is our responsibility! May we not prove recreant to our trust, and may God forbid that this nation should try the fearful experiment, and the experience which others in our own age have tried. May the truth be interposed, and be triumphant!—*Miss. Herald.*

Other Societies.

Baptist (Eng.) Missionary Society.

MISSION TO WESTERN AFRICA.

Our January number contains a notice of the mission undertaken by the above mentioned society, to Western Africa, and of the designation and departure of two missionaries,—Messrs. Clarke and Prince, both formerly of Jamaica, (W. I.)—for that field of labor. They are destined ultimately, to some point on the river Niger, but as the way was not yet opened to that region, they have effected a preliminary settlement on the island of Fernando Po, which lies near the coast, and contiguous to the mouths of the Niger.

"This," says the Baptist Missionary Herald, from which we make the following extracts, "has occupied the greatest part of the attention of our brethren, it being, in their judgment, the spot on which it is desirable to commence operations. The situation of the island, in relation to the mouths of the Niger, and of other great rivers, the intercourse carried on between it and England, the readiness of the natives to listen to instruction, the facilities it affords for the acquisition of African languages, and the comparative salubrity of its climate, have recommended it to them as the spot where a station should first be formed, which may be a stepping-stone to other stations, and a general rendezvous from different parts of the main land. Here, they say, 'the field is white already to harvest.' They have made some essays, and the results are encouraging."

Mr. Clarke, in a letter dated Feb. 2, 1841, thus mentions their

Arrival at Fernando Po—Character of the natives.

We landed at Clarence on the first day of January, had a kind reception from Mr. Thompson the agent of the West African Company, and were invited to remain (until lodgings could be found for us elsewhere) at his house.

On the first Sabbath of the new year I commenced preaching to the interesting people who reside there. I addressed them from Luke ii. 10, 'And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.' About 250 attended, and in the evening I again preached, and had a still larger congregation to hear from my lips the words of eternal life. On the Monday evening I commenced service in our dwelling, and every evening, when we are at Clarence, the people assemble in numbers varying from fifty to eighty and one hundred, to listen for an hour to the reading and expounding of the truths of God. Dr. Prince takes his full share in the work with me; and is, I believe, the means of much good to myself and to the people.

We meet in the cool of the morning and evening; we have the people seated in the yard, and worship commences about six o'clock, A. M., and again at five o'clock P. M. The people rejoice to hear, and some of them we hope are feeling themselves sinners, and in need of a Savior, and will soon show that the word preached has not been in vain.

The town of Clarence contains 170 houses, and 17 at Krou town, adjoining; besides 7 large houses belonging to the West African Company. There may be in Clarence 700 inhabitants, and of Krou men, at Krou town and hiding in the woods, 300. The Adeeyahs, or aboriginal inhabitants, are from 5,000 to 10,000 souls; their correct number cannot at present be ascertained. We have met this interesting people at three of their towns, and had about 600 of them in all to hear from us the words of eternal life. They are a most harmless race of people, and are not so covetous as most of the Africans usually are. They gave us a very kind reception and expressed themselves glad that white men were about to instruct them respecting God, and the way to be forever happy.

About five miles from Clarence, are four Adeeyah towns, in which there may be about 800, or perhaps 1,000 inhabitants. The soil is amazingly rich, and continues to be so to the tops of the mountains. The land is cleared near the towns of the natives, but elsewhere is overrun with tall trees and bushes. It is well-watered, and very well supplied with all the luxuries usually found in tropical climes.

Respecting the Adeeyahs, or original inhabitants of the island, the following additional notice occurs, in another letter from Mr. C.:

"I took a walk into the woods one morning, and came to a town of the 'Adeeyahs,' but for want of an interpreter, I could not talk to them of the Lord Jesus. I have now got a person, who was for eleven years among these people, and who understands their language as well as he does his own. He also speaks English moderately well, and will I hope, be able to do something for us among this people, who are, I should think, without exception, the most degraded that exist upon the earth. A male and a female who reside in this town, who understand English, and are a little civilized, are already ranked among the number of our inquirers after truth. God grant they may be the first fruits of a rich harvest unto God.

"These Adeeyahs are vulgarly called 'boobies:' their huts are scattered over the island in different directions. Those nearest to each other form a town, and of such I have got the names of above thirty-seven already; and have no doubt there are many, the names of which I have not yet been able to obtain; their numbers cannot be accurately known. They are a timid, inoffensive race, and are usually kind to such as go among them in a friendly way; but among themselves, they sometimes have war, and fight with the long wooden spear and the knife. Their language is certainly very poor, and cannot be very difficult to acquire. It seems to me soft and gentle; but I have not yet heard a regular 'palaver;' I have only heard the more delightful sounds of a timid female 'Adeeyah' teaching four of her countrywomen the truths concerning God, and his Son Jesus Christ. This may seem strange to you, but it was thus: last Sabbath I attempted to make myself understood, on my return from 'Krou Town,' in a very short conversation with one or two of these poor females. The result was, that five of them, neatly dressed, came to our dwelling on the following day; two of them understood English, and in the simplest way I possibly could, I put words into her mouth to speak to the others, praying God to bless the feeble effort, and to write conviction on each of their hearts."

On another excursion to the interior, they visited the native town of Bassilli. The de-

scription which follows, is from the pen of Dr. Prince. The play-place referred to is "an open space in the midst of the village, about 130 paces in circumference, and is surrounded by palm-trees, wild canes, and a variety of shrubs. There is an open shed upon a bank of earth, called the 'palaver house,' where grievances are discussed, disputes decided, and other social business settled."

A native town—Habits of the people.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. Abont 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their *dotter*, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase. Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us a thank-offering; five were handed to us, besides bread-kind, and tope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccaninny mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in a present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half past five, A. M., on foot, to see the people of Banapa, a village a little nearer than Bassilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupee" (God), and that we were their friends come all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fled from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We had not succeeded in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods hunting.

Thence we went to our better acquaintance the Bassillians, who no sooner saw us passing by their scattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our arrangement

was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after they return. We had come prepared for another night in the palaver house, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavored to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when br. C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish good-nature belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broken." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

CALCUTTA.

Annual report of the missionary society.

The Baptist (Eng,) Missionary Herald for October, contains an abstract of the above report, which we copy below.

The twentieth annual report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labor in India is, as last year, divided into three parts: the first detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

I. Under the first head are mentioned:

1. *Preaching to the heathen, &c.*

The report states: the committee should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigor and to a greater extent. Mr. Aratoon, Shujaat Ali and Ganga Narayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas, and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

2. *Native Churches.*

1. The church in South Kalinga—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujaat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

3. *Stations near Calcutta.*

1. Haurah and Salkiya. Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok. Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhyantipur and Khari. Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhyantipur, 69: at Khari, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned:

1. *The churches in Circular Road and Lal Bazar.*

The former of these continues to be severely tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. W. W. Evans. Number of members, 75.

2. *Schools.*

1. The Benevolent Institution, under the superintendence of the Rev. W. W. Evans.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. Ellis and Small.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. J. D. Ellis, at Intally; whilst Mrs. Penney continues to take charge of the female department, which occupies separate premises in Kalinga.

3. *Biblical translations.*

In this department of labor, to which the Rev. Dr. *Yates* continues to devote his time and talents, the following works have been completed during the year.

In *Sanskrit:* the New Testament.

In *Hindustani:* a large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In *Persian:* an edition of single gospels and of the gospels and Acts.

In *Bengali:* the Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels.

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are 18 in number.

1. *Cutwa.*

2. *Suri* in Birbhum. Rev. *J. Williamson*. Number of members, 45.

3. *Monghyr.* Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.

4. *Patna.* Rev. *H. Beddy*—members, 16.

5. *Banaras.*—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.

6. *Allahabad.*—Rev. *L. Mackintosh*—members, 17.

7. *Agra.*—Rev. Messrs. *Williams* and *Phillips*—members, 51.

8. *Delhi.*—Rev. *J. T. Thompson*—members, 10.

9. *Jessore.*—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.

10. *Barisal.*—Rev. *S. Bareiro*—members, 8.

11. *Dacca.*—Rev. Messrs. *Robinson* and *Leonard*—members, 19.

12. *Dinajpur.*—Rev. *H. Smylie*—members, 11.—Church at *Sadamahl*, 22.

13. *Chittagong.*—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in Jessore,—the eagerness after scriptures and tracts, manifested at Dacca and Chittagong, and the murder of the native preacher Buda at Sadamahl.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission*:—

"The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23 churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism, 112 [80 of whom were natives], by restoration 24, by dismission from other churches 95, total 231. The decrease during the same period by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000."

Recent Intelligence.

SIAM.

Death of Mr. Slafter.

Since the former part of this number went to press, we have received the painful intelligence, that another valued missionary of this Board, the Rev. Coroden H. Slafter, of the Siamese mission, is no more. He died at Bankok, on the 7th of April last, of dysentery, after an illness of several weeks. He had recently been on a tour of tract distribution, accompanied by Mrs. S., in the populous districts lying eastward of Bankok, and when within two or three days of home, was attacked by the fatal disease which, at an unexpected moment, removed him from the scene of his earthly toils, to his rest in heaven. The prospect of death at first occasioned a slight feeling of disappointment, at being so soon called from his labors, and at having all his plans and prospects of usefulness to the poor heathen, so suddenly cut short; but when he became convinced that this was the will of God, his feelings subsided into a calm resignation, and to the last, he was permitted to enjoy great peace of mind, and an unshaken confidence in the Savior. "I am going," said he, in one of his latest conversations, "to dwell with the Lord Jesus Christ in heaven."

The following particulars respecting his sickness and death, are contained in a letter from Mr. Goddard, dated April 18.

You will doubtless be informed by this opportunity of the death of our dear br. Slafter. On the 7th inst. after a distressing sickness of more than two months, he quietly bid farewell to this world of sin and sorrow. He enjoyed the use of his reason perfectly, until near the close of life—when his mind became somewhat wandering. He was resigned and happy during his sickness. At one time he partially recovered, and was able to be about—to visit his brethren, and look after his domestic affairs—but the disease returned with greater violence, and defied the power of medicine. He said he was partially disappointed in not being permitted to labor for the salvation of the Siamese, but he said, "God knows best how to carry on his work." During his short stay he pursued, with great singleness of purpose, the one object of spreading the gospel through all parts of the kingdom. For this purpose he had fitted up a large family boat, in which he and Mrs. Slafter had already made several tours, and had carried the gospel to places where it was not before known, and where we fear it will not very soon be published again. Hence, though taken away at the very commencement of his labors, we trust he has not lived in vain. We hope the churches at home will not be discouraged. Who can tell but that from his labors may result more glory to God, and the salvation of more souls, than if he had spent a long life in successful labors at home? Who can tell but the leaven of the word of God, which he let fall in some remote village, may take effect and spread and operate through the whole mass of this empire? I hope christians in christian lands are awake and praying fervently, night and day, for the divine blessing to rest on the efforts which missionaries are putting forth to spread the gospel. Were they thus praying they would seldom feel that when a missionary is taken away, at the commencement of his labors, they had sent him forth in vain. Seldom is one taken away before he has done something—or set in motion some train of causes calculated to bear onward this great work. If then christians fervently and sincerely pray for the blessing of God, how many souls might be saved by the instrumentality of the shortest lived missionary!

The bereaved partner of br. Slafter's labors seems to bear her loss with christian resignation. I trust she will have the prayers and sympathy of christians, and still be enabled to labor long in the field which she has entered.

Some further particulars are mentioned in a letter from Mr. Davenport, dated April 7. After detailing the circumstances referred to in the foregoing letter, he speaks of the funeral services, and then gives briefly some traits in the character of the deceased.

The brethren and sisters of the several missionary Boards, and some Europeans, were assembled in the afternoon succeeding his decease, when the last sad offices were performed, previous to the interment of his remains. The Rev. Mr. Robinson of the A. B. C. F. M. was selected to preach a sermon on the occasion. His text was, "Mark the perfect man—for the end of that man is peace." A number of Siamese being present, the opportunity was embraced to exhort them, as the deceased had done, to make the needed preparation for the eternal world. We then committed his body to the dust, near to the remains of four other beloved missionaries who now sleep in Jesus—the companions of Gutzlaff and Jones, with our beloved brethren Reed and Benham.

There were blended in the character of our deceased brother many pleasing traits. He was a man of much integrity of purpose; and zealously devoted to the service of

God and his Redeemer. He had a pleasing, affectionate address, calculated to gain the confidence of the religious and irreligious. His death is an unspeakable loss to the mission. For with such an acquaintance with the language as to be able to communicate much religious truth, with energy of character, and a design of visiting the length and breadth of this kingdom —under such circumstances we regard his removal as a mysterious providence indeed. But He who loves the church far more than mortals can possibly do, has caused the stroke and we must submit.

Some additional extracts from the letters announcing this sad event, together with a brief obituary notice, will be published in our next number.

Arrival of Mr. Jones at Batavia.

The Rev. J. T. Jones who, with Mrs. J., sailed from this port in the ship Dalmatia Capt. Beal, in January last, for Siam *via* Batavia, arrived at the latter place in safety on the 7th of April, after a pleasant passage of 115 days. They were expecting to embark on the following day for Singapore, and from thence to proceed by the earliest opportunity, to Bankok. Both Mr. and Mrs. J. were in good health, and they had experienced during the passage every comfort, both from the provisions of the ship and the kindness of its officers.

RELATIONS OF THE BOARD.

By a reference to the last annual report, page 159 of the Magazine, it will be seen that preliminary steps had been taken, for a more intimate union of the "Roberts Fund and China Mission Society in the Mississippi Valley," with this Board, in the foreign missionary work,—"the arrangement to take effect whenever the Board shall be apprized by the Society that their missionary in China, the Rev. I. J. Roberts, has acceded thereto." Official information having been received by the Board, that Mr. Roberts has acceded to the terms proposed, the above arrangement will go into full effect. "It is mutually understood, that the agency of the Society shall be confined to the State of Kentucky, and that its operations shall be subsidiary to the Board, in the same manner as those of other auxiliaries, reserving to itself the right belonging to all contributors, to designate the objects to which its donations shall be applied." Mr. Roberts will be considered a missionary of this Board, and subject to the same regulations as its other missionaries.

Letters from Eastern Missions.

BURMAH.—*D. L. Brayton*, Jan. 15, 1841, April 9.
H. Howard, April 26.
L. Ingalls, Feb. 17.
F. Mason, j. Dec. 3–11, 1840, April 13, 1841.
S. M. Osgood, Dec. 31, 1840, Jan. 9, 1841.
T. Simons, Aug. 10.
ARRACAN.—*E. L. Abbott*, Sept. 5, 1840.
G. S. Comstock, j. Dec. 29, 1840—April 7, 1841.
E. Kincaid, Jan. 18, March 16.
ASAM.—*As. Mission*, March 10.
C. Barker, Dec. 23, 1840.
M. Bronson, Jan. 1, 1841, April 19.
N. Brown, j. May 1, 1840—Aug. 15, Jan. 6, 1841, Feb. 16, March 20.
O. T. Cutter, Oct. 23, 1840, Feb. 25, 1841, April 27, June 14.
SIAM.—*R. D. Davenport*, April 7.
W. Dean, March 5, 15, April, 1, 18.
J. Goddard, Jan. 1, Feb. 12, April 18.
J. T. Jones, May 18.
Mrs. M. M. Slafter, April 16.
CHINA.—*J. L. Shuck*, Feb. 19, March 8, 27, April 27, May 30.
I. J. Roberts, April 19.
TELOOGOOS.—*S. S. Day*, Feb. 24, March 16.
S. Van Husen, March 13.
W. AFRICA.—*I. Clarke*, April 19, June 8.
J. Day, June 19.
FRANCE.—*E. Willard*, June 3, Aug. 10, Sept. 22, Oct. 7.
GREECE.—*R. F. Buel*, June 14, July 23, Sept. 24.
Mrs. H. E. Dickson, March 24, June 23.
H. T. Love, June 23, Aug. 20.
GERMANY.—*J. G. Oncken*, March 19, 20, July 20, Sept. 25.
G. W. Lehmann, July 7, Aug. 3.

Donations,

FROM OCT. 1 TO NOVEMBER 1, 1841.

Maine.

Piscataqua Association, per Levi Morrill,		2,27
Waldo For. Miss. Soc., Thos. B. Lincoln tr., per Rufus Jones,		17,00
Lubec Bap. ch., per Rev. Elias McGregory,		3,00
Bowdoinham Baptist For. Miss. Soc., W. R. Prescott tr.,		
Topsham Bap. church	9,70	
Leeds Fem. Miss. Society	6,71	
do. Male do. do.	6,26	
Fayette Fem. Bap. Miss. Society	14,00	
West Gardiner Bap. ch.	10,82	
Winthrop, two friends	,63	
		48,12
Penobscot Baptist Association, J. Hunting tr, per Mr. Parker,		80,50
Cornville, A. Crawford	9,70	
S. Fogg	1,00	
per Rev. D. P. Bailey.		10,70
Lebanon and North Berwick Female Baptist Miss. Soc., Mrs. Miriam B. Goodwin tr., per Daniel Wood.		7,50
York Co. For. Miss. Society, C. Swazey tr.,		169,30
Sedgwick Bay. Fem. Miss. Soc., Mrs. Ruth Allen tr., per Mr. Wood,		22,52
		360,91

New Hampshire.

New Hampshire Bap. State Convention, John A. Gault tr.,	380,77	
Portsmouth Bap. ch., monthly concert,	10,83	
do. Ladies' Miss. Soc. of Middle St. Bap. ch.,	13,50	
per Rev. F. G. Brown,	24,33	
		405,10

Vermont.

Charleston, Mr. Underwood, per Lewis A. Dunn,	3,00	
Vermont Bap. State Convention, Rev. Willard Kimball tr.,		
For Asam mission,	1,00	
" Burman "	8,50	
" German "	5,00	
" general fund,	298,39	
per Rev. Mr. Thresher,	312,89	
Plainfield, Ladies, per Rev. Horace Seaver,	5,00	
		320,89

Massachusetts.

Boston, Baldwin Place Bap. ch., mon. con., for October,	18,40	
do., United monthly concert at Federal St. ch., for October,	3,39	
do., Miss Elizabeth Wetherby	5,00	
Newton Theo. Institution, mon. con., per Rev. G. W. Bosworth,	11,00	
Westfield Baptist Association, S. Root treasurer,		
For Burman mission,	31,08	
" general fund,	64,72	
	95,80	
Raynham Missionary Society, Enoch King tr., for Burman mission,	21,50	
Salem, Miss Nancy Curtis	,50	
West Cambridge Baptist ch. and cong., avails of missionary box, per Rev. T. T. Tingley,	6,62	
West Dedham Baptist ch. and cong., mon. con., per Rev. Joseph B. Damon,	10,50	
Old Colony Missionary Society, Levi Pierce tr.,	40,00	
A teacher of orphans, per Rev. Wm. Crowell,	3,00	
		215,71

New York.

Woodville Baptist ch., per A. V. Wood,	1,00	
Hamilton, students in Lit. and Theo. Institution, per Peter Colgrove,	20,00	
		21,00

New Jersey.

Cedarville, S. S. children, per D. P. Roray, for Indian missions,	4,00	
Woodstown Baptist ch., per Rev. C. C. Park,	48,00	
Burlington, Rev. I. Boozer	3,00	
Jacobstown Baptist church	1,25	
Newport Baptist For. Miss. Society, being a section of Baptist church at Dividing Creek, per Rev. William Bacon,	37,00	
Salem Baptist ch. and cong., per Rev. S. Smith,	53,35	
		146,60

Pennsylvania.

Mead Corner, Bap. church	2,50	
Milesburg church, mon. con., per Joseph Green,	10,00	
Alleghany city, 1st Bap. church, mon. con., per Jos. Trevor,	13,31	
Central Union Association, Isaac Reed treasurer,		
Frankfort Bap. church	3,05	
Vincent " "	7,51	
Windsor " "	5,50	
Williston " "	17,55	
Uwchland, P. Souders	5,00	
	38,61	
Washington Baptist ch., per Rev. A. K. Bell,	22,17	
do. Female Miss. Soc., Emma Wilson tr., for Burman mission,	33,88	
Balligomingo Miss. Society, H. Harrop tr., for African mission,	3,00	
Newtown Square Female Foreign Miss. Soc., per Rev. D. Trites,	26,75	
Roxboro' Female For. Miss. Society, per Rev. T. Winter,	30,00	
Lower Minor Female For. Miss. Society, H. G. Jones,	32,00	
Rush Baptist church, mon. con., per Thomas Vastine,	15,10	
French Creek Association, N. Gould tr., per Rev. W. Shadrach,	14,89	
A watch key,	,37	
	15,26	
Centre Baptist Association, per Rev. Wm. Shadrach,	36,16	
Monongahela Assoc'n, per do.,	10,64	
Woodcock Valley, per Rev. Wm. M. Jones, for African mission,	8,00	
Philadelphia, Mrs. Newby	5,00	
do., Central Bap. ch., mon. con., per A. H. Willess,	6,00	
do., Eliza Saunders	4,00	
do., class of S. S. children, Centre Baptist ch., proceeds of missionary box, per Miss S. Stokes,	2,60	
per Rev. B. R. Loxley,	309,98	

Delaware.

Wilmington, Martha Shields, for Burman mission,	20,00	
do., 2d Baptist church, per G. M. Lord,	17,00	
		37,00

Alabama.

Montevallo, Edmund King, per Rev. Dr. Woods,	50,00

Mississippi.

Macon, " A Southron,"	5,00

Kentucky.

Maysville Bap. church, mon. con., per J. L. Kirk,	8,00	
Georgetown Bap. ch., per Miss Sarah Butler,	10,00	
		18,00
A friend to missions, per anonymous letter,		5,00
Unknown individual		10,00
		$1905,19

H. Lincoln, *Treasurer.*

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THE

BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXI. JANUARY, 1841. No. 1.

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1841.

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All boxes, packages, &c., designed for missionary stations, should be addressed to the care of the Treasurer, and should be accompanied with the names of their owners, together with a *full schedule of the articles contained, and an estimate of their value.* This is especially important in regard to parcels designed for stations to the east, as they are liable to be searched, and their contents to be injured, at the custom-houses where landed, unless the consignee is advised of their contents and value.

Care should be taken, in making up parcels, packing boxes, &c., to prevent damage of goods, from placing the most three articles liable to be affected by extreme heat or other change of climate.

THE BAPTIST MISSIONARY MAGAZINE

Is published on the first of every month, in numbers of, at least, one and a half sheet, or twenty-four pages octavo, and contains an account of the proceedings of the General Convention, and of the Board, a monthly list of receipts into the Treasury, a connected view of all the Missions of the Board, including journals and letters of the Missionaries, necessary notices of other Missionary Societies, and occasional statements and essays relative to Foreign Missions.

AGENCIES.

The General Agent of the Magazine is GEORGE B. PEIRCE, *No. 8, Joy's Buildings, Boston*, to whom, or to either of the local agents, applications and payments for the work may be made. The names and residences of local agents are given on the last page of the cover.

TERMS OF PAYMENT.

The price of the Magazine is one dollar per annum, *payable in advance.* Payments may be made to the General Agent, at our risk, through the postmasters, who are authorized to enclose and remit payments for periodicals free of expense. Agents and subscribers will be considered as continuing their subscriptions, until they notify the General Agent to the contrary. New subscriptions may commence either in January or July.

GRATUITOUS DISTRIBUTION.

The Magazine is sent gratuitously, on *application*, to the secretary of every society auxiliary to the Board, and to the pastor of every church that regularly contributes, at the Monthly Concert, to their funds.

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Any agent, on becoming *responsible* for twenty copies, sent to one address, will be allowed twenty per cent. discount; for fifty copies, twenty-five per cent; and for one hundred copies or more, thirty per cent.; payments to be forwarded to the General Agent, on the first Every of the third months. Any agent, or other *individual where there is no local agent*, shall be entitled, on the payment of ten dollars, to twelve copies.

All communications to the publishers or general agent, should be post paid.

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I also give, bequeath, and devise to *The General Convention of the Baptist Denomination in the United States, for Foreign Missions, and other important objects relating to the Redeemer's kingdom*, one certain lot of land, with the buildings thereon standing,—[*Here describe the premises with exactness and particularity*]—to be held and possessed by the said Convention, their successors and assigns, forever, for the purposes specified in the Act of Incorporation.

Form of a Legacy to the Convention.

I also give and bequeath to *The General Convention of the Baptist Denomination in the United States, for Foreign Missions, and other important objects relating to the Redeemer's kingdom,* dollars, for the purposes of the Convention, as specified in the Act of Incorporation. And I hereby direct my executor to pay said sum to the Treasurer of said Convention, taking a receipt therefor, within months after my decease.

TO THE PATRONS OF THE MAGAZINE.

We are happy to state to the readers and patrons of the Magazine, that its circulation has been gradually extended during the last few years, and that its influence on the missionary cause, to which it is devoted, appears to be increasingly beneficial. Still, the number of copies distributed is very inadequate in comparison with the thousands of churches and individuals, who may be supposed to feel interested in the support of Foreign Missions. And although, in some cases, a neglect to take the Magazine may be attributable to peculiar and sufficient hindrances, it is doubtless owing in a multitude of others, to the inadvertence of those who know, but omit to make known, the character and terms of the publication, and the means of securing its regular transmission.

Ministers of the Gospel and Pastors, it is believed, might do good service to the Magazine if they would publicly state its claims to the patronage of their people, and either designate some suitable person who shall collect and transmit their subscriptions, or accept the agency themselves. The commencement of a new volume furnishes a good opportunity to increase the list of subscribers; and the suggestion we have made will be adopted, we trust, by very many. Terms of subscription, &c., are stated on the 2d page of the cover. To pastors o churches and other individuals, who have aided the circulation of the Magazine, we tender our grateful acknowledgements.

Subscribers are again reminded that their subscriptions are *payable in advance*. Those who are in arrears are requested to forward their payments without further delay. During the past year many bills have been sent, and it is a matter of surprise as well as regret, that so large a proportion of them are still unpaid. We hope that *all*, feeling the justness of our claim, will give it their immediate attention, and that none will any longer, in any way, embarrass a cause which we should alike labor to promote. GEO. B. PECK, Gen. Agent.

Boston, Dec. 15, 1840.

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☞ The present number completes Volume V; those who wish to discontinue their subscriptions, are requested to give immediate notice to the publishers, otherwise they will be considered subscribers for the next volume. ☞ An increase of subscribers is needed to sustain the work.

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VOL. XXI. FEBRUARY, 1841. No. 2.

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1841.

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VOL. XXI. MARCH, 1841. No. 3.

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PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXI. APRIL, 1841. No. 4.

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Vol. XXI. MAY, 1841. No. 5.

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THE

BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXI. JUNE, 1841. No. 6.

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VOL. XXI. JULY, 1841. No. 7.

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PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOL. XXI. AUGUST, 1841. No. 8.

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VOL. XXI. SEPTEMBER, 1841. No. 9.

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VOL. XXI. OCTOBER, 1841. No. 10.

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1841.

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